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MONTHLY REVIEW;
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From JULY to DECEMBER, *incluſive*,

M,DCC,LXXXIX.

With an APPENDIX.

> " But you who ſeek to give and merit Fame,
> " And juſtly bear a Critic's noble name—
>
> — — — — — — — —
>
> " Be niggards of advice on no pretence,
> " For the worſt avarice is that of Senſe.
> " With mean complacence ne'er betray your truſt,
> " Nor be ſo civil as to prove unjuſt.
> " Fear not the anger of the Wiſe to raiſe;
> " Thoſe beſt can bear reproof, who merit praiſe." POPE.

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ERRATA

ERRATA in Vol. lxxxi.

Page 19. line 7. *for* into, *read* on.
40. — 36. *for* Worceſter, *read* Wincheſter.
50. — 36. *for* 7s. 6d. *read* 9s.
78. — 40. *dele the comma after* well, *and place it after* riches.
80. — 28. *for* genus, *read* genas.
100. — 3. *dele* for.
190. — 22. *for* æquetque, *read* æquatque.
408. — 7 from bot. *for* barometer, *read* thermometer.
481. — 26. *for* Panobalum, *read* Pantolabum.
483. — 9 and 10 from bot. *for* Sardanapeli *and* Sardanapelus, *read* Sardanapali *and* Sardanapalus.
486. — 15. *read* fœno, cophinoque relicto.
487. — 22. *for* doctus, *read* doctas.
639. — 20. *in some copies, for* Engatto, *read* Engallo.

THE

MONTHLY REVIEW,

For JULY, 1789.

Art. I. ΣΑΜΨΩΝ ΑΓΩΝΙΣΤΗΣ. *Johannis Miltoni* Sampson Agonistes, *Græco Carmine redditus, cum Verſione Latinâ. A Georgio Henrico Glaſſe, A. M. Ædis Chriſti nuper Alumno.* 8vo. 7s. 6d. ſewed. Oxon. London, Faulder. 1788.

SIX years are nearly elapſed[*], ſince we urged the learned tranſlator of Maſon's Caractacus to *publiſh* the work which he had ſome time before *printed*. In compliance with our wiſhes, which, indeed, did but echo the ſentiments of every ſcholar, the remaining copies of it were advertiſed, and ſpeedily ſold;—nor did we neglect, in due courſe of time, to preſent a ſhort review of it to the public.

The ſtores of erudition which Mr. Glaſſe's diligence and taſte had accumulated, in order to accompliſh this laborious undertaking, were not to be patiently waſted in idleneſs. The advice of his learned friends probably ſoon ſeconded the inſtigations of an inward monitor, which, to uſe the words that Milton has put into the mouth of Samſon, taught him to feel

> "Some rouſing motions in him, which diſpos'd
> "To ſome thing extraordinary, his thoughts." V. 1381.

Hence ſprung the tranſlation which is now before us, and which we propoſe reviewing with that laboured minuteneſs, and critical exactneſs, to which, in our opinion, ſo very uncommon and ſo eminently remarkable a performance is juſtly entitled. Our Journal would, indeed, but poorly merit the character for candour and liberality, to which it has ſo long aſpired, if a Greek tranſlation of Milton's Sampſon Agoniſtes were to be reviewed as a *common work*, and condemned merely with *general* cenſure, or praiſed only with *general* commendation.

This publication is of ſuch a nature, that few can hope to rival it, though many may attempt to imitate. It will, therefore, be attempted to unite openneſs and freedom, with delicacy and candour, in examining thoſe paſſages of this work, in which Mr. Glaſſe appears to us not to have ſucceeded happily, in clothing Milton's verſification in the dreſs of the Attic Muſe; as well as thoſe, in which, with ſingular grace and felicity,

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[*] Monthly Rev. Aug. 1783, p. 155.—The Greek Caractacus was printed in 1781, and diſtributed among Mr. Glaſſe's friends.

——Gorgeous tragedy,
In ſcepter'd pall, comes ſweeping by. *Il Penſeroſo*, 96.

In this review, we ſhall by no means attempt to ſtate every beauty; nor do we preſume to aſſert, that we can detect every error. Our objections will be numerous; but many of them will relate to points of taſte, rather than to ſuch as can be readily decided by authority. Many of our obſervations will conſiſt of queſtions to the author, which may be anſwered, perhaps, readily, by that promptitude of memory which he ſeems to poſſeſs, and that profound reading of the tragedies, by which he has been enabled to perform a labour ſo arduous and ſo extraordinary.

With reſpect to the preface, little will be remarked. The candour, however, with which Mr. Glaſſe allows the faults of his Greek Caractacus, leads us to hope, that he will not be offended at this review. He will, we truſt, rank us among the *Plotii*, *Varii*, *Mæcenates*, and *Virgilii*, who have cheriſhed his talents, with their commendations, rather than compare our remarks to the carping reprehenſions of *Pantilius*.

The Latinity of the preface merits praiſe; and the remarks on Maſon and Milton are eminently juſt. It is not intended, at preſent, to enter into an examination of the propriety, with which Mr. Glaſſe has adopted Dr. Johnſon's ideas of the Agoniſtes, in his tranſlation. Yet we readily acknowlege, that many of the remarks in the Rambler have long claimed our approbation by their truth, and excited our admiration by their acuteneſs; nor have the criticiſms publiſhed by the ingenious author of the OBSERVER, inclined us to alter our opinion. It muſt be obſerved, however, that there is great merit in many of the *changes*, *omiſſions*, and *additions* which appear in the Greek Samſon. It does not ſeem neceſſary *now* to enter minutely into an examination of them; as Mr. Thomas Warton will probably diſcuſs this ſubject, which is well entitled to his notice, in the promiſed edition of Milton's *Poems on ſeveral Occaſions*.

When Mr. Glaſſe informs us, in his preface, that he undertook this tranſlation, partly in conſequence of the exhortations of the late Dean of Chriſt Church, of Dr. Parr, and of Dr. Johnſon, ὁ Μακαρίτης, we feel more inclined to conceal a Reviewer's ſentiments on this ſubject, than to ſubmit them to the public, in oppoſition to names ſo truly reſpectable for their judgment and erudition. Yet in deliberating on a ſecond intercourſe with the Attic Muſe, we believe, that for our own part, we ſhould have exclaimed,

"Ουδ' ετι οι βουλας συμφρασσομαι, ουδε μεν εργον.
Εκ γαρ δη μ' απατησε, και ηλιτεν· ουδ' αν ετ' αυτις
Εξαπαφοι." HOMER. Iliad I. 374.

When Mr. Glaſſe tells us, that he has avoided the admiſſion of *anapæſti* into the fourth place, the prefixing of the article to proper names in the dative caſe, the Ionic reſection of the augment, and the *hiatus vocalium*, except in certain *formulæ*, we feel eager to commend his prudence and modeſty, but ſtill more to praiſe his taſte and learning. Little, however, need he apprehend the cenſure of ſcholars, for introducing into his verſion of Samſon, whatever paſſages he found in the tragedies *, which ſeemed to anſwer his purpoſe, and to bear any ſimilitude to the ſentiments of Milton! Such adoptions are neceſſary, and, when made ſkilfully, are even meritorious. They require not to be defended by the names of Duport, nor of Buchanan, nor of Huntingford—Ω φιλτατον δητ' ονομα. (Eurip. Phœn. 1745).

Mr. Glaſſe then requeſts a continuation of the indulgence and favour which he formerly experienced. To theſe he is ſurely entitled,—nor let him imagine, for a moment, that true ſcholars will not be more willing to grant, than he can be to make, this requeſt. Yet Reviewers cannot avoid enumerating ſuch paſſages as appear erroneous. It is, indeed, a painful duty, incumbent on them from their ſituation, in all caſes; but it never appears more neceſſary, than when there is a danger, that the name of GLASSE may be employed in diſſeminating miſtakes, and may be brought forward to defend errors in language and compoſition, which cannot be too carefully avoided.

We agree, indeed, fully with Muretus, when he ſays: "*Quotidie magis intelligo, verum eſſe id, quod ſemper exiſtimavi, nullam mendam eſſe tam puſillam, quam non permagni interſit—tolli et corrigi*".

The following is the concluding paragraph of the preface:

'*De reliquo, res eſt una, de qua ut certiorem faciam te, cum voluntas mea, tum officii ratio poſtulat: ſcilicet opus hoc recenſuiſſe, et quidem approbaſſe, patrem illum meum venerabilem, meique amantiſſimum—Cl. Burgeſſium—Cl. Parrium. Horum ego nomina, et ſciolorum dicacitati, et pſeudo-criticorum cavillationibus, veluti quoddam* σακος και πυργον, *conſtanter et animoſe oppoſuerim. His quod placui, quorum ope et conſilio factum eſt ut aliis placere poſſem, illud mihi gratulor, vehementerque gaudeo. Horum patrocinio Samſonis hancce verſionem, ſummo ſtudio, ſummaque grati animi obſervantia, lubens committo.* VALE.'

The ſincere reſpect, which we are, on all occaſions, happy in ſhewing to ſuch literary characters as PARR, BURGESS, and

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* It is ſcarcely neceſſary to obſerve, that THE TRAGEDIES in this article imply the remains of Eſchylus, Euripides, and Sophocles, and the *widely ſcattered tragic fragments.*

GLASSE, is, in no degree, diminiſhed by diſcovering errors in the Greek Samſon Agoniſtes. Whoever has been confidentially entruſted with the peruſal of a manuſcript work, well knows, that in ſuch a ſituation, the examination of every word is nearly impoſſible, and the deliberating on every ſentence almoſt an impracticable duty—more eſpecially with reſpect to long compoſitions in a learned language, which, of courſe, cannot be peruſed very frequently. A conſiderable portion of time, as well as ſtrict attention, is abſolutely requiſite to enable the moſt acute reader to detect every latent fault in the Greek poetry of a modern. Is it not, therefore, to be lamented, that the author did not reſtrain the eager impulſes of his genius, and write with rather more deliberation? Should he not, alſo, have ſubmitted his performance, for as long a time as poſſible, to the inſpection of his two candid and able judges?—Then, indeed, from the production of a GLASSE, and the corrections of a PARR and a BURGESS—all ſo amply ſtored with judgment, taſte, and erudition—who can doubt, but that the GREEK SAMSON AGONISTES would have approached as nearly to perfection, as the moſt rigid cenſor ought to expect?

Experience teaches the great difficulty of writing Greek poetry; ſo ſhould it inſpire the utmoſt reſpect for thoſe who attempt a taſk of ſuch hazard, and ſhould point the arrows of criticiſm with delicacy and candour!—It ſhould likewiſe, and does, warrant our declaring in the moſt unreſerved manner, that with regard to the general merit of this work, we proudly add our warmeſt commendations to thoſe beſtowed by Dr. Parr and Mr. Burgeſs. We alſo call on every ſcholar, who *has* read the play, and *may* peruſe theſe remarks, to aſk himſelf ſeriouſly, whether he could have hoped, if he had undertaken ſuch a tranſlation, to have publiſhed it with ſo many excellencies, even if he had delivered it to the world with fewer errors!

The preface of the tranſlator is followed by that of Milton to his Samſon Agoniſtes, on which we have only one remark to propoſe. It is on the following paſſage: '*Neque enim apoſtolus Euripideum iſtud in ſacris ſcripturis intexere dedignatus eſt,*

Φθειρουσιν ηθη χρησθ' ὁμιλιαι κακαι.

Ep. ad Cor. I. *c.* 15. v. 33.'*

on which Mr. Glaſſe has given this remark: '*Memoria lapſus eſt Miltonus—etenim verſus iſte non in Euripidis tragœdiis legitur, ſed in Thaide Menandri.*'

To the ſame purpoſe is the note of Biſhop Newton, in his edition of Milton. That this verſe was introduced by Menander into his Thais, we do not deny; for it is well known to have been the common practice of the comic poets to copy and burleſque the writings of the tragic writers, and to introduce the moſt ſerious ſentiments into their plays for the moſt ridiculous purpoſes. This is not a place to illuſtrate the poſition by the citation of examples, which may eaſily be found in Ariſtophanes, and in the comic fragments.

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* Gataker and Toup omit the name of Nicephorus, which is *ſupplied by Potter.*

This line, which is tranſlated by Tertullian *ad Uxorem*, I. 8. is given to Menander by Euthalius, the Greek ſcholiaſt on the Corinthians, and by St. Jerom; but Clemens Alexandrinus, who cites it, *Pædagog*. II. 6. vol. i. ed. Potter, p. 198, in his *Stromat*. I. p. 350, calls it Ιαμβειον τραγικον, and it is aſſigned to Euripides, by Socrates, Hiſt. Eccl. III. 16. and by Nicephorus, X. 26. Theſe different claims are ſtated by Gataker, with his uſual accuracy, in his *Adverſar. Miſcell.* I. 1. p. 174. E. *in Oper. omnium, edit.* 1698. Le Clerc gives it a place in his fragments of Menander's Thais, p. 78, and refers to Gataker, but, *more ſuo*, never mentions the name of Euripides. Potter, however, in his notes on Clemens Alexandrinus, Pædagog. II. 5. mentions the double claim, but without ſettling the diſpute. Toup, at length, in his notes on Suidas, I. p. 116. with a great parade of taſte, and a triumphant diſplay of diligence, cites moſt of the already cited paſſages; and aſcribes the verſe, as Milton had done ſo long before, in his preface, to Euripides, among whoſe *Fragmenta Incerta* it was afterwards inſerted by Muſgrave, No. CLXXXIX.

Gataker's *Adverſaria Miſc.* were publiſhed in 1659 by his ſon, and Milton's *Samſon Agoniſtes* did not appear before 1671; yet from the deciſive manner in which he attributes the line to Euripides, we are perſuaded, that his opinion was not guided by the citations of the critic, who does not pronounce on the ſubject, but was formed from an accurate examination of the various authors by whom it is quoted. This inſtance of his ſagacity and attentive reading, ſhould not be forgotten nor diſputed.

We ſhall now proceed to enumerate the paſſages, which appear to require correction or defence, in a future edition of this Greek tragedy. They are ſubmitted to the conſideration of the learned reader, and, particularly, of the tranſlator:

——ανθρωποισι γαρ
Τοις πασι κοινον εστι τ'ὐξαμαρτανειν·
Επην δ' ἁμαρτη, κεινος ουκ ετ' εστ' ανηρ
Αβουλος, ουδ' ανολβος, ὁστις ες κακον
Πεσων ακεσται, μηδ' ακινητος πελει. Soph. *Antig.* 1023.

They are not publiſhed, however, without ſome doubts and ſome apprehenſions; yet with a perfect confidence in the candour of Mr. Glaſſe, and a firm perſuaſion, that, where the obſervations are juſt, he will allow their truth without heſitation; and that, where they fail, he will confute them, with the ſame freedom and liberality with which, it is hoped, they will be written. "*Nam hæc non altercationis gratia, ſed eo tantum ut res*, AD LINGUÆ GRÆCÆ SCIENTIAM PERTINENS, *clarior atque manifeſtior fiat.*" TOUP, *Pref. in Emend.* II. *in Suid.*

In all criticiſm, freedom is undoubtedly neceſſary; but inveſtigations, however elaborate, and deciſions, however juſt, merit little commendation, if delivered with harſhneſs, or degraded by a want of delicacy. For even if an opinion be ſometimes founded in miſtake, and judgments be not always conformable to truth, yet error itſelf is pardonable, while it ſteers clear of rigorous aſperity, and does not ſeek refuge for weak arguments in ridicule. Critics, indeed, of a ſevere caſt, who delight in a ſarcaſtic mode of delivering their ideas, uſually deaden the force of their ſhrewdeſt remarks; and while they flatter themſelves with the notion of giving added vigour, and more than uſual poignancy to an obſervation, they ſeldom fail, with reſpect to the wiſe and the virtuous, *whoſe praiſe*, as Armſtrong obſerves, alone *is worth ambition*, to provoke contempt and excite averſion.

Milton opens his drama with theſe lines, which Samſon addreſſes to his conductor:

"A little onward lend thy guiding hand
"To theſe dark ſteps, a little further on:—

which Mr. Glaſſe thus renders:

Πορρωτερω δη προσφιλει τυφλην χερι
Πορρωτερω, παι, τηνδ᾽ ὁδηγησον βασιν.

We ſhould rather have approached nearer to the words of Teireſias, in the *Phœniſſæ* of Euripides, 862.*

Ἡγȣ παροιθε θυγατερ, ὡς τυφλῳ ποδι
Οφθαλμος ει συ.——

which paſſage is quoted in the notes of Newton's edition by Richardſon.

V. 3. Ὁδι γαρ] It is well known, that the Attic writers affix δι inſtead of δε to the article, ὁ, ἡ, το.† Thus in Ariſtophanes, *Plut.* 122, Chremylus ſays:

Τις ȣν ὁ παρεχων εστιν αυτῳ τουθ᾽;—and Carion replies: ὉΔΙ.— Inſtances are very frequent in this author, nor would it be difficult to produce examples from the proſe writers; but this change was never admitted into tragic Iambics, nor ſhould it now appear in Samſon. There cannot be one ſingle paſſage produced to defend this word, which is of the leaſt validity.

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* In this article, the references are made to Stanley's Eſchylus, Muſgrave's Euripides, Brunck's Sophocles, and Ariſtophanes.

† The words, in which this change takes place, are enumerated in the Etymologicon Magnum, V. Ενθαδι.

The *Supplices* of Eſchylus, 592, gives: *Φυσιζωον γενος* ΤΟΔΙ *Ζηνος*.—Aldus and Robortellus read *τε δη*, which is to be found in one manuſcript at leaſt; but Turnebus, Stephens, Canter, and Stanley, have publiſhed ΤΟΔΙ. The lection ſhould be: *γενος* ΤΟΔΕ.

In the common editions of Sophocles, *Electr.* 127, we find:

> Ὡς ὁ ΤΑΔΙ *πορων Ολοιτ', ει μοι θεμις ταδ' αυδαν.*

The whole paſſage has been ſtrangely interpolated by Turnebus. Our buſineſs is with the word *Ταδι* only,—which is the reading in the editions of Turnebus, 1552, 1553*. H. Stephens, 1567 †, 1568. Canter, 1579, 1593. Commelin, 1597. P. Stephens, 1603. *Ingolſtad*, 1608. *Cantabrig.* 1665, 1669, 1673 ‡. Johnſon, *Oxon.* 1705. Capperonier, *Pariſiis*, 1781.—*Ὡς ὁ ταδε πορων* is edited by Aldus, 1502. Junctæ, 1522. *Haganoæ*, 1534. Brubach, 1554 in 4to, 1555 in 12mo. Junctæ, 1547, 1555, 4to; ſo that all the editions prior to Turnebus, and three poſterior to him, preſerve the genuine tragic Attic form *ταδε*, which Brunck has very properly publiſhed both in his *duodecimo*, and in his *quarto* Sophocles. This, however, he has done merely becauſe it was the lection of Aldus. In his notes, there is not a ſingle word on the ſubject. Heath, indeed, ſays, "*Omnino legendum ταδε, ultima enim in ταδι producitur.*" This is undoubtedly true; but he might have added, with much propriety, that ὉΔΙ for ὉΔΕ was never admitted into tragedy.—*Ταδε* is alſo the reading of the edition of Sophocles, lately publiſhed at Eton.

In the *Hercules Furens*, 667, of Euripides, is this line:

> *Και τῳδι, τας τε κακας αν*——

which correſponds with the following, in the Strophe:

> *Ἁ καλλιστα μεν εν ολϐῳ.* 649.

The true word is *Τῳδε*, though *Τῳδι* is the reading of all the editions, nor does any variation appear to take place in the manuſcripts. In Hippolytus, 530: *Ερως, Ερως, ὁ κατ' ομματων*, is anſwered by *Αλλως, αλλως παρα τ' Αλφεῳ*; and in the ſame chorus, 550, *Ταν μεν Οιχαλιᾳ*, is anſwered by *Ω Θηϐας ιερον*; ſo that a long ſyllable and a ſhort one,—or a ſhort ſyllable and a long one—may be made to correſpond with two long ſyllables. Yet it muſt be allowed, that the licenſes in which the dramatic poets indulged themſelves, in the compoſitions of the Choral Odes, were ſo numerous and ſo extenſive, particularly with regard to the arrangement and correſpondence of different poetic feet, that it is frequently neither eaſy nor ſafe to attempt ſettling the quantity of a ſyllable, by reference to a verſe in a tragic chorus.

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* Theſe two are probably the ſame edition, with a different title.

† Inter Tragœdias Selectas.

‡ Theſe three are the *ſame edition*, with the title changed.

It may alſo be obſerved, that theſe three inſtances of the uſage of Ὀδι for Ὀδε, which appear to militate againſt the poſition which we have laid down in the moſt decided manner, from a perfect conviction of its truth, are all in the Choral Odes; and not one ſimilar example occurs in the dialogue of the tragedies. So that if theſe paſſages, which is by no means the caſe, were undeniably without fault, they certainly would not defend Ὀδι in Mr. Glaſſe's Iambics.

We earneſtly, indeed, recommend thoſe, who are led by their genius or fancy to compoſe Greek verſes, to remember and mark the ſtriking differences of ſtyle which are obſervable in comparing the *Iambics* and *Trochaics* of the tragic writers with their *Choruſſes.*—Diſtinctions of this nature can only be obvious to the careful and attentive reader; and the power of making ſuch diſcriminations with accuracy, on all occaſions, may juſtly be termed Τελευταιον πειρας επιγεννημα. At the ſame time, thoſe poems, in which theſe niceties are neglected, will frequently offend violently againſt taſte as well as authority.

3. *ικταρ*] This is a rare word, as Suidas has remarked; and is better known from the Grammarians, than from its occurrence in writers. It is explained by Mœris *, Timæus *, Erotian (or Herodian), Galen, Phavorinus, the Scholiaſts on Heſiod's *Theogonia*, 690, and on Lucian's *Lexiphanes*, V. II. 346. Photius.

The proverbial expreſſion, in which this word principally occurs, Ουδ' ικταρ βαλλειν, is uſed by Plato, *De Rep.* II. p. 587. *ed. Steph.* Elian. XV. 29. V. II. p. 861. *ed. Gronov.* and is explained by Zenobius, *Centur* V. *Proverb.* 55 —Apoſtolius, *Proverb. Cent.* XV. 6. Euſtathius, *in Odyſſ.* ψ. p. 1936. 12. *edit. Roman.* † Thomas Magiſter *, Suidas, Heſychius *.

Ικταρ, the name of a fiſh, is preſerved in a fragment of the Εθνικαι Ονομασιαι of Callimachus ‡, cited by Athenæus, VII. p. 329. A. and from him by Euſtathius, in the paſſage to which we have juſt referred.—Ικταρ, in another ſignification, was once to be found in Hippocrates §, according to Galen in his Lexicon; but it is no longer extant in that author, as Foeſius has informed us, in his *Oeconom. Hippocr.* which is confirmed by Heringa, in his *Obſervationes*, XIII. p. 104. XX. p. 166. where the word is illuſtrated.—Ικταρ is ridiculed by Lucian as obſolete, and uſed by Heſiod, *Theogon.* 690. in the ſenſe of ταχεως ‖, on which paſſage, the Scholiaſt informs us, that *ικταρ* is uſed by the Tragic poets: *χρωνται—οἱ Τραγικοι ταυτῃ τῃ λεξει.*

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* Confer viros doctiſſ. ad locum, et H. Steph. de Dialect. Attic, p. 227.

† Pag. 798. ed. Baſil.

‡ V. 1. p. 428. edit. Erneſti.

§ Εν δευτερῳ των γυναικειων.

‖ H. Stephens, in his Index, explains ικταρ, by εγγυς παρεσομενοι —*propius aſſectantes,*—though ταχεως is the ſenſe given by the *Commentators,* which is alſo among the meanings of the word which are *to be found in Heſychius.*

Ικταρ occurs three times in the remains of Eſchylus. AGAMEMNON, 117. *Φανεντες ικταρ μελαθρων.*—EUMENIDES, 1001. Ικταρ ἡμενοι Διος.—EDONI, *ap. Erotian.* Ικταρ.

With reſpect to the way, in which *Ικταρ* was employed in the *Edoni*, nothing can be ſaid, as the Lexicographer gives us only the *ſimple* word, though he cites the paſſage in the Eumenides. It ſeems, however, as if Eſchylus had often uſed the word; and we aſſent to Heringa, *Obſerv.* XX. when he ſays: *Frequentaverat vocem eam Æſchylus.*

It muſt be remarked, however, that in the Agamemnon and Eumenides, this word occurs *only* in the *Chorus*, and then with a genitive caſe * after it; ſo that we do not think Mr. Glaſſe juſtified in introducing *ικταρ βουνος*, *Vicinus Collis*, into his Iambics.

—Βουνους. *Colliculus.*] Βουνος is *οθνεια φωνη της Αττικης*, as Phrynichus obſerves, who quotes two Iambics, in which it is uſed evidently, as a *foreign* word. After informing the reader, that it was common *εν τῃ Συρακουσιᾳ ποιησει*, he adds: Ὁ δ' *ουν κεχρημενος τῳ* ΒΟΥΝΟΣ *ονοματι Φιλημων εστιν, εἱς των της νεας κωμῳδιας.* This fragment is among thoſe, which are omitted in the Menander and Philemon of *Joannes Clericus.*

Heſychius ſays, that Βουνος is a Cyprian word, and Euſtathius, *in Od.* T. *p.* 1854. 21. *Ed. Rom. p.* 680 37. *Ed. Baſil.* obſerves: Κειται δε και εν Ἡροδοτῳ βαρβαρος λεξις ὁ Βουνος. Λιβυκη γαρ.—Βουνος occurs in Herodotus, IV. p. 368. and Valckenaer reſtores it, with great probability, in p. 351. where he illuſtrates the word in a note, which renders further annotation unneceſſary.

The reference, however, in it to Caſaubon *in Athen.* ſhould have been III. 21. and not 22.; and when Valcknaer mentions *Eſchylus*, he does not mean, that the poet *has* uſed the *word* Βουνος, but he alludes to the Chorus, in the *Supplices*, 123. where the Scholiaſt explains Βουνιν γην, by "γην, κατα Βαρβαρους." In the ſame play, 783. is Ιω γα βουνιτι,

V. 9. *ασπερχες*—] This word ſeems rather ſtrange in an Iambic verſe. It is uſed, frequently, by Homer, Il. δ. 32, π. 61, &c. by Apollonius Rhodius, I. 1002. † Euripides has it in a chorus of his *Danae*, 51. Ἀσπερχες μενεαινουσα—and Sophocles, in his

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* In the proverb, Ουδ' ικταρ βαλλει, the word *σκοπου* is underſtood. Euſtathius, l. c. explains it by *εγγυς του σκοπου.*

† With reſpect to the word Ασπερχες, the learned reader may conſult the *Miſcell. Obſervat.* IX. p. 116.—and Valckenaer in *Theocrit.* p. 227.

Ajax, 982. περισπερχης—but till a *ſpecial Iambic inſtance* can be produced, the introduction of this word ought not to be imitated.

10. ατμις εκφθινει δεμας—*Vapor membra corrumpit.*] This uſage of εκφθινω in an active ſenſe is very unuſual.—Æſchylus, *Perſæ*, 928. has, indeed, Πολλοι φωτες—εξεφθινται, and Φθιομαι, *corrumpor*, *perdor*, is uſed by Homer, in ſeveral tenſes; but φθινω, as H. Stephens obſerves, *uſitatum eſt potius in neutra ſignificatione, ſive etiam paſſiva*; and again ſpeaking of φθιομαι, *Vocem potius activam* Φθινω, *quam paſſivam* Φθινομαι, *has ipſas et* NEUTRAS *et* PASSIVAS *ſignificationes habere ſciendum eſt.*—Can any example of εκφθινω, *corrumpo*, be produced from the Tragedies?

V. 11. Αλλ' ὡδε τερπνην αυραν εισδεχομαι βραχυ.] It ſhould be εσδεχομαι.—To the tragic uſage of ες for εις, on all *poſſible* occaſions, attention ſhould be paid. What, however, are we to ſay to the *Spondeus in quarta ſede*? The ſecond ſyllable of Αυρα is *long*; and, in words of this kind, all the caſes are of the ſame *quantity* with the nominative. To the general rule, that words ending in ρα, *præcedente diphthongo*, are *ſhort*, Αυρα, though it be accented * as if it were not ſo, is an exception.

In Euripides, Hecuba, 444, the Chorus opens with

Αυρα ποντιας αυρα,

which is anſwered in the Antiſtrophe, 455, by

Η νασων αλιηρει..

On the former line, the Scholiaſt obſerves: "Το ἄυρα ει και ὁ κανων βραχυνει, αλλ' οὗτος μακρον τουτο δεχεται· ὡς και το Φαιδρα εν ἑτεροις."—He then cites a line from Ariſtophanes, which will be given preſently.

Euripides Or. 1435. Παρα βοστρυχον αυραν αυραν.

The metrical Scholiaſt, who, to confeſs the truth, merits not much confidence, terms this line Αναπαιστικον διμετρον καταληκτικον.

Cycl. 44. Ου ταδ' ὑπηνεμος αυρα is anſwered in 58, by Πρωθυσι σ' ἁμεροκοιτοι—which is not deciſive.

Iphig. in Aulid. 1335. Ζευς, μειλισσων αυραν αλλοις.

This verſe is juſtly termed an Anapeſtic by Markland, and appears to have been conſidered as ſuch by Tyrwhitt and Heath.

Theſe examples are all from the Choral Odes, and may therefore ſeem in ſome degree doubtful authority, for the very reaſons which were aſſigned in the note on V. 3. To ſettle this point, however, beyond the poſſibility of diſpute, the two following lines are produced: I. Tatian. *Orat. ad Græc.* 35. *ed. Worth.* και του τραγῳδοποιου λεγοντος,

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* With reſpect to the accent of this word, conſult H. Stephens, in his *Theſaurus*, and Barnes *in Eur. Suppl.* 1048, in Muſgrave's edition V. 1051, who reads ἄυρα, and ἄυραι in J. A. 1335.

ΑΥΡΑ, θεων οχημα τιμιωτατον.

Joſhua Barnes has inſerted this verſe among the fragments of Euripides, but without condeſcending to aſſign a reaſon for *thus* deciding about its author.

II. Ariſtophanes, *Ran.* 314[*].

ΑΥΡΑ τις εισεπνευσε μυστικωτατη.

Scholiaſtes. *Αυρα τις*—] Μακροκαταληκτει τα γαρ εις ρα, ει μεν μονοφθογγω παραληγει, μακροκαταληκτει, ὡς Πηρα. ει δε διφθογγω, βραχυκαταληκτει· πλην τȣ, Αυρα, και Φαιδρα, παρ' Ευριπιδη.

Φαιδρα, το γαρ τησδ' ου προτιμησω καλον.

The line is in the *Hippolytus*, 48. in which Valckenaer reads—προτιμησω· κακον, Το μη ȣ—and Muſgrave—προτιμησω κακον, Τȣ μη ȣ—

To *Αυρα* and *Φαιδρα* may be added, as exceptions to the general rule, ΑΙΘΡΑ. Euripides *Heracl.* 209.

Αιθρα· πατηρ δ' εκ τησδε γενναται σεθεν.

ΠΛΕΥΡΑ. Sophocles, *Trachin.* 926. Πλευραν ἁπασαν—931. Πλευραν ὑφ' ἡπαρ—Euripides, Hecuba. 500. Πλευραν επαιρε.

The following paſſage, though further evidence is ſcarcely neceſſary, on this ſubject, may be added from H. Stephens's *Paralipomena Grammat. Græc. Ling. (Octavo,* 1581), p. 176. *Quinque ſunt diſſyllaba, quæ exeunt in ρα longum, etiamſi diphthongus præcedat:* Φαιδρα, λαυρα, σαυρα, ΑΥΡΑ, καρα. To which may be added the additional examples which we have produced.

V. 15. σημερον] This word occurs in other paſſages, but Mr. Glaſſe has alſo uſed τημερον. An obſervation or two on theſe words will be given in the notes on the next act.—

V. 20. ενθα—*hoc loco.*] Does not ενθα in the Tragedies ſignify *Ubi*—as in Euripides, *Hecub.* 209 *Oreſt.* 1475. *Phœn.* 673. 682. in the Chorus—and *Oreſt.* 1685. *Med.* 68. Ixion. Fragm. I. 2. Sophocles, Antiq. 1197. in IAMBICS? In the *Iph. Taur.* 1206. Αγ', ενθα χρηζεις—it is uſed for *Quo*: and the Greek poets ſeem to have employed ſome adverbs of this ſort, with very lax ideas of a fixed and appropriate ſignification.—Mr. Glaſſe can probably produce a defence from Tragic Iambics. In Homer, Ενθα often muſt be explained by *Hic*, or *Hoc loco.*

—ηρεμει. *tranquillè.*] This word ſeems to owe its place here to a defective paſſage in the Ranæ of Ariſtophanes, 315. in which ηρεμει was read, before Brunck's edition appeared:

Αλλ' ηρεμα πτηξαντες ακροασωμεθα.

On which the Critic obſerves. "ηρεμα Sic B. D. (MS. *Regius, et M. S. Brunck.) Vulgo* ἠρεμεὶ, *quæ adverbii forma nullibi, quod ſciam, occurrit.*" This obſervation is perfectly right. The word ηρεμα, he might have added, is explained by Photius, *Lex. MS.* and by the *Great Etymologiſt*, ἡσυχως, who has alſo preſerved a fragment from Ariſtophanes, *εν Αναγυρῳ*, in which this word occurs. It ſtands the fifth in Brunck's edition. Ηρεμα, however, is not in the Tragedies. It is a comic and proſaic word, which they expreſs by Ατρεμας, or Ατρεμα.

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[*] This is the line, which the Scholiaſt on Hecuba 444 quotes..

V. 21. *δυσαντλητων πονων—a ſævis laboribus.*] The poets uſe *δυσαντλης*, but not *δυσαντλητος*, which is a proſaic word. Brodæus, *Miſc.* IV. c. 1.* and after him Hemſterhuſius, *in Lucian Timon*, I. p. 110. have obſerved that this word is common in Lucian; but no authority for it occurs to us, in any of the ancient Greek writers. Ruhnkenius, *Ep. Crit.* p. 273. quotes *δυσαντλητος* from Nonnius, and would reſtore it to Orpheus.—In Euripides are found Προσαντλης and Καταντλης, but not, *ni fallimur*, even Δυσαντλης.

V. 23. *ευρησεται—reperiendus.*] It ſhould have been rendered *reperietur.*—This *Paulo poſt* future, or *Futurum medium*, with a paſſive ſignification, reſts on the authority of Suidas: "Εὑρησεται αντι του εὑρεθησεται"—on which Kuſter remarks, "*Atticorum eſt verba media pro paſſivis accipere.*"—This word, however, rather ſeems to be the *Paulo p.* future, and had, perhaps, *diſtinctionis gratia*, better have been written *ηὑρησομαι*; for the Etymologiſt, p. 400. 32. remarks—*και το ε της ευ διφθογγου, (παρα Αττικοις) εις η τρεπεται.*—and Herodian, at the end of Pauw's Phrynichus, p. 202. ſays: Ηυξαμην και ευξαμην, *ηυδοκουν και ευδοκουν, και ὁσα απο του ευ αρχονται.*—Theſe deciſions, however, are controverted by Euſtathius, *in Il.* A. 458. Vol. I. p. 135. 20. *Ed. Rom.* p. 103. 20. Το *δε ευξαντο, και ὁσα τοιαυτα, εισι μεν* Αττικως *αναυξητα, κεκοινωται δε πλεον ηπερ τα μετα αυξησεως κοινα.*—Henry Stephens, in his learned treatiſe on the Attic Dialect, p. 147. is of the ſame opinion with Euſtathius, whom he quotes—while Brunck, who cites the Etymologiſt and Herodian, *in Eurip. Hecub.* 18. obſerves, that "*priorem formam* (ſcil. in ηυ—) *Atticis uſitatiorem fuiſſe—probabile eſt.*" This change of the diphthong would at any rate diſtinguiſh the *middle* from the *Paulo poſt Future* of this verb, though neither of them occur in the Tragedies; nor can the inſertion of *εὑρησεται here* meet with approbation, without being defended by a ſpecific example.—Inſtead of this *Paulo poſt future*, Sophocles uſes *εὑρεθησομαι* in his *Oedipus Tyrannus*, 108.

> —— *που τοδ' ευρεθησεται*
> Ιχνος *παλαιας δυστεκμαρτον αιτιας.*

as does Euripides, *Iph. Aulid.* 1111.

> *Ανοσια πρασσων αυτιχ' εὑρεθησεται.*

There will be further occaſion, in the courſe of this review, to mention both the middle futures—which, in the Tragedies, are uſed in an active ſenſe, and thoſe which have a paſſive ſignification, like *Paulo poſt Futura.*

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[*] In Gruteri Fac. Art. II. p. 509.

Obſervations on this laſt tenſe may be found in H. Stephens's treatiſe, *De Dialect. Attic.* p. 146. Pierſon *in Mœr.* p. 123. the commentators on *Thomas Magiſter*, Valckenaer *in Herodot.* 442*. Brunck *in Eurip. Bacch.* 1303. and *Æſchyli* Prometh. 846. and 865.

It may not be improper to enumerate the examples of this tenſe which occur in the Tragedies; for with reſpect to thoſe, which may be uſed by Ariſtophanes or proſe writers, we are not, at preſent, ſo materially concerned:

Βεβλησομαι. Eur. *Oreſt.* 271.
Εκβεβλησομαι. Eur. *Bacch.* 1314.
Γεγραψομαι. Soph. *Oed. Tyr.* 411.
Ειρησομαι. Eſch. *Prom.* 1030. *Agam.* 309. 1381. 1629. Eur. *Phœn.* 956. *Hec.* 825. *Med.* 630. *Bacch.* 776. *Ion.* 773. *Heracl.* 931.
Απειρησομαι. Soph. *Trach.* 1184.
Εξειρησομαι. Soph. *Trach.* 1186.
Εκλελησομαι. Eur. *Alc.* 196.
Κεκλησομαι. Eſch. *Prom.* 733. *Sept. Theb.* 704. E. *Hec.* 1271. *Or.* 1679. *Phœn.* 956. *Alc.* 337. *Iph. Aul.* 959. *Hel.* 1038. 1694. *Troaſ.* 13. *Ion.* 592. 606. *Herc. Fur.* 1333. *Elect.* 1284. *Æol.* xii. 2. Soph. *Oed. Tyr.* 522. *Electr.* 230. *Aj.* 1368.
Κεκτησομαι—uſed in an active ſenſe—as is Δεδεξομαι. Eſch. *Sept. Theb.* 1025. Eur. *Alc.* 179. *Bacch.* 514. *Iph. Taur.* 682†.
Λελειψομαι. Eur. *Hipp.* 326. *Or.* 1067.
Πεπληξομαι. Eur. *Hipp.* 907.
Πεπραξομαι. Eur. *Heracl.* 983. Soph. *Oed. Tyr.* 861.
Πεπαυσομαι. Soph. *Ant.* 91. *Trach.* 587.
Τεθαψομαι. Eur. *Iph. Taur.* 1476. Soph. *Aj.* 577. 1141.
Τεταξομαι. Eur. *Iph. Taur.* 1053.

To which muſt be added Δεδησομαι, according to Pierſon, who would read Δεδησεται for γενησεται, in the *Hercules Furens*, 731. in his Notes on Mœris, p. 124—or Λεληψομαι as Valckenaer, in his Notes on Herodotus, p. 442, propoſes *(not without heſitation)* Λεληψεται, in the ſame paſſage, where Muſgrave would read ειδησεται, which, we think, is not authoriſed by the Tragedies.

Λεληψομαι, whatever may be ſaid of Euripides, ſhould not have been propoſed by Valckenaer in Ariſtophanes: as in the one caſe it would have a paſſive, and in the other an active ſenſe. Brunck, in the latter paſſage, has publiſhed τι ληψεται. Ariſt. *Nubib.*

This liſt Brunck would probably increaſe by adding Δεδεξομαι, which he wiſhes to reſtore to the Prometheus of Eſchylus, 866. (859. *Ed. Stanl.*) We do not judge his correction right.

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* The liſt of *Paulo poſt* futures in Ariſtophanes, which Valckenaer has given, in this note, is defective.

† Κτησομαι *is alſo in uſe: Eſchylus, Eum.* 289. Eur. *Hec.* 879. *Heracl. 167. 709. Or. 305. 490. 1214.* *Phœn.* 964. 1715.

None of the themes of theſe verbs, it muſt be obſerved, begin either with an *immutable vowel*, or an *immutable diphthong*, as they are termed by the Grammarians; ſo that the Future Middle *muſt be different* from the *Paulo poſt* Future, which is not the caſe with εὑρησομαι, from εὑρισκω, which muſt ſerve for both ſenſes, if both were ever in exiſtence.

In *Deponent verbs*, which begin with an *immutable* vowel, or an *immutable* diphthong, the Future, whether it be called *Paulo poſt*, or *Middle*, follows the ſignification of the preſent.—In this claſs muſt be reckoned,

Ἡγησομαι, from ἡγεισθαι. Eur. *Or.* 1348. *Bacch.* 194. 841. 939. Soph. Electr. 1038.

Ἵξομαι, from ἱκνεισθαι. Eur. *Troaſ.* 437. *Heracl.* 934. *Iph. Aul.* 911. *Ion* 1056. Soph. *Electr.* 953. *Oed. Tyr.* 769. 1491. *Phil.* 634.

Ιασομαι, from ιασθαι. Eur. *Troaſ.* 1240. *H. Fur.* 1110.

To theſe may be added ſome of their compounds.

Εὐρησομαι, therefore, cannot be conſidered as the *Paulo poſt* Future, nor can it eaſily be admitted to claſs with the Futures *middle*, which have a paſſive ſignification; for no inſtance occurs in which theſe latter Futures are derived from verbs which begin with *immutable vowels* or *immutable diphthongs*.

It ſeems ſtrange, however, that ſome verbs ſhould have a *Paulo poſt* Future, and a Future paſſive, or a Future middle with a paſſive ſignification. The inſtances are, Διαϐαλλεσθαι—Λανθανεσθαι—Επιτασσεσθαι, and καλεισθαι.——The paſſages in which they occur are very few, and if wrong, may eaſily be altered.

Διαϐληθησομαι. Eur. Hec. 863.

Βραδυν δ', Αχαιοις ει διαϐληθησομαι.

Should we, therefore, read in the *Oreſtes* 271. for ϐεϐλησεται:

Βληθησεται τις θεων βροτησια χερι.

and in the *Bacchæ* 1314. for εκϐεϐλησομαι:

Νυν δ' εκ δομων ατιμος εκϐληθησομαι.

On which latter place, indeed, Brunck (v. 1303.) ſays: "Εκϐεβλησομαι. *Paulo poſt futurum. Simplex occurrit* Or. 273.—*Scribere potuiſſet Poeta* εκϐληθησομαι *et* ϐληθησεται. *Sed Paulo poſt futuro libentius uſi ſunt Attici Poetæ.*"

Λησόμαι, *paſſivo ſenſu.* Εκλελησομαι has already been mentioned, as occurring in the Alceſtis of Euripides, 196.

——εκφυγων δ' εχει
Τοσȣτον αλγος, ȣ̈ποτ' εκλελησεται.

So Aldus and Muſgrave give the paſſage.—The Florentine MS. Laſcaris's edition, and three Pariſian MSS. read:—Ὀυ ποτ' ȣ λελησεται, and another manuſcript: Ὀυ ποτ' ȣ λησεται—Ὀῦποτ' Muſgrave ſays, is for ὁ ȣ̈ποτ', and adds that Λανθανεσθαι ſometimes

times governs an accuſative caſe. He then produces two inſtances, one from Polybius, and the other from Arrian.

In the firſt place, can ὁ ου, by a craſis, become οὗ?—In the next place, can Λανθανεσθαι govern an accuſative caſe in Euripides?—And laſtly, what are the inſtances from Polybius and Arrian to the purpoſe, in a queſtion relative to the *Syntax* of the Tragedies?

Λανθανεσθαι always governs a genitive caſe in Euripides. *Medea* 1257. Λαθȣ παιδων. *Hipp.* 290. των λογων λαθωμεθα. So Suppl. 87. Hel. 1253. Herc. Fur. 1046. and in *Ion.* 373. where the reading ſeems to be:

Και μη μ' επ' οικτον εξαγ', ȣ̃ λελησμεθα.

From comparing the *Variæ Lectiones* of the paſſage in Alceſtis, the following ſeems to be the reading:

Τουτον αλγος·—Ουποτ' εκλελησεται.

"It will never be forgotten!" The omiſſion of the copulative ſuits the perturbed ſtate of the ſpeaker.

Such unconnected ſentences ſometimes occur; and commonly afford the tranſcribers an opportunity for blundering. In Hecuba, 1194. is the following verſe:

Κακως απωλοντο, κȣ̓τις εξηλυξε πω.

Brunck, in a tone of criticiſm as deciſive as uſual, ſays: "*Qui mecum ſentiunt, reponant:* Κακως ολοντο, κȣτις —" Such a correction defies comment; but ſurely *Canons*, which have not been QUITE given up, ſhould not be *raſhly* violated, in conjectural emendations!—The following is ſurely the true reading:

Κακως απωλοντ'.——Ουτις εξηλυξε πω.

If in the Alceſtis, then, εκλελησομαι be the genuine *paſſive* future, Sophocles, Electr. 1247, ſhould we not read:

Ου ποτε καταλυσιμον
Ου ποτε λελησομενον,

inſtead of ουδεποτε λησομενον.—Miſtakes are frequent in this verb. In *Iph. Aul.* 517. Aldus, a MS. Markland, and Muſgrave give λησομεν, where the common reading is λησομαι, which, Markland obſerves, ſignifies *Obliviſcar.* The ſame correction is neceſſary in the XXVIIIth of the *Fragm. incert.* of Euripides, *ap. Stob.* XXII. p. 187. *Ed. Grot.* p. 111.

Ποι; πως δε ΛΗΣΕΙΣ; τις δε ναυν πιστος φιλος;

The uſual word is Λησῃ, which *Atticè* is λησει, ſo that the error might be anciently produced by the omiſſion of the final Σ.

Επιταξομαι. *Paſſivo ſenſu.* Euripides, *Suppl.* 522.

——αν γαρ αν ρεοι
Τα πραγμαθ' ȣ̔τως, ει 'πιταξομεσθα δη.

Τεταξομαι in *Iph. Taur.* 1053. has been already mentioned.—Might we not read

—— ȣ̔τος ει ΤΕΤΑΞΟΜΕΣΘΑ δη.

Τασσομαι is uſed by the *Tragic writers* in the ſenſe of επιτασσομαι,

σομαι, or προστασσομαι, *Jubeor.*—To which it may be added, that initial vowels do not ſuffer eliſion after Ει.

Κληθησομαι. Eſchylus, 839.

Σαφως επιστασ', Ιονιος κληθησεται.

We agree with Abreſch and Schutz, who read κεκλησεται from ſome MSS. Examples of this Paulo poſt Future have been given already. Abreſch well adds, after citing two inſtances of Κεκλησομαι from Eſchylus and one from Sophocles, "*Rariſſimè, ſi bene memini, alterum apud paulo vetuſtiores inveneris; nempe in verbis quibuſdam uſus futuri tertia ita invaluit, ut priora propemodum prorſus in deſuetudinem abierint.*"—It ſeems ſtrange, that Abreſch ſhould have forgotten the only paſſage, except that juſt cited from Eſchylus, in which this future is uſed in the Tragedies: *Troades* 13.

Ὅθεν προς ανδρων ὑστερων κληθησεται
Δουρειος ἵππος.

in which the *Excerpta Cottoniana* and the Florentine MS give κεκλησεται, which ſhould be admitted into the text, as Brunck alſo has obſerved in *Æſch. Prom.* 846. after Valckenaer in E. Ph. 27.

We ſhall only add, that the following futures paſſive, beſides thoſe mentioned, are uſed in the Tragedies: απαλλαχθησομαι. αιμαχθησομαι. αιρεθησομαι. αφαιρεθησομαι. ἁρμοσθησομαι. απαρνηθησομαι. απορριφθησομαι. βαρυνθησομαι. δοθησομαι. δηχθησομαι. εργασθησομαι. εκταθησομαι. εξοισθησομαι εικασθησομαι. επαιδεσθησομαι. επισημανθησομαι. ἡσσηθησομαι. ησθησομαι. κριθησομαι. χορευθησομαι. κουφισθησομαι. ληφθησομαι. μνησθησομαι. οφθησομαι. σωθησομαι. συγκαθελκυσθησομαι. σιγηθησομαι. σωθησομαι. τεθησομαι. ὑμνηθησομαι. ὠσθησομαι.—By this liſt, which is not complete, and from the foregoing remarks, it will appear, that the Attic Poets ſeldom, and only in particular verbs, prefer the *Paulo poſt* to the *Future* paſſive; nor do we agree with Brunck, when he obſerves, that "*Paulo poſt futuro libentius uſi ſunt Attici Poetæ.*" Br. in *Bacch.* 1303.

V. 25. Ἀι, σφηκες ὡς αδμητες, εις τουμον καρα
Αει ποτουνται γ'——

So Euripides, *Hippol* 593. μελισσα δ' οια τις πεποταται.—Read ες for εις, and ποτῶνται* for ποτουνται.—The tragic writers uſe ποτασθαι, but never ποτεισθαι, *quæ vox nihili*.—Ποτῶνται is in *Rheſus*, 532. ποταται, *Hipp.* 1286. Eſchylus, *Choeph.* 388. *Agam.* 986. *Sept. Th.* 84. *in Choro.* Eur. *Oreſt.* 7. in an Iambic.—Ποτωμενος, Mœris, p. 328. Eur. *Or.* 675. πεποτημαι, and in the *Chorus* πεποταμαι, or its compounds: Eur. *Electr.* 177. Hippol. 569. Eſch. *Eum.* 381. *Perſ.* 671.—In the Tragedies alſo occur πετεσθαι—ἵπτασθαι.

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* Ποτωνται, Il. Ϛ. 462.

V. 29.—τοις γονευσ' εμοις τερας, *Parentibus meis portentum.* We muſt read, without heſitation:—τοις γονευσιν εμοις τερας, for the final iota of the dative plural *never* ſuffers eliſion, in the tragic writers.

This is an error, into which Mr. Glaſſe has frequently fallen, and of which examples may be found in the writings of many modern critics; but there is no one ſound inſtance in the Tragedies.

The length of the preſent article prevents our diſcuſſing this ſubject more fully, which it is propoſed to do, on verſe 255.

32. ετρεφθην—*nutritus ſum.*] Ετρεφθην ſignifies *converti me*, Euripides, *Electra* 1053.

Εκλειν', ΕΤΡΕΦΘΗΝ, ἥνπερ ην πορευσιμον
Προς τȣς εκεινῳ πολεμιȣς.

Nutritus ſum ſhould be Εθρεφθην, as in Euripides, Hecub. 351.

Επειτ' ΕΘΡΕΦΘΗΝ ελπιδων καλων ὑπο,
Βασιλευσι νυμφη.

So in the ſame play, V. 600.

Εχει γε μεντοι και το ΘΡΕΦΘΗΝΑΙ καλως
Διδαξιν εσθλȣ.

To which paſſage Heſychius, perhaps, alludes: Θρεφθηναι. τραφηναι.—It is ſcarcely neceſſary to remark that τρεφω makes θρεψω in the Future, and in the Perfect Paſſive, Τεθραμμαι, from which εθρεφθην is formed, occurs very frequently in the Tragedies: Eur. *Phœn.* 512. *Heracl.* 579. *Iph. Aul.* 953. *H. Fur.* 299. *El.* 65. *Hipp.* 1254. *Rheſ.* 176. Eſch. *Eum.* 668. Soph. *Oed. Tyr.* 97.

In *Stobæus, Tit.* LXXXVII. p. 500. Grot. LXXXIX. p. 361, is the following fragment of Menander:

Τȣς ευ γεγονυιας και τεθραμμενȣς καλως,
Κἀν τοις κακοις δει λογον εχειν ευφημιας.
Bene educatos et honeſto natos loco
Famam curare in rebus adverſis decet. Grotius.

In the firſt line, Joannes Clericus, *Fragm. Menandri incert.* 149. p. 240. publiſhed τεθραμμενȣς, on which Bentley remarked, in his Phileleutherus Lipſienſis, with more aſperity than candour: "*Stobæus et Grotius recte habent* τεθραμμενȣς, *qui a præſenti* τρεφω *ſciebat id eſſe formatum, continuo hoc* σφαλμα, *ut putabat, corrigere voluit; et, ſervata Thematis* T *litera,* τετραμμενȣς *clanculum ſuppoſuit.*"

—νοσφι των αλλων βροτων—*ſeorſim a cæteris mortalibus.*] Νοσφι occurs only once in the Tragedies. Eſchylus, Suppl. 247. the King ſays to the ſuppliants:

Απροξενοι τε, νοσφι θ' ἡγητων (*vulgo* νοσφιν ἡγητων) μολειν
Ετλητε——

We do not approve of the frequent uſage of ἁπαξλεγομενα, for ſuch we believe νοσφι to be in Attic poetry.

36. ακλεη.] In the accuſative ſingular of ſuch adjectives as Ακλεης and Ὑγιης, of which the nominative ends *in ης pure*, the Attic change η into α.—This canon ſhould never be infringed. The Etymologiſt ſays, V. Ασεβης, p. 152. 23. Το Ε και Αλφα εις Η κιρνατai, ἡνικα προ του Ε εστι συμφωνον· ει δε καθαρον, και εις Α και εις Η, τον ευφυεα, και ευφυη, και ευφυα—This laſt is the Attic form. Thomas Magiſter, p. 864. Ὑγια κρειττον, η ὑγιη—becauſe the Attics, he adds, always make the craſis into A, when the nominative is *pure*, τους δε κοινους εις Η.—Mœris. Ὑγια, Αττικως. ὑγιη, Ἑλληνικως.—Euſtathius, *in Odyſſ.* Δ. p. 1515. l. 64. *Ed. Rom.* p. 196. l. 11. *Ed. Baſil.* Του δε ακλεης, ἡ μεν κοινη αιτιατικη, ακλεεα και ακλεη. ως το, ὑγιεα, ὑγιη. και ευφυεα, ευφυη. ἡ δε Αττικη, ακλεα (ſic legendum videtur pro ευκλεα) κατα τον ὑγια και τον ευφυα.—So in Thucydides, γ. 34. p. 186. 69. σων και ὑγια.—To theſe authors may be added, *Joannes Gram.* or *Anonymus ſcriptor de Dial. poſt Greg. Corinth.* p. 317. Ετι της Ατθιδος αντι του ευφυη και ὑγιη, ευφυα και ὑγια λεγειν.—Conſult Dorvill. in Charit. p. 359. Phavor. V. ὑγια.

37. Ιου σθενος θεοδοτον· εις τουτι ρεπει.

In the Tragedies, we find Θεοφιλης. Θεογονος. Θεοδμητος. Θεοδοκος. Θεομανης. Θεοπονητος. Θεοπυρος. Θεοσεβης. Θεοστυγης. Θεογεννης. Θεοπροπος.—Θεοδοτος does not occur. It is uſed, indeed, as well as Θεοσδοτος*, by Pindar. The tragic poets uſe Θεοθεν, which is frequently found in the Choral Odes of the three †, and once in the Iambics of Euripides. *Hec.* 593.

Τυχουσα χαιρει θεοθεν, ευ σταχυν φερει.

It is to be obſerved, that the tragic writers alſo uſe Διοβολος. Διογενετωρ. Διογενης. Διοθεν. Διοπετης, and Eſchylus has Διοσδοτος. *Sept. Theb.* 955. Διοσδοτων αχεων, in the Chorus, and in the *Eumenides*, 629.

Διοσδοτοις σκηπτροισι τιμαλφουμενον.

This word, for obvious reaſons, Mr. Glaſſe could not uſe, and we wiſh to have a proper example of Θεοδοτος produced.

The end of this line—εις τουτι ρεπει—from the word τουτι, is evidently borrowed from Ariſtophanes, *Plut.* 51.

Ουκ εσθ᾽ ὁπως ὁ χρησμος εις ΤΟΥΤΟ ρεπει.

So Brunck reads from three MSS.; and Mr. Glaſſe ſhould have written—ες τουτο—Τουτι cannot be tolerated in tragedy. We remarked in the note on V. 3. the impropriety of uſing 'Οδι in tragic Iambics. Objections of the ſame nature may be urged againſt Τουτι. The examples of this comic pronoun in the Tragedies undoubtedly demand correction. Euripides, *Oenom. ap. Stob.* XCVII. p. 538.

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* Yet he has alſo in *Iſthm.* V. 29. θεοδοτων εργων: though in *Pyth.* V. 16. we find θεοσδοτον δυναμιν, on which the Scholiaſt: το δε Θεοσδοτον, αντι του Θεοδοτον, ειπε. See Etym. M. 461. 16. Heſych. Suicer. V. Θεοσδοτος.

† Æſch. *Perſ.* 102. *Choeph.* 940. Eur. Or. 160. 355. 974. φθονος θεοθεν. *Phœn.* 269. *Med.* 1281. *Hipp.* 1126. 1361. in Anap. Διδυμοι μελαθροις Πυθος θεοθεν καταληπτον. *Rheſ.* 199. Θεοθεν δικα. *Ion.* 521. *H. Fur.* 921.

‡ *Conf.* Salm. Epiſt. ad Menagium de Heinſii Trag. p. 13.

Ενεστι παντων πρωτον ειδεναι τουτι.

Grotius, XCIX. p. 415. in order to eſcape Charybdis, falls into Scylla.

Ενεστι παντων (Err. typ. ταυτων) τουτι πρωτον ειδεναι.—

Muſgrave reads: Ετ' εστι παντων πρωτον, ἐν δ' αινειτ' ετι—which removes the error, indeed, but ſeems liable to objection. Τουτι ſhould be changed into Τοδε.—Εις is never uſed in Tragedy, where the verſe admits ες, as Dawes has remarked.—Let ες τουτο ρεπει be the reading. Inſtances of ſhort vowels lengthened before an initial ρ may be found in Samſon, V. 228. τινι ρυθμῳ. 1197. σε ροθῳ. 1994. πολυ ροδον.

Another example of this kind is found in Euripides, *Suppl.* 154. Ταυτι δικαζων—Markland, though faintly, conjectures εκδικασων.—Εκδικαζειν occurs in the ſame play, 1214, and Εκδικειν in Helen. 1654.

V. 38. τουργον οφρα δυσσεβες—*ut profana opera.*] Οφρα is a poetical word, and ſcarcely can have a place in Iambics. Eſchylus uſes it in a Chorus of his Eumenides. 339. Οφρ' αν γαν ὑπελθῃ—as Sophocles does in one of his Electra, 225. Οφρα με βιος εχῃ.—Τοφρα is in a Chorus, V. 158. of Samſon.

It is now time to conclude the opening review of Mr. Glaſſe's Samſon Agoniſtes. In our next number, this ſubject will be purſued.—Againſt the mode of criticiſm which we follow, ſome objections may doubtleſs be ſtarted; and we feel ourſelves ſituated in ſome degree like Cicero, when he began writing his work *De finibus bonorum et malorum.*—Many, indeed, of thoſe who may be inclined to cenſure the plan, will find their ideas, *mutatis mutandis*, in ſome meaſure, controverted in his Introduction.

On any point of diſpute, the arguments of a *friendly opponent* will be heard with attention; but it is requeſted, that thoſe who are inclined to condemn the critique, not on general principles, but merely on account of its length, or a ſuppoſed exceſs of minuteneſs, or an imputed deficiency of liberality, will conſider well the very nature of criticiſm—*Qui autem, ſi maximè hoc placeat, moderatius tamen id volunt fieri, difficilem quandam temperantiam poſtulant in eo, quod ſemel admiſſum coerceri reprimique non poteſt: ut propemodum juſtioribus utamur illis qui omnino avocent* απο της Κοινης, *quam iis, qui rebus infinitis modum conſtituant: in reque eo meliore, quo major ſit, mediocritatem deſiderent.* CICERO *de finib. bon. et mal. ſub. init.*

[*To be continued.*]

Art. II. *Agriculture the primary Intereſt of Britain.* By David Young, Author of *National Improvements.* 8vo. 406 Pages. 6s. Boards. Elliot and Co. 1788.

IN this ſecond performance of Mr. David Young of Perth, we diſcover the ſame characteriſtic features that we noticed in his book on *national improvements* [See Rev. Dec. 1786]; though the diſagreeable peculiarities are ſomewhat ſoftened. The ſame deſultory manner of writing every where prevails; the ſame proneneſs to phyſical diſquiſitions which are far above his reach; the ſame tendency to political inveſtigations that require other talents; and the ſame baſis of agricultural knowlege buried among heaps of rubbiſh, which greatly tend to diminiſh its intrinſic value, are ſtill obſervable. The language, however, is more free from provincial idioms, and is much more intelligible; the phyſical diſquiſitions are not quite ſo much brought forward; and though political inveſtigations may, perhaps, be thought more numerous than neceſſary, they are, in general, ſo much in the common ſtyle of thoſe who do not think deeply on theſe ſubjects, that they will be leſs offenſive to ordinary readers:—ſo that, on the whole, we find this a more agreeable performance than the former; and as we meet with ſeveral intereſting facts, and important obſervations, on agricultural ſubjects, we ſhall ſelect a few of them for the information of our readers.

The chief ſcope of the book ſeems to be to recommend the ſubject of agriculture to the notice of ſtateſmen, as being an object of greater national importance than manufactures or commerce. Perhaps, the poſition will not be denied by many perſons, though they may differ from the author, and from each other, when they conſider what may be the moſt effectual way of encouraging agriculture. Mr. Young's remarks on this ſubject, on the prices of proviſions, their influence on the proſperity of the farmer, the preſent ſtate of agriculture in Great Britain, and other preliminary ſubjects, are at leaſt harmleſs; and though ſomewhat wild, his ſchemes for improving the agriculture of this country are not altogether viſionary. Uſeful hints frequently occur, of which a judicious perſon may avail himſelf, and which deſerve to be attended to. Among theſe we would rank the following diſquiſition:

'The general fact, that a great proportion of land is employed in raiſing the food of horſes, is obvious to every one. Yet few perhaps would ſuppoſe, that the maintenance of a horſe is four times as great as that of a man.

'The following account, which I received ſome years ago from a nobleman's ſteward in Scotland, will throw conſiderable light on this ſubject. The whole of the bread and beer uſed in this nobleman's family,

mily, was baked and brewed in the houſe. Forty bolls of wheat, and forty bolls of malt ſerved the family a year. But the reader will perhaps be aſtoniſhed to learn, as I confeſs I was at firſt hearing it, that the family horſes, and thoſe of viſitors, conſumed above three hundred bolls * of oats † *per annum*. Nor did the nobleman keep a large ſtud. The perſons of the family who ate daily in the houſe were more numerous than the horſes; beſides which, a conſiderable number of workmen and poor people were daily ſupplied with bread and drink.

‘ In reflecting afterwards upon the above relation, I was fully convinced of its truth; for it may be eaſily proved, that all carriage horſes coſt as much as would maintain four plowmen at leaſt, according to the manner in which labouring people live in Scotland. Each horſe will eat a peck ‡ of oats *per* day, beſides hay. Now, I gave my ploughmen two pecks of meal § *per* week, and a Scots pint of milk each day, or ſixpence a week. Nor was this an inſufficient allowance: for although the men had nothing to live on but the meal and milk, and perhaps did not eat a pound of fleſh or fiſh in a year, yet they looked well, and were fully capable of performing their labour ‖. Nay, they commonly ſaved a part of their meal, which they ſold.

‘ Again, allowing four feeds *per* day to a horſe, the amount in a year is twenty-two bolls, thirteen pecks. This is the whole produce of four acres of good ground, at five and a half bolls, or four quarters for each acre; and which is more than the average of any county ¶.

‘ To this muſt be added at leaſt one ſtone of hay *per* day for each horſe; which is the product of two acres, at one hundred and eighty ſtone, or one ton and three-fourths for each acre, and which is about the general average of hay crops in good ſeaſons.

‘ I have known my plough horſes eat two ſtones of hay and two feeds of oats *per* day; ſo that, in fact, the keeping of farm horſes, when fed with corn and hay, is as expenſive as that of carriage horſes.

‘ From the preceding calculation it appears, that to ſupport a carriage horſe, the produce of *ſix* acres of good ground is required.

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* We have frequently occaſion to complain that writers on agriculture are ſo inattentive as not to explain the contents of the weights and meaſures which they uſe, though it is well known that in many caſes, as in the preſent inſtance, the reader can form no judgment of the facts ſtated without this accuracy.

† Quere—What is a Scotch boll of oats? We ſee, a little below, that 5½ bolls are equal to 4 quarters.

‡ Qu. again, a peck? We ſhould ſuppoſe it, from the circumſtance here mentioned, to be about one-third, or perhaps half a buſhel, Wincheſter.

§ Qu. again, a peck of meal? We have been told it is eight pounds.

‖ This fact ſhould prove that animal food is not abſolutely neceſſary for a labouring man. How does this accord with M. Herrenſchwand's theory?

¶ The curious *reader, from this* data, may aſcertain what is the *exact contents of a Scotch boll of oats.*

This extent of land, even by the common mode of cultivation, will maintain four men; but if laboured with the ſpade, would ſupport *twelve*.

'Now, as the population of any country can only increaſe in the proportion to the means of ſubſiſtence it poſſeſſes, it evidently appears, that *to multiply the breed of horſes, is to deſtroy the human race; and that whoever keeps an unneceſſary horſe, is ſacrificing four of his own ſpecies on the altar of Vanity.*'

The views which this calculation ſuggeſt are many and important; let it be extended to dogs and game.

The following hint deſerves alſo to be attended to, though the idea is not quite new:

'It may be very difficult to aſcertain which is the moſt valuable field for paſture; but the ſureſt way would be to weigh all the cattle before they went into each field, and to be certain that they have neither got meat nor water for twelve hours before weighed; and to weigh them after the whole paſture was conſumed, at the latter end of the ſeaſon, provided they ſtood twelve hours without meat and drink, before they were taken out of the field.

'By ſubtracting the weight of the lean cattle when they went into the field, from the weight of the ſame cattle when they went out, would ſhow the increaſe of weight of the cattle in each field.'

Doubtleſs this would be the caſe; but without certain precautions, which ought to have been ſpecified, it would not ſhew the reſpective value of the fields: ſome kinds of cattle will increaſe much more in weight with the ſame quantity of food than others.

The following is a ſcheme of management which Mr. Y. propoſes to be adopted in Ayrſhire, where they have much ground, we are told, incloſed and in graſs; with plenty of lime and coal near at hand, and good roads:

'In the courſe of ten years (he ſays) the produce might be ſix times what it is at preſent, if the whole county were to adopt an univerſal and regular courſe of cropping. Suppoſe the whole county were to begin and break up a tenth part of all their graſs grounds each year, and ſow it with oats or lint, the old graſs grounds would produce very great crops.'

In proof of this poſition, he adds:

'Mr. Foulis of Irvine told me, that, a few years ago, ſome of Lord Eglinton's parks in old graſs were ſet, for plowing, at *nine* pounds *per* acre for each year; and the perſons that took them were gainers, although they were at the expence of the whole labour and ſeed.'

This is a moſt extraordinary rent, it muſt be owned; but there is no contending againſt facts. Mr. Y. ſtrenuouſly maintains, with Lord Kaims, the propriety of changing old graſs land into corn, and the reverſe, corn land into graſs: and we are inclined to think that, *in general*, this is a beneficial practice, though it admits of exceptions.

'*The ſecond year*, from graſs ſummer fallow; and then limed.

'3d year, wheat after ſummer fallow, and lime.

'4th year, a green crop of beans, or mixture of peaſe; in ſome places, a part of turnips or potatoes; the whole dung made upon the farm laid upon either of theſe crops; the whole ſummer dung plowed in autumn; the dung made in the winter and ſpring alſo plowed in, whenever the ſeaſon anſwers. The beans and peaſe to be ſown as early as the ſeaſon will permit; only care muſt be taken not to plow or ſow wet. Plant, likewiſe, the potatoes early; put the rank dung above them, which will preſerve them from the froſt. The leſs that the dung is rotted, either for potatoes, beans, peaſe, or turnips, ſo much the better.'

Theſe directions are judicious, except, perhaps, the putting on the dung before winter, concerning which practice opinions are not agreed.

'5th year, barley with graſs ſeeds.

'6th year, hay.

'7th, 8th, and 9th years, paſture. Then begin the ſame courſe again.'

We recommend the above as a very judicious mode of cropping, eſpecially on a ſtiff ſoil; though we are far from thinking it the very beſt that could be conceived for many ſituations.

Mr. Young approves of the practice of watering ground; but, in the mode of diſtributing it, he differs conſiderably from that recommended by Mr. Wright in the treatiſe on watering meadows which we lately reviewed. Though he frequently mentions the ſpreading a thin ſheet of water over the ſurface of graſs grounds, he rather ſeems to approve of letting the water remain ſtagnant on the ground for a great length of time during the winter ſeaſon; and he gives an inſtance of a field of moſs ground, which is by no means the moſt fertile kind of ſoil, that, by this practice, was ſo highly improved as to carry no leſs than thirteen corn crops running without manure, and without diminution of value. One of the laſt of theſe crops was ſold, as it ſtood on the ground, for no leſs a ſum than nine pounds ſterling *per* acre. But it ought to be remarked, that moſs is perhaps the very beſt ſoil for that mode of management in our climate.

In ſhort, many uſeful hints occur in this volume, intermixed with a variety of heterogeneous and ſuperfluous matter; but, as we have before ſaid, the perſon who has judgment to pick out the uſeful parts, may be benefited by the peruſal of the whole.

ART. III. *Appendix to the Hiſtory of the Revenue of the Britiſh Empire**. By Sir John Sinclair, Bart. 4to. pp. 86. 3s. Cadell. 1789.

WE regret that any obſtruction ſhould have prevented the ingenious author of the Hiſtory of the Revenue from concluding that important work. The circumſtances which have hitherto prevented the publication of the latter part, are explained in the following prefatory advertiſement to this Appendix:

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* For our account of *The Hiſtory of the Revenue*, &c. ſee Review, vol. lxxiv. p. 94.

'It is now above three years ſince the third and concluding part of the Hiſtory of the Revenue of the Britiſh Empire, was prepared for the preſs. The publication, however, of that work was delayed, from the hopes of receiving every aſſiſtance which the records of the different offices could furniſh, to render it more worthy of the attention and favour of the public. But every expectation of that kind having been diſappointed from time to time (the occaſion of which it would be unpleaſing and diſagreeable to dwell upon), the author was reſolved to fulfil the engagements he had come under for completing the work, without farther delay. In the mean while, an event, of a nature the moſt unforeſeen and diſtreſſing, has taken place, from which a change of government may be looked for: and as his wiſhes for information may poſſibly be gratified by ſome future miniſter, who may condeſcend ſo far as to encourage the diſcuſſion of political queſtions, he is therefore induced to defer the publication he had intended for ſome time longer; in hopes of receiving from any ſucceeding adminiſtration the aid which he required: conſiſting merely in furniſhing ſuch facts as government has the beſt acceſs of being acquainted with (which at the ſame time ought to be no ſecret to the public), and in ſupplying ſuch abſtracts of the national receipts and iſſues as were drawn up at the death of King William (See Appendix, No. V.), and which ought to be continued for the reigns of every ſucceeding monarch of this country. In the interval he has thought it adviſable to publiſh the following Appendix, which he flatters himſelf may contain ſome information not unworthy the reader's attention.'

To us, who have no knowlege of the myſterious proceedings in the *cabinet*, few things could appear more blamable than to withhold information from the public; nor can we eaſily conceive in what manner a conduct of this ſort ſhould prove conducive to the intereſt of the miniſter.

The preſent Appendix conſiſts of five parts. No. I. is, *A general View of a propoſed Analyſis of the Sources of public Revenue.* As this may be conſidered as a ſort of *proſpectus* of a future work of the ingenious Baronet, we doubt not but our readers will thank us for giving it entire, eſpecially as we may, by this means, forward the views of the author, who requeſts that the 'reader who is converſant in ſuch enquiries, would favour him with any obſervations which may occur upon an attentive peruſal of it, either reſpecting the table itſelf, or the manner in which the particular ſources of public revenue are therein arranged.'

'*A TABLE*

‘ *A TABLE of the Sources of Public Revenue.*

I. *Property veſted in the Public.*

- 1. Lands,
  - 1. Foreſts.
  - 2. Paſture lands.
  - 3. Arable lands.
  - 4. Gardens and vineyards.
- 2. Buildings,
  - 1. For private habitation.
  - 2. For public entertainment.
  - 3. Public baths.
  - 4. * Public granaries and warehouſes.
- 3. Fiſhings,
  - 1. In freſh water.
  - 2. In ſalt water.
  - 3. Of pearls.
- 4. Mines,
  - 1. Of metals.
  - 2. Of ſalt and minerals.
  - 3. Of precious ſtones.
  - 4. * Of pit coal.
- 5. Particular productions,
  - 1. Bitumen.
  - 2. Balm of Gilead.
  - 3. Allum.
  - 4. Terra Sigillata.
  - 5. Mineral waters.

II. *Lucrative Prerogatives entruſted to the Government of a Country.*

- 1. Right of Seignory,
  - 1. Non-entry.
  - 2. Relief.
  - 3. Wardſhip.
  - 4. Marriage.
  - 5. Fine of alienation.
  - 6. Aid.
  - 7. Eſcheat.
  - 8. Purveyance.
  - 9. Pre-emption.
- 2. Right of unappropriated property,
  - 1. Bona vacantia.
  - 2. Treaſure trove.
  - 3. Waifs.
  - 4. Eſtrays.
  - 5. Goods wrecked.
  - 6. Goods not inherited.
  - 7. Goods of deceaſed foreigners.
- 3. Right of declaring peace or war,
  - 1. Plunder in war.
  - 2. Tributes from other nations.
  - 3. Subſidies.
- 4. Judicial rights,
  - 1. Judging and determining cauſes.
  - 2. Fines and pecuniary puniſhments.
  - 3. Confiſcation.
  - 4. *Regiſters.*
  - 5. *Stamps.*

- 5. Rights as the fountain of honour,
  - 1. Sale of honours.
  - 2. Sale of offices.
  - 3. Sale of franchiſes, &c.
- 6. Rights as the arbiter of commerce,
  - 1. Commerce carried on by agents.
  - 2. Monopolies farmed out.
  - 3. Monopolies granted.
  - 4. Lotteries.
  - 5. Poſt-office.
  - 6. Monopoly of poſting.
  - 7. Coinage,
    - 1. Of metals.
    - 2. Of paper.
  - 8. Tolls and paſſage taxes,
    - 1. At ſea.
    - 2. At land.
  - 9. Port duties.
- 7. Rights as the guardian of morals,
  - 1. Sumptuary taxes.
  - 2. Taxes on public amuſements.
- 8. Rights as the head of the church,
  - 1. Cuſtody of temporalities.
  - 2. Right of corody.
  - 3. Extra parochial tithes.
  - 4. Firſt fruits and tenths.
  - 5. Religious revenues belonging to the church.
  - 6. Religious revenues belonging to laymen.

III. *Contributions from Individuals.*

- 1. Of perſonal ſervices,
  - 1. In peace.
  - 2. In war.
- 2. Of taxes paid in kind,
  - 1. Of grain.
  - 2. Of cattle, &c.
  - 3. Of manufactures.
  - 4. * Of metals and minerals.
- 3. Taxes on perſons,
  - 1. On perſons in general.
  - 2. On women.
  - 3. On bachelors.
  - 4. On ſtrangers.
  - 5. On obnoxious perſons.
  - 6. On ſlaves.
  - 7. * On ſervants.
- 4. Of taxes on real property,
  - 1. On lands.
  - 2. On buildings,
    - 1. Hearth money.
    - 2. Window lights.
    - 3. On tiles.
    - 4. On gates.
    - 5. * On ſhops.
    - 6. * On the total value.
  - 3. On fiſheries.
  - 4. On mines.

5. Of taxes on perſonal property,
   1. On the intereſt of money.
   2. On plate.
   3. On carriages, &c.
   4. * On horſes, dogs, &c.
6. Of taxes on property when tranſferred, -
   1. By auction.
   2. By private ſale.
   3. By will.
7. Taxes on income,
   1. From different perſons.
   2. From the public.
   3. * From ſalaries of particular denomination.
8. Of taxes on conſumption, -
   1. Cuſtoms.
   2. Exciſe.

IV. *Of Public Loans.*

1. Compulſive loans,
   1. Of proviſions, carriages, &c.
   2. Of money.
2. Voluntary loans,
   1. On valuable pledges.
   2. On the perſonal credit of government.
   3. On the ſecurity of the public domains.
   4. On the produce of particular taxes.
   5. By granting temporary annuities.
   6. ———— annuities on lives.
   7. ———— contingent annuities.
   8. ———— perpetual annuities.'

We have ventured to add an article or two, which, on a haſty peruſal, appeared to us to be wanting, chiefly referring to ſome late taxes. Theſe articles are diſtinguiſhed in the table by an aſteriſk prefixed to them. The reader will perceive that a full diſcuſſion of the nature and tendency of the various articles here ſpecified, will throw much light on the political ſituation of our anceſtors, as well as the theory of finance in modern times.

No. II. is *A Catalogue of the Works which have been printed in the Engliſh Language upon the Subject of Finance, together with a Liſt of ſuch foreign Publications as regard the Revenue of this Empire.*

This catalogue appears to be very complete, and it will be of uſe to thoſe who ſpeculate on ſubjects of finance. It contains,

' In folio,	Books, - - -	12
	Pamphlets, - -	10
In quarto,	Books, - - -	30
	Pamphlets, - -	115
In octavo,	Books, - - -	58
	Pamphlets, - -	362
	Carried over	587

Brought over	587
Works on the revenue of Scotland, -	21
Ditto on the revenue of Ireland, - -	41
Addenda, - - -	4
	653
Works written in the French language, -	11
Ditto ——— in the German, - -	35
Ditto ——— in the Dutch, - -	13
Ditto ——— in the Daniſh, - - -	14
Total	726

'No. III. *Abſtract of the Prices of the different* STOCKS *ſince the Year* 1730.'

Some account of the origin of the different kinds of Stocks here mentioned, *viz.* India Stock, Bank Stock, S. S. Stock, S. S. Annuities, and 3 per Cents, might have been given, as it would have proved agreeable to many readers.

'No. IV. *An Antidote to Deſpondency*; *or*, *progreſſive Aſſertions from reſpectable Authority*, *tending to prove that the Nation was actually undone*, *prior to the Revolution in* 1688; *and that it has remained in a State of Ruin and Decay ever ſince that memorable Æra.*'

That the gift of prophecy hath long ſince ceaſed, we have here very abundant proofs; for though many reſpectable authors have laid claim to it, on the ſubject of national debt, experience hath long falſified their predictions. Yet, in ſpite of this experience, they ſtill continue to predict as before. Sir John thinks it is now time to examine the foundation of the doctrines which have given riſe to theſe gloomy notions; and we are of the ſame opinion.

'No. V. *State of the Public Income and Expenditure during the reign of King William.*'

This is by far the moſt curious and intereſting paper in this Appendix; and the author exhibits it as a model, to be copied by Miniſters, for giving a clear notion of the progreſſive ſtate of the income and expenditure of the kingdom. The whole is compriſed in eight pages, and is clear and ſatisfactory. We are ſorry our limits forbid us to lay it before our readers; but we ſhall give the general Abſtract of it:

A General

A General Abſtract of the Receipts and Iſſues of the Public Revenue, Taxes, and Loans, during the Reign of King William, from the 5th of November 1688 to the 25th March 1702.

ABSTRACT OF RECEIPTS.

I. Cuſtoms - - -	£ 13,296,833	14	6
II. Exciſe - - -	13,649,328	0	5¼
III. Hearth money } included together - IV. Letter money }	2,008,597	7	8¼
V. Land taxes - - -	19,174,059	8	3½
VI. Polls - - -	2,557,649	7	7¼
VII. Promiſcuous taxes - -	7,531,305	18	11¼
VIII. Divers receipts - -	480,915	2	2
Of the general amount of money borrowed and repaid within the time of this account, in ſeveral years, the money borrowed exceeding the money repaid in thoſe years reſpectively the ſum of £ 13,348,680 : 5 : 10¼, though in the other years the money repaid exceeded the money borrowed in theſe years reſpectively the ſum of £3,341,903 : 8 : 8¼ as per contra, which reduced the net money more than repaid during the whole time of this account to £ 10,006,770 : 17 : 1½* -	13,348,680	5	10¼
	72,047,369	5	6¼
There remained on the 5th Nov. 1688, in the Exchequer, in the hands of the ſeveral Rec^rs -	80,138	18	0¼
Error in the preceding account -	0	0	0¼
Total Receipts - -	£ 72,127,508	3	6¼

ABSTRACT OF ISSUES.

I. Navy - - -	£ 19,822,141	4	6¼
II. Army - - -	22,017,706	15	0¼
III. Ordnance - -	3,008,535	16	10¼
IV. Civil Liſt - -	8,880,506	2	9
V. Sundry Iſſues - -	18,398,618	4	4½
Total Iſſues -	£ 72,127,508	3	6¼

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* The laſt clauſe of this article ſeems not to be very intelligible. What are the years laſt alluded to?

Sir John concludes this Appendix with the following remark, and note of information:

'The receipts and iſſues thus exactly balance each other, and it is remarkable to find in a matter of ſuch magnitude the error of *a ſingle farthing* ſpecially taken notice of, a full proof of the care and accuracy with which the public accounts were kept, for ſome time poſterior to the revolution. How far the ſame attention has been paid to them in latter times, and whether ſimilar abſtracts of them are ſtill regularly drawn up, is more than the author has yet been able to diſcover, however anxious he has been to obtain information upon the ſubject.'

And he immediately ſubjoins in a note:

'I have been fortunate enough to procure (after ſo curious and important a manuſcript had been loſt, by the perſon to whom it was entruſted) an account of receipts and iſſues up to the 27th of March 1714. Since that period, the votes of parliament and the ſtate of public ſervices and grants annually laid before the Houſe of Commons, are the principal ſources of information to which the author has had acceſs. They are far, however, from being ſo complete, as an accurate inveſtigation of the ſubject would require, and in particular the ſums annually paid to the public creditors, and the nature of the Civil Liſt expenditure, are left totally uncertain or indefinite.'

We cannot help once more regretting, that when a gentleman of ſuch abilities is willing to beſtow his attention and labour in collecting and arranging materials for public information, concerning a ſubject of ſuch great national importance, he ſhould be debarred, *by any means*, from having acceſs to thoſe repoſitories where authentic information may be obtained.

ART. IV. *Aſtronomical and Geographical Eſſays:* containing, I. A comprehenſive View of the General Principles of Aſtronomy. II. The Uſe of the Globes. III. The Deſcription and Uſe of the Armillary Sphere, Planetarium, &c. IV. An Introduction to the Practice of Aſtronomy, or the Uſe of the Quadrant and Equatorial. By George Adams, Mathematical Inſtrument Maker to his Majeſty. 8vo. pp. 665. and 22 Copper-plates. 10s. 6d. Boards. Sold by the Author, No. 60, Fleet-ſtreet. 1789.

THE late Mr. Adams's treatiſe on the globes being out of print, his ſon, the author of theſe Eſſays, was importuned by his learned friends to reprint it. With this intention, he began to reviſe his father's work, to arrange the problems in a more methodical manner, and make ſuch additions as the advanced ſtate of the ſcience ſeemed to require. Proſecuting this deſign, he ſoon found that it was eaſy to render it ſubſervient to his plan of publiſhing, from time to time, Eſſays, deſcribing the uſe of mathematical and philoſophical inſtruments; eſpecially when it is conſidered that the deſcription of thoſe inſtruments, which have been contrived to ſmooth the path to the ſcience of aſtronomy, or to facilitate the practice of the arts depending on it, could be no where introduced with more propriety, than in an elementary treatiſe on the ſubject.

Such is the ſubſtance of the account which Mr. Adams gives, in the preface, of his deſign in the preſent publication; the contents of which are as follow:

The firſt Eſſay is an Introduction to Aſtronomy; and is divided into three parts. In the firſt, the author ſuppoſes the pupil placed at the ſun, the centre of the ſolar ſyſtem. From this ſituation, he conſiders the appearance of the heavens, and the motions of the planets. The fixed ſtars are deſcribed, with a ſhort hiſtory of the ſeveral catalogues of them that have been made, from the time of Hipparchus, who firſt dared, as Pliny expreſſes it, ‘ to undertake a taſk, that ſeemed to ſurpaſs the power of a divinity; *viz.* to number the ſtars for poſterity, and to reduce them into order.’ His catalogue, as adopted by Ptolemy, contained only 1026 ſtars; ſince that time, the liſt has been conſiderably augmented, and is daily receiving freſh increaſe by the improvement of teleſcopes. Dr. Herſchel, under whoſe eye, M. de la Lande ſays, “ the univerſe increaſes,” has enumerated 44 thouſand, in the ſpace of a few degrees; and by analogy, there appears to be 75 millions in the heavens. If they fill infinite ſpace, their number muſt, conſequently, be infinite.

The phænomena of the heavens, as ſeen from the earth, are conſidered in the ſecond part of the firſt Eſſay. Theſe phænomena are the facts which lay the foundation of all aſtronomical knowlege; to account for, and explain them, is its principal buſineſs; and with this view, Mr. Adams treats of the *apparent* motion of the *ſun*, the *moon*, the *ſtars*, and the *planets*; and a complete deſcription of the Copernican ſyſtem forms the ſubject of the laſt part of this introductory Eſſay.

The ſecond Eſſay is a treatiſe on the uſe of the terreſtrial and celeſtial globes. Mr. Adams firſt enumerates the advantages which globes poſſeſs, for illuſtrating the firſt principles of aſtronomy and geography, in preference to maps or ſpherical projections on plane ſurfaces. The nature of theſe projections is indeed extremely ſimple, ſince they are nothing more than the ſhadows of the circles of the globe received on a given plane, the light being placed in a given point; but it requires more geometry than is generally poſſeſſed by beginners, either to demonſtrate the principles of the projection, or to comprehend the properties of the projected circles. The globe, on the contrary, exhibits every thing in true poſition and figure, and leaves nothing to be ſupplied by the imagination of the ſtudent; ſhewing, on the moſt curſory inſpection, the relative ſituation of all parts of the ſphere, and the various interſections of thoſe artificial circles employed by aſtronomers and geographers for the more eaſy ſolution of problems. In this part of the work, Mr. Adams points out the pre-eminence of globes mounted in his new and accurate manner, over the common, or rather the old and Ptolemaic mode of fitting them up. They are, doubtleſs, in many reſpects, ſuperior; and conſidering the ready ideas which they communicate to the pupil (by that means leſſening the labour of the tutor), the difference in price cannot, with propriety, be objected to; though Mr. Adams ſuſpects that it may be an obſtacle to their being univerſally adopted. The price of the globes of 18 inches, mounted in the beſt manner, with ſtained frames, is ten guineas, and of thoſe of 12 inches, five and an half; with mahogany frames, they are ſomewhat dearer; but to accommodate different purchaſers, they are of the ſeveral ſizes from 28 to 3 inches, and from the price of 50 *l.* to a guinea and a half; beſide various ſizes mounted in the old way.

The remainder of the Eſſay is employed with a deſcription of the globes, and the method of ſolving, by their means, problems illuſtrating principles, explaining the apparent planetary motions, &c. The problems are well ſelected and judiciouſly arranged; and the directions for ſolving them are ſo plain and eaſy, that the ſtudent will ſeldom want the aſſiſtance of his tutor.

The third Eſſay contains the deſcription of ſeveral inſtruments, which are deſigned to illuſtrate the general principles of aſtronomy. They conſiſt of *planetaria*, *armillary ſpheres*, &c. As an abridgment of this eſſay would be totally unintelligible without the figures, we ſhall therefore only add, that the inſtruments are founded on true principles, diſplay great mechanical invention, and are ſubſervient to illuſtrate the phænomena and explain the motions of the heavenly bodies; ſo as to exhibit, in a ſatisfactory manner, the cauſes of all the appearances, as far as theſe cauſes depend on the motions and relative ſituations of the bodies which compoſe the Copernican ſyſtem.

No part of mathematical ſcience is more apt to ſurpriſe the generality of mankind, than the meaſurement of the relative poſitions and diſtances of inacceſſible objects. To determine the diſtance of a ſhip ſeen on a remote part of the unvaried ſurface of the ocean,—to aſcertain the height of the clouds and meteors which float in the atmoſphere, and to ſhew with certainty the wonderful dimenſions and diſtances of the ſun and other bodies, apparently gliding on the ſame viſible canopy, are among thoſe problems, which, to the vulgar, ſeem beyond the reach of human art; they are, nevertheleſs, truly reſolved by means of inſtruments conſtructed on mathematical principles. The chief of theſe inſtruments are the *quadrant* and the *equatorial*, which, with conſiderable improvements, are fully deſcribed in the fourth Eſſay. To render the deſcriptions of theſe inſtruments the more complete, Mr. Adams has explained the manner of uſing them in the ſolution of ſeveral problems; he hath alſo given ample directions how to adjuſt them for obſervation, and diſcover the corrections which they may want.

After having thus laid before our readers the contents of theſe Eſſays, we muſt inform them that the work is executed in ſuch a manner as to anſwer the purpoſe of general information, and afford aſſiſtance to ſuch perſons as have not been initiated into the ſuppoſed myſteries of mathematics; and who might, from the abſtruſeneſs of the ſubject, and an opinion that to engage in it requires much previous knowlege, be deterred from 'the pleaſing taſk of contemplating the heavenly hoſt, and admiring the harmony of the ſpheres.' To ſmooth the entrance into the paths to ſcience, and render them conſpicuous and plain, are objects peculiarly worthy our beſt attention; for it is on the very threſhold of any ſcience that a learner is moſt diſcouraged from entering; and he who removes the rubbiſh and brambles from the door, although he may not be entitled to the higheſt niche in the temple of fame, merits the approbation of every friend to ſcience, and the thanks of all thoſe who wiſh to promote its cultivation. To this approbation, and theſe thanks, we think Mr. Adams is juſtly entitled, in conſequence of his preſent publication; in which, beſide rendering the avenues to geography and aſtronomy pleaſant, he takes every opportunity of fixing the reader's thoughts on that Being whoſe wiſdom contrived, and whoſe power ſupports the ſtupendous fabric. In the peruſal of Mr. Adams's former works, we have always obſerved that, like a true philoſopher, "he looks through nature up to nature's God." The ſubject of this volume affords him ample room for enlarging on his favourite theme, and he has done it that juſtice which its importance requires.

A few typographical errors have caught our eye in peruſing the book, but they may eaſily be corrected by an ordinary reader. As p. 357, l. ult. for 'firſt *of June*,' read, *twenty-firſt of June*; p. 73, l. 16, for '20 *deg.* 30 *min.*' read, 2 *deg.* 30 *min.* and ſome others of leſs note.

Art. V. *The Natural Hiſtory and Antiquities of Selborne*, in the County of Southampton: with Engravings, and an Appendix. 4to. pp. 468. 1l. 1s. Boards. White and Son. 1789.

THOSE who are fond of topographical enquiries will find much ſatisfaction in this entertaining ſpecimen of parochial hiſtory. By an attentive obſervation of facts, and by a diligent inveſtigation of ancient remains, this ingenious writer (the Rev. Gilbert White, of Selborne) has collected, from a ſmall diſtrict, a great variety of curious particulars in the various branches of natural hiſtory, and made ſome valuable additions to the general ſtock of antiquarian knowlege. The whole is well digeſted, and written in a manner which reflects much honour on the underſtanding, and (what is not uſual on ſuch ſubjects) the TASTE of the author.

That we may afford our readers as large a ſpecimen as our narrow limits will permit, of the amuſing and uſeful information which may be expected from this work, we ſhall immediately proceed to lay before them a few extracts.

Mr. White, who ſeems to have been particularly attentive to the natural hiſtory of Birds, as well as other animals, relates many curious particulars concerning the feathered tribes: among which are the following:

‘ The moſt unuſual birds I ever obſerved in theſe parts were a pair of *hoopoes (upupa)*, which came ſeveral years ago in the ſummer, and frequented an ornamented piece of ground, which joins to my garden, for ſome weeks. They uſed to march about in a ſtately manner, feeding in the walks, many times in the day; and ſeemed diſpoſed to breed in my outlet; but were frighted and perſecuted by idle boys, who would never let them be at reſt.

‘ Three *groſs-beaks (loxia coccothrauſtes)* appeared ſome years ago in my fields, in the winter; one of which I ſhot: ſince that, now and then one is occaſionally ſeen in the ſame dead ſeaſon.

‘ A *croſs-bill (loxa curviroſtra)* was killed laſt year in this neighbourhood.

‘ Our ſtreams, which are ſmall, and riſe only at the end of the village, yield nothing but the *bull's-head*, or *miller's-thumb (gobius fluviatilis capitatus)*, the *trout (trutta fluviatilis)*, the *eel (anguilla)*, the *lampern, (lampætra parva et fluviatilis)*, and the *ſtickle-back (piſciculus aculeatus)*.

‘ We are twenty miles from the ſea, and almoſt as many from a great river, and therefore ſee but little of ſea-birds. As to wild fowls, we have a few teems of *ducks* bred in the moors where the ſnipes breed; and multitudes of *widgeons* and *teals* in hard weather frequent our lakes in the foreſt.

‘ Having ſome acquaintance with a tame *brown owl*, I find that it caſts up the fur of mice, and the feathers of birds in pellets, after the manner of hawks: when full, like a dog, it hides what it cannot eat.

‘ The young of the barn-owl are not eaſily raiſed, as they want a conſtant ſupply of freſh mice: whereas the young of the brown owl will eat indiſcriminately all that is brought; ſnails, rats, kittens, puppies, magpies, and any kind of carrion or offal.

‘ The houſe-martins have eggs ſtill, and ſquab-young. The laſt ſwift I obſerved was about the twenty-firſt of *Auguſt*; it was a ſtraggler.

‘ *Red ſtarts*, *fly-catchers*, *white-throats*, and *reguli non criſtati*, ſtill appear; but I have ſeen no *black-caps* lately.

‘ I forgot to mention that I once ſaw, in *Chriſt Church* college quadrangle in *Oxford*, on a very ſunny warm morning, a *houſe* *martin* flying about, and ſettling on the parapets, ſo late as the twentieth of *November*.

'At preſent I know only two ſpecies of *bats*, the common *veſpertilio murinus* and the *veſpertilio auribus*.

'I was much entertained laſt ſummer with a tame bat, which would take flies out of a perſon's hand. If you gave it any thing to eat, it brought its wings round before the mouth, hovering and hiding its head in the manner of birds of prey when they feed. The adroitneſs it ſhewed in ſhearing off the wings of the flies, which were always rejected, was worthy of obſervation, and pleaſed me much. Inſects ſeemed to be moſt acceptable, though it did not refuſe raw fleſh when offered: ſo that the notion, that bats go down chimnies and gnaw men's bacon, ſeems no improbable ſtory. While I amuſed myſelf with this wonderful quadruped, I ſaw it ſeveral times confute the vulgar opinion, that bats when down on a flat ſurface cannot get on the wing again, by riſing with great eaſe from the floor. It ran, I obſerved, with more diſpatch than I was aware of; but in a moſt ridiculous and groteſque manner.

'Bats drink on the wing, like ſwallows, by ſipping the ſurface, as they play over pools and ſtreams. They love to frequent waters, not only for the ſake of drinking, but on account of inſects, which are found over them in the greateſt plenty. As I was going, ſome years ago, pretty late, in a boat from *Richmond* to *Sunbury*, on a warm ſummer's evening, I think I ſaw myriads of bats between the two places: the air ſwarmed with them all along the *Thames*, ſo that hundreds were in ſight at a time.'

In another letter, Mr. W. purſues the ſame ſubject:

'The hiſtory of the ſtone-curlew, *charadrius oedicnemus*, is as follows. It lays its eggs, uſually two, never more than three, on the bare ground, without any neſt, in the field; ſo that the countryman, in ſtirring his fallows, often deſtroys them. The young run immediately from the egg like partridges, &c. and are withdrawn to ſome flinty field by the dam, where they ſculk among the ſtones, which are their beſt ſecurity; for their feathers are ſo exactly of the colour of our grey ſpotted flints, that the moſt exact obſerver, unleſs he catches the eye of the young bird, may be eluded. The eggs are ſhort and round; of a dirty white, ſpotted with dark bloody blotches. Though I might not be able, juſt when I pleaſed, to procure you a bird, yet I could ſhew you them almoſt any day; and any evening you may hear them round the village, for they make a clamour which may be heard a mile. *Oedicnemus* is a moſt apt and expreſſive name for them, ſince their legs ſeem ſwoln like thoſe of a gouty man. After harveſt I have ſhot them before the pointers in turnip-fields.

'I make no doubt but there are three ſpecies of the *willow-wrens*: two I know perfectly: but have not been able yet to procure the third. No two birds can differ more in their notes, and that conſtantly, than thoſe two that I am acquainted with; for the one has a joyous, eaſy, laughing note; the other a harſh loud chirp. The former is every way larger, and three quarters of an inch longer, and weighs two *drams and a half*; while the latter weighs but two:

ſo the ſongſter is one fifth heavier than the chirper. The chirper (being the firſt ſummer bird of paſſage that is heard, the wryneck ſometimes excepted) begins his two notes in the middle of *March*, and continues them through the ſpring and ſummer till the end of *Auguſt*, as appears by my journals. The legs of the larger of theſe two are fleſh-coloured; of the leſs, black.

‘ The *graſshopper-lark* began his ſibilous note in my fields laſt *Saturday*. Nothing can be more amuſing than the whiſper of this little bird, which ſeems to be cloſe by though at an hundred yards diſtance; and when cloſe at your ear, is ſcarce any louder than when a great way off. Had I not been a little acquainted with inſects, and known that the graſshopper kind is not yet hatched, I ſhould have hardly believed but that it had been a *locuſta* whiſpering in the buſhes. The country people laugh when you tell them that it is the note of a bird. It is a moſt artful creature, ſculking in the thickeſt part of a buſh; and will ſing at a yard diſtance, provided it be concealed. I was obliged to get a perſon to go on the other ſide of the hedge where it haunted; and then it would run, creeping like a mouſe, before us for an hundred yards together, through the bottom of the thorns; yet it would not come into fair ſight: but in a morning early, and when undiſturbed, it ſings on the top of a twig, gaping, and ſhivering with its wings. Mr. *Ray* himſelf had no knowledge of this bird, but received his account from Mr. *Johnſon*, who apparently confounds it with the *reguli non criſtati*, from which it is very diſtinct. See *Ray's Philoſ. Letters*, p. 108.

‘ The fly-catcher *(ſtoparola)* has not yet appeared: it uſually breeds in my vine. The *redſtart* begins to ſing: its note is ſhort and imperfect, but is continued till about the middle of *June*. The *willow-wrens* (the ſmaller ſort) are horrid peſts in a garden, deſtroying the peaſe, cherries, currants, &c.; and are ſo tame that a gun will not ſcare them.

* *A* LIST *of the* SUMMER BIRDS *of* PASSAGE *diſcovered in this Neighbourhood, ranged ſomewhat in the Order in which they appear.*

	Linnæi Nomina.
Smalleſt willow-wren,	*Motacilla trochilus:*
Wryneck,	*Jynx torquilla:*
Houſe-ſwallow,	*Hirundo ruſtica:*
Martin,	*Hirundo urbica:*
Sand-martin,	*Hirundo riparia:*
Cuckoo,	*Cuculus canorus:*
Nightingale,	*Motacilla luſcinia:*
Blackcap,	*Motacilla atricapilla:*
Whitethroat,	*Motacilla ſylvia:*
Middle willow-wren,	*Motacilla trochilus:*
Swift,	*Hirundo apus:*
Stone curlew, ?	*Charadrius oedicnemus?*
Turtle-dove, ?	*Turtur aldrovandi?*
Graſshopper-lark,	*Alauda trivialis:*
Landrail,	*Rallus crex:*
Largeſt willow-wren,	*Motacilla trochilus:*
Redſtart,	*Motacilla phœnicurus:*

Goatſucker, or fern-owl,	*Caprimulgus Europæus:*
Fly-catcher,	*Muſcicapa griſola.*

'My countrymen talk much of a bird that makes a clatter with its bill againſt a dead bough, or ſome old pales, calling it a jarbird. I procured one to be ſhot in the very fact; it proved to be the *ſitta Europæa (the nut-hatch)*. Mr. *Ray* ſays that the leſs ſpotted *wood-pecker* does the ſame. This noiſe may be heard a furlong or more.

'Now is the only time to aſcertain the ſhort-winged ſummer birds; for, when the leaf is out, there is no making any remarks on ſuch a reſtleſs tribe; and, when once the young begin to appear, it is all confuſion: there is no diſtinction of genus, ſpecies, or ſex.

'In breeding-time ſnipes play over the moors, piping and humming: they always hum as they are deſcending. Is not their hum ventriloquous like that of the turkey? Some ſuſpect it is made by their wings.

'This morning I ſaw the golden-crowned wren, whoſe crown glitters like burniſhed gold. It often hangs like a titmouſe, with its back downwards.'

To theſe miſcellaneous obſervations on birds, we muſt add the following letter concerning doves:

'Unleſs the ſtock-dove in the winter varies greatly in manners from itſelf in ſummer, no ſpecies ſeems more unlikely to be domeſticated, and to make an *houſe-dove*. We very rarely ſee the latter ſettle on trees at all, nor does it ever haunt the woods; but the former, as long as it ſtays with us, from *November* perhaps to *February*, lives the ſame wild life with the *ring-dove, palumbus torquatus*; frequents coppices and groves, ſupports itſelf chiefly by maſt, and delights to rooſt in the talleſt beeches. Could it be known in what manner ſtock-doves build, the doubt would be ſettled with me at once, provided they conſtruct their neſts on trees, like the *ring-dove*, as I much ſuſpect they do.

'You received, you ſay, laſt ſpring a *ſtock-dove* from *Suſſex*; and are informed that they ſometimes breed in that country. But why did not your correſpondent determine the place of its nidification, whether on rocks, cliffs, or trees? If he was not an adroit ornithologiſt, I ſhould doubt the fact, becauſe people with us perpetually confound the *ſtock-dove* with the *ring-dove*.

'For my own part, I readily concur with you in ſuppoſing that houſe-doves are derived from the *ſmall blue rock-pigeon*, for many reaſons. In the firſt place the wild ſtock-dove is manifeſtly larger than the common houſe-dove, againſt the uſual rule of domeſtication, which generally enlarges the breed. Again, thoſe two remarkable *black ſpots* on the remiges of each wing of the ſtock-dove, which are ſo characteriſtic of the ſpecies, would not, one ſhould think, be totally loſt by its being reclaimed; but would often break out among its deſcendants. But what is worth an hundred arguments is, the inſtance you give in Sir *Roger Moſtyn*'s houſe-doves in *Caernarvonſhire*; which, though tempted by plenty of food and gentle treatment, can never be prevailed on to inhabit their cote for any time; but, as ſoon as they begin to breed, betake themſelves to the faſtneſſes of *Ormſhead*, and depoſit their young in ſafety amidſt the inacceſſible caverns *and precipices of that* ſtupendous promontory.

“ *Naturam expellas furcâ . . . tamen uſque recurret.*”

'I have conſulted a ſportſman, now in his ſeventy-eighth year, who tells me that fifty or ſixty years back, when the beechen woods were much more extenſive than at preſent, the number of wood-pigeons was aſtoniſhing; that he has often killed near twenty in a day; and that with a long wild-fowl piece he has ſhot ſeven or eight at a time on the wing as they came wheeling over his head: he moreover adds, which I was not aware of, that often there were among them little parties of ſmall *blue doves,* which he calls *rockiers.* The food of theſe numberleſs emigrants was beech-maſt and ſome acorns; and particularly barley, which they collected in the ſtubbles. But of late years, ſince the vaſt increaſe of turnips, that vegetable has furniſhed a great part of their ſupport in hard weather; and the holes they pick in theſe roots greatly damage the crop. From this food their fleſh has contracted a rancidneſs which occaſions them to be rejected by nicer judges of eating, who thought them before a delicate diſh. They were ſhot not only as they were feeding in the fields, and eſpecially in ſnowy weather, but alſo at the cloſe of the evening, by men who lay in ambuſh among the woods and groves to kill them as they came in to rooſt[*]. Theſe are the principal circumſtances relating to this wonderful *internal* migration, which with us takes place towards the end of *November,* and ceaſes early in the ſpring. Laſt winter we had in *Selborne* high wood about an hundred of theſe doves; but in former times the flocks were ſo vaſt, not only with us but all the diſtrict round, that on mornings and evenings they traverſed the air, like rooks, in ſtrings, reaching for a mile together. When they thus rendezvouſed here by thouſands, if they happened to be ſuddenly rouſed from their rooſt-trees on an evening,

“ Their riſing all at once was like the ſound
Of thunder heard remote.”——

'It will by no means be foreign to the preſent purpoſe to add, that I had a relation in this neighbourhood who made it a practice, for a time, whenever he could procure the eggs of a *ring-dove,* to place them under a pair of doves that were ſitting in his own pigeon-houſe; hoping thereby, if he could bring about a coalition, to enlarge his breed, and teach his own doves to beat out into the woods and to ſupport themſelves by maſt: the plan was plauſible, but ſomething always interrupted the ſucceſs; for though the birds were uſually hatched, and ſometimes grew to half their ſize, yet none ever arrived at maturity. I myſelf have ſeen theſe foundlings in their neſt diſplaying a ſtrange ferocity of nature, ſo as ſcarcely to bear to be looked at, and ſnapping with their bills by way of menace. In ſhort, they always died, perhaps for want of proper ſuſtenance: but the owner thought that by their fierce and wild demeanour they frighted their foſter-mothers, and ſo were ſtarved.'

In two letters to the Hon. Daines Barrington, Mr. W. gives a liſt of ſummer and winter birds of paſſage obſerved at Selborne, and another of ſinging birds. He relates many curious facts, and offers ſeveral ingenious obſervations on the ſubject of the migration of birds, hitherto ſo imperfectly underſtood. The following letter on this ſubject is particularly curious:

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[*] 'Some old ſportſmen ſay that the main part of theſe flocks uſed *to withdraw as ſoon as* the heavy *Chriſtmas* froſts were over.'

'You are, I know, no great friend to migration; and the well atteſted accounts from various parts of the kingdom ſeem to juſtify you in your ſuſpicions, that at leaſt many of the ſwallow kind do not leave us in the winter, but lay themſelves up like inſects and bats, in a torpid ſtate, and ſlumber away the more uncomfortable months till the return of the ſun and fine weather awakens them.

'But then we muſt not, I think, deny migration in general; becauſe migration certainly does ſubſiſt in ſome places, as my brother in *Andaluſia* has fully informed me. Of the motions of theſe birds he has ocular demonſtration, for many weeks together, both ſpring and fall: during which periods myriads of the ſwallow kind traverſe the Straits from north to ſouth, and from ſouth to north, according to the ſeaſon. And theſe vaſt migrations conſiſt not only of *hirundines*, but of *bee-birds, hoopoes, oro pendolos, or golden thruſhes*, &c. &c. and alſo of many of our *ſoft-billed ſummer birds of paſſage*; and moreover of birds which never leave us, ſuch as all the various ſorts of hawks and kites. Old *Belon*, two hundred years ago, gives a curious account of the incredible armies of hawks and kites which he ſaw in the ſpring time traverſing the *Thracian Boſphorus* from *Aſia* to *Europe*. Beſides the above mentioned, he remarks that the proceſſion is ſwelled by whole troops of eagles and vultures.

'Now it is no wonder that birds reſiding in *Africa* ſhould retreat before the ſun as it advances, and retire to milder regions, and eſpecially birds of prey, whoſe blood being heated with hot animal food, are more impatient of a ſultry climate: but then I cannot help wondering why kites and hawks, and ſuch hardy birds as are known to defy all the ſeverity of *England*, and even of *Sweden* and all north *Europe*, ſhould want to migrate from the ſouth of *Europe*, and be diſſatisfied with the winters of *Andaluſia*.

'It does not appear to me that much ſtreſs may be laid on the difficulty and hazard that birds muſt run in their migrations, by reaſon of vaſt oceans, croſs winds, &c.; becauſe, if we reflect, a bird may travel from *England* to the equator without launching out and expoſing itſelf to boundleſs ſeas, and that by croſſing the water at *Dover*, and again at *Gibraltar*. And I with the more confidence advance this obvious remark, becauſe my brother has always found that ſome of his birds, and particularly the ſwallow kind, are very ſparing of their pains in croſſing the *Mediterranean*: for when arrived at *Gibraltar* they do not

— — — "Rang'd in figure wedge their way,
— — — — — And ſet forth
Their airy caravan high over ſeas
Flying, and over lands with mutual wing
Eaſing their flight:" MILTON.

but ſcout and hurry along in little detached parties of ſix or ſeven in a company; and ſweeping low, juſt over the ſurface of the land and water, direct their courſe to the oppoſite continent at the narroweſt paſſage they can find. They uſually ſlope acroſs the bay to the ſouth-weſt, and ſo paſs over oppoſite to *Tangier*, which, it ſeems, is the narroweſt ſpace.

'In former letters we have conſidered whether it was probable that woodcocks in moon-ſhiny nights croſs the *German* ocean from *Scandinavia*. As a proof that birds of leſs ſpeed may paſs that ſea, conſiderable as it is, I ſhall relate the following incident, which, though mentioned to have happened ſo many years ago, was ſtrictly matter of fact:—As ſome people were ſhooting in the pariſh of *Trotton*, in the county of *Suſſex*, they killed a duck in that dreadful winter 1708-9, with a ſilver collar about its neck [*], on which were engraven the arms of the King of *Denmark*. This anecdote the rector of *Trotton* at that time has often told to a near relation of mine; and, to the beſt of my remembrance, the collar was in the poſſeſſion of the rector.

'At preſent I do not know any body near the ſea ſide that will take the trouble to remark at what time of the moon woodcocks firſt come: if I lived near the ſea myſelf I would ſoon tell you more of the matter. One thing I uſed to obſerve when I was a ſportſman, that there were times in which woodcocks were ſo ſluggiſh and ſleepy that they would drop again when fluſhed juſt before the ſpaniels, nay juſt at the muzzle of a gun that had been fired at them: whether this ſtrange lazineſs was the effect of a recent fatiguing journey I ſhall not preſume to ſay.

'Nightingales not only never reach *Northumberland* and *Scotland*, but alſo, as I have been always told, *Devonſhire* and *Cornwall*. In thoſe two laſt counties we cannot attribute the failure of them to the want of warmth: the defect in the weſt is rather a preſumptive argument that theſe birds come over to us from the continent at the narroweſt paſſage, and do not ſtroll ſo far weſtward.'

The preceding extracts may ſuffice to ſhew the author's accuracy in remarking facts, and his ingenuity in commenting on them: for further entertainment of the ſame kind we muſt refer the reader to the work itſelf.

In the ſecond part of this volume, which treats of the *Antiquities* of Selborne, we were particularly entertained with a curious account of the viſitation of Wykeham, Biſhop of Worceſter, to the priory: but it is too long for our inſertion.

The antiquary will here meet with many amuſing particulars concerning this priory, the church, and the ancient ſtate of the pariſh of Selborne, which we cannot diſtinctly notice. This elegant and pleaſing work, in ſhort, abounds with information; and affords a happy proof, that the moſt retired ſituation may be rendered agreeable and reſpectable, by the diligent ſtudy of nature, and an aſſiduous application to ſcientific purſuits.

The plates, *nine* in number, are very neatly executed.

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[*] 'I have read a like anecdote of a ſwan.'

ART.

ART. VI. *Tranſactions of the Royal Iriſh Academy*, concluded: See Review for December laſt, p. 513.

ANTIQUITIES, *concluded.*

Article IV. *Ancient Gaelic Poems, reſpecting the Race of the Fians.* Collected in the Highlands of Scotland in the Year 1784: by the Rev. Matthew Young, D. D. Fellow of Trinity College, Dublin.

THE original Gaelic poems, and the Engliſh tranſlation, are here faithfully publiſhed together; and they occupy above ſixty quarto pages. It will be no longer poſſible for the blindeſt prejudice to aſſert with Dr. Johnſon, that the Poems of Oſſian never exiſted in any other form than that which Mr. M'Pherſon had given them. It appears, indeed, that the laſt mentioned gentleman has taken very great liberties with his originals, retrenching, adding, and altering as he judged proper. He has always omitted the name of St. Patrick, which occurs very often in the Gaelic poems, with the deſign of ſupporting their high antiquity, and referring the æra of their compoſition to the end of the ſecond, rather than to the middle of the fifth, century; although, for the former opinion, he ſeems to have little better authority than the reſemblance of Oſſian's Caracul, to the Caracalla of the Roman hiſtory; and the force even of this argument is deſtroyed by the criticiſm of Mr. Gibbon, who obſerves, that in the Caledonian war, the ſon of Severus was known only by the appellation of Antoninus, and that his nick-name of Caracalla was invented four years afterward, and ſcarcely uſed by the Romans till after his death.

As to the merit of the Highland poems, we have often given our opinion. We think they are chiefly intereſting as a literary curioſity; and conſidered in this view, they were of far leſs value while it ſtill remained uncertain what was Oſſian's, and what was the tranſlator's. By the inquiries of ſuch men as Dr. Young, and the labours of the Royal Academy of Dublin, and the Antiquarian Society of Perth, we may hope to ſee this queſtion honeſtly decided; meanwhile, we would recommend to the curious reader, *The Prayer of Oſſian*, which ſeems to be the moſt intereſting of all the Iriſh or Gaelic poems, hitherto communicated to the public. We had ſome thoughts of inſerting it; but our limits will not admit of it, in addition to our other extracts from the preſent volume.

The next Eſſay contains an Account of the Greek Manuſcript of St. Matthew's Goſpel, in the Library of Trinity College, Dublin; by the Rev. Mr. Barrett.

Mr. Barrett gives a very particular deſcription of this manuſcript, which *ſupplies the deficiencies* of the Alexandrian, Ephrem, and manuſcript of Cambridge. He beſtows much pains in determining its date. All writing in Greek manuſcript, he obſerves, may be reduced to three claſſes. The firſt comprehends manuſcripts in round and ſquare uncials; the ſecond, manuſcripts in oval, oblong, and inclined uncials; the third, thoſe written in ſmall letters. The firſt claſs is referred to the ſixth century, the ſecond to the ninth, and the third has univerſally prevailed ſince the eleventh century. From the ſpecimen annexed to his deſcription, it appears that this manuſcript of St. Matthew's goſpel belongs to the firſt claſs; which concluſion is ſtrengthened by its want of accents, of contractions, and of the Euſebian numbers.

The next Eſſay in this Collection contains an Account of Ancient Coins, found at Ballylinam, in the Queen's County, Ireland; with Conjectures concerning them. By William Beauford, A. M.

The rude reſemblance of heads on theſe coins are all armed with the cloſe helmet of the northern nations, which prevailed from the tenth to the fifteenth century; and the figure of the croſs, which is uniformly ſtamped on the reverſe, clearly proves their origin to be within the Chriſtian æra. Gold and ſilver are ſaid to have been introduced into Ireland by the Danes and Anglo-Saxons about the beginning of the eighth century; from which period, the Iriſh chiefs who commanded the different provinces and diſtricts, cauſed money to be coined in their names, until they were prohibited by the Engliſh. This prerogative of ſovereignty was exerciſed by the O'Niels even ſo late as the fifteenth century. The coins are ſilver, with Iriſh inſcriptions, in the character called *Ogh'am Croabh*, without dates, but from what has been obſerved, are not earlier than the eighth, nor later than the fifteenth, century.

POLITE LITERATURE.

In the article of Polite Literature, this volume contains, I. An Eſſay on the Sublimity of Writing, by the Rev. Dr. Stack. II. Two Eſſays on the Style of Dr. Johnſon, by the Rev. Robert Burrowes. III. Thoughts on Lyric Poetry, by William Preſton, A. M. To which is ſubjoined, IV. An irregular Ode to the Moon.

Dr. Stack obſerves that Longinus, in his treatiſe on the Sublime, has not conſidered *the pathetic*; having reſerved that intereſting topic for a ſubſequent work. With a view to ſupply this defect, in the performance of the juſtly celebrated ancient critic, Dr. S. remarks, that all emotions of the ſoul which ſink its native dignity, and which betray a weak and puſillanimous diſpoſition, are contrary to the ſublime; but, on the other hand, that almoſt all paſſions are ſuſceptible of ſublime expreſſion, *when the cauſe which* excites them is great and powerful, when the object at which they aim is intereſting and important, and when the degree in which they are felt, is proper and laudable. To illuſtrate this theory, he examines, more particularly, Fear and Revenge; and ſhews that even theſe degrading emotions may be ennobled by the dignity of their principle, the importance of their end, and the propriety of their expreſſion. The remainder of this eſſay, and in our opinion the moſt valuable part of it, conſiſts in the defence of Longinus againſt the criticiſms of Dr. Blair, in his Lectures on Rhetoric. As Dr. Blair's treatiſe, though very generally and very juſtly eſteemed, is yet undoubtedly liable to the ſtrictures which Dr. Stack here makes, we ſhall inſert the paſſage, premiſing, for the ſake of perſpicuity, that Longinus refers the ſublime to five ſources: bold thoughts, vehement paſſion, ſtriking figures, ſplendid diction, and elevated compoſition.

'Dr. Blair aſſerts that Longinus has made a falſe diviſion of his ſubject; for that of the five ſources of the ſublime which he has laid open, the three laſt have perhaps leſs relation to the ſublime than to any other ſpecies of good writing, becauſe it requires leſs the aſſiſtance of ornament; and he calls this plan rather a treatiſe of rhetoric than of the ſublime. This ſeems to me too ſummary a way of deciding upon the merit of a work which has received the ſanction of learning and taſte in all ages. Such a criticiſm ought to have been ſupported by ſome argument, and not advanced in its preſent undigeſted form. To me it appears materially defective, both becauſe Dr. Blair has miſconceived, or at leaſt improperly expreſſed, the great author's meaning; and alſo becauſe, even admitting the three laſt ſources to have no peculiar relation to the ſublime, yet if they be capital conſtituents of this as well as other ſpecies of writing (which I hope preſently to ſhew) they have certainly an eſſential part in a complete treatiſe on the ſubject.

'I ſay then that Dr. Blair has miſconceived, or at leaſt improperly expreſſed, the great critic's meaning. The fifth ſource of the ſublime mentioned by Longinus is in theſe words, ἐν ἀξιώματι καὶ διάρσει σύνθεσις, or compoſition with ſuitable dignity and elevation. Longinus, indeed, treating of this part of his ſubject, ſometimes appears to explain it by the terms ῥυθμος and ἁρμονια; by which we are to underſtand ſuch a collocation of the ſeveral parts, both words and ſentences, as may ſerve to give the ſublime matter its fulleſt effect. And this idea, even if nothing further were intended, is ſurely very different from Dr. Blair's tranſlation of the paſſage, "muſical ſtructure and arrangement;" which in my opinion ſuggeſts to every reader nothing more than the meaſured cadence of elaborate periods and well-tuned ſentences. The tranſlation indeed is not peculiarly related to the ſublime, perhaps leſs than to any other ſpecies of good writing; for the ſublime diſdains ſuch tinſel ornament. But the great critic himſelf meant not ſuch an arrangement as pleaſes the ear, but ſupports the thought. And hence we find him beſtowing the higheſt commendation on this ſource, as compriſing and giving completion to every other excellence. He preſuppoſes a proper ſelection of words *proportioned to the* thoughts, and then requires that *the ſound may in ſome ſort be* an echo to the ſenſe. And has not this been a law rather of nature than of artificial criticiſm to the ſublimeſt writers in the world? Can there be a doubt that the ſame conception ſhall have different effects, according as the language in which it is clothed is mean or grand, and as the arrangement is weak, vague, and ſpiritleſs, or cloſe, ſtrong, and animated? An idea naturally ſublime might not perhaps loſe its whole ſublimity under the moſt wretched diſguiſe, yet it cannot be denied that ſuch a diſguiſe would conſiderably impair its grandeur; and therefore the precepts given under the heads of diction and arrangement are of material import. Nor do they ſeem leſs neceſſary to ſublime compoſition than to any other ſpecies of good writing: it is the perfection of human genius; and every circumſtance which can heighten or obſcure its glory becomes of intereſting moment. Where majeſty appears, we expect to find a ſuitable pomp and dignity ſurround the throne. A ſingle example may ſerve to illuſtrate what has been advanced: let it be taken from that ſublime paſſage in the 6th book of Milton, where the Son of God is deſcribed coming forth in his chariot againſt the rebel angels:

Under his burning wheels
The ſtedfaſt Empyrean ſhook throughout,
All but the throne itſelf of God.

' See now how the great ſublime of this paſſage will ſink, though we ſhould preſerve the thought, and make little other change beſide in the arrangement:

Except the throne of God,
All the firm Heav'n beneath his heated wheels
Did ſhake throughout.

' If further proof were neceſſary, I would only deſire any man to attempt ſome other form of expreſſion for that divine paſſage of Homer reſpecting Pluto's terror, δ' εκ θρονȣ αλτο και ιαχε. He will then perhaps be ſenſible that there is a ſecret virtue and powerful charm in language and arrangement.

' The uſe of figures is perhaps of more importance than either of the precepts which we have been juſt conſidering, for they affect rather the matter than the form of compoſition.

' Nothing ſeems more finely calculated to produce ſublime effects than the invention and application of bold and ſtriking figures. Dr. Blair tells us that " it is not by hunting after tropes and figures we can expect to produce the ſublime." The laboured and affected uſe of ſuch ornaments I admit to be improper; but then we ſhould conſider that figurative language is the natural language of the paſſions, and of courſe might be neceſſarily required and happily employed in caſes where the pathetic riſes into the ſublime. And for this cauſe the mind ſhould be ſtored with a copious variety of images and figures; for when the imagination or the paſſions are once heated, they will naturally ſtrike out ſuch as are moſt appropriate to the ſubject. Longinus, I think, demonſtrates that figures and ſublimity impart a reciprocal aid; or in other words, the ſublime matter is heightened by the invention of bold figures, and figures in their turn acquire force and grandeur from their connection with the ſublime. *I am the more ſurpriſed* at Dr. Blair's rejecting this ſource, as Lon*ginus exemplified* its noble effects in more inſtances than one. For this purpoſe he has introduced the celebrated apoſtrophe of Demoſthenes in his oration for the crown. The obvious uſe, ſays the critic, to be made of the battle of Marathon, to his countrymen, was this: You have not erred, for thoſe who fought at Marathon were an example to you. Inſtead of this cold and lifeleſs reaſoning, he ſwears "by the manes of thoſe who died at Marathon;" thus deifying the heroes of his country, rouſing in them a ſenſe of national glory, and carrying his hearers along with him from the preſent gloomy ſcene, in a ſtrain of bold and pathetic eloquence. Longinus himſelf too illuſtrates the ſame point by his own great example. Speaking of Homer's genius in the Odyſſey, he compares him to the ſetting ſun, whoſe grandeur remains without his fire. And again he ſays, that like the ocean retiring within itſelf, ſo do the ebbings of ſublime genius appear even in his fabulous and incredible wanderings. I am ſo far from ſubſcribing to Dr. Blair's aſſertion, that figures have no relation to the ſublime, that I think ſome of them peculiarly adapted to this mode of compoſition. Of theſe I ſhall mention two, the climax and proſopopæia. It ſeems to me that if the ſeveral circumſtances of a climax be well choſen and judiciouſly diſpoſed, it has a direct tendency this way. The thought itſelf ſhould certainly be grand, and the parts of proportionable ſtrength and greatneſs; yet if their order be not natural, but expoſe the mind to alternate fits of contraction and expanſion, the whole effect will be greatly impaired: whereas by a regular ſwell and majeſtic aſcent, new matter of wonder and delight is continually ſupplied, and the mind becomes at laſt ſo filled with the thought, as not to have room for the admiſſion of more. The following awful paſſage of Shakeſpeare is perfectly of this kind:

> The cloud-capt towers, the gorgeous palaces,
> The ſolemn temples, the great globe itſelf,
> Yea all which it inherit, ſhall diſſolve,
> And like this inſubſtantial pageant faded,
> Leave not a rack behind.

'The whole of this grand thought may be thus ſhortly and proſaically expreſſed:—"The earth, with every work of art and nature which it contains, ſhall in time be annihilated." Yet who can be dull enough to maintain this fundamental thought to be of equal ſublimity with the figure? Dr. Blair will perhaps call this a proper ſelection of circumſtances; but this is not its entire excellence, and if it were, his criticiſm would be merely a play upon words, for it is univerſally accounted among the figures of ſpeech.

'To prove the ſublime effect of the proſopopæia, I ſhall ſelect two inſtances. The firſt may be found in Biſhop Sherlock's Sermons:—"How deſpitefully do we treat the Goſpel of Chriſt, to which we owe that clear light which we now enjoy, when we endeavour to ſet up reaſon and nature in oppoſition to it! Ought *the withered hand*, which Chriſt has reſtored and made whole, to be lifted up againſt him? Or ought the *dumb man's tongue*, juſt looſened from the bonds of ſilence, to blaſpheme the power that ſet it free?" The ground of this moſt eloquent paſſage is the ingratitude of modern infidelity, in employing thoſe advantages of light and knowledge which reaſon has derived from revelation againſt the intereſts of the Goſpel. But is there any man of feeling upon earth, who thinks the abſtract ſentiment approaches in any degree to the ſublimity of the figurative form? Perhaps it may not be thought refining too much here to obſerve, that of the two fine figures juſt mentioned, the withered hand has the ſuperior excellence. Two reaſons, I think, can be aſſigned for this; firſt, becauſe it is further removed from the literal ſentiment; and ſecondly, it implies more action, which the mind ever delights in contemplating. If this criticiſm be in any degree juſt, it will furniſh an additional proof in favour of bold and ſtriking figures.

'The ſecond example of the proſopopæia ſhall be taken from the Prophet Iſaiah, ſpeaking of the fall of Babylon: "Hell from beneath is moved for thee to meet thee at thy coming. All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave—The worm is ſpread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, ſon of the morn!" Nothing can exceed this in ſublimity; yet what is the thought ſtripped of the figure? It is only the deſtruction of Babylon, and the joy of all nations at ſeeing that proud and inſolent tyrant brought low as themſelves.'

Mr. Burrowes's eſſays on the ſtyle of Dr. Johnſon, do not contain any objection to the works of that author, which has not been often made; but we think that Mr. B. has urged his objections with peculiar force, and in a ſtyle remarkably ſimilar to that which Dr. Johnſon would, on ſuch an occaſion, have himſelf employed. In ſpeaking of the Doctor's obſcurity, Mr. B. obſerves:

'I do not ſpeak of a few words ſcattered rarely through his works, but of the general character of his ſtyle appearing in every page; not of ſingle acts, but of confirmed and prevailing habits; of new raiſed colonies, diſdaining aſſociation with the natives, and threatening the final deſtruction of our language. The reader, at his firſt peruſal of the Rambler, finds himſelf bewildered in a labyrinth of long and learned words, diſtracted with foreign ſounds, and exiled from his native ſpeech, in perpetual want of an interpreter: diſguſted at the intruſion of ſo many phraſes to which he has been hitherto a ſtranger, he labours out a paſſage through the palpable obſcure, and, when he has at laſt gained the golden prize, laments that ſo much time ſhould have been waſted, in overcoming the unneceſſary obſtacles to its approach.'

Dr. Johnſon's obſcurity has often been conſidered as altogether inexcuſable in a writer of familiar eſſays; and as extravagant and ridiculous, when perſons of different deſcriptions are to be introduced as writing or ſpeaking in their own characters; and when ordinary or mean ſubjects are neceſſarily to be treated. Of ſuch improprieties, Mr. B. gives numerous examples from the Rambler; and then proceeds to explain the means which thus miſled a judgment eminently critical:

'*Poſſeſſed of the* moſt penetrating acuteneſs and reſolute preciſion *of thought, he delights* to employ himſelf in diſcriminating what common inaccuracy had confounded, and of ſeparating what the groſsneſs of vulgar conception had united. A judgment, thus employed (as he would perhaps himſelf deſcribe it) in ſubtilizing diſtinctions, and diſſociating concrete qualities to the ſtate of individual exiſtence, naturally called for language the moſt determinate, for words of the moſt abſtract ſignifications. Of theſe common ſpeech could furniſh him with but a ſcanty ſupply. Familiar words are uſually either the names of things actually ſubſiſting, or of qualities denoted adjectively, by reference to thoſe ſubſtantives to which they belong: beſides, common uſe gives to familiar words ſuch a latitude of meaning, that there are few which it does not admit in a variety of acceptations. Johnſon, unwilling to ſubmit to this inconvenience, which, in every country, to avoid a multiplicity of terms, had been acquieſced in, ſought out thoſe remote and abſtruſe Latin derivatives, which, as they had for the moſt part hitherto been uſed but once, were as yet appropriated to one ſignification excluſively. What the natural bent of his genius thus gave birth to, his ſucceſſive employments ſtrengthened to maturity. The ſchoolmaſter may plead preſcription for pedantry; the writer of a dictionary, if attached to words of any deſcription, has peculiar advantages towards ſtoring them in his memory; and if they be terms which occur but rarely, the difficulty of ſearching out their authorities imprints them more ſtrongly. The writings of Sir Thomas Browne were to Johnſon the copious vocabularies of the Anglo-Latin ſtyle; and the numberleſs quotations from them in his Dictionary, as well as the Life of Browne, which he wrote, are proofs of the attention with which he peruſed them, and of the eſtimation in which he held their author. "Finding," as he ſays, "that our language had been for near a century deviating towards a Gallic ſtructure and phraſeology," he entered into a confederacy with the Latins to prevent it, without conſidering that many nations had fallen beneath their own auxiliaries. As ſome moraliſts would recommend the overcoming of one paſſion by raiſing up another to oppoſe it, he ſeems to have thought the tendency of our language towards the French would be beſt corrected by an equal impulſe towards the Latin. That he was well verſed in all the Latin learning, and minutely critical in the power of its words, is clearly manifeſted in his writings. His earlieſt work was a tranſlation of Mr. Pope's Meſſiah into Latin, and the firſt eſtabliſhment of his fame was his imitation of a Latin ſatiriſt. We find too, from Mr. Boſwell, that he continued his ſtudies in that language to a very late period, and thought it not too learned even for a female ear. Not confined ſolely to the claſſics, he quotes the obſcure remains of monkiſh learning, and has delivered preciſe deciſions on the performances of our Engliſh poets in that language. His Life of Milton more particularly, whom he might have conſidered as a rival in learning, abounds in proof that Johnſon piqued himſelf not a little on his knowledge of Latin. He oppoſes in form the ſyſtem of ſchool-education recommended and adopted by Milton: he is happy in communicating a new authority for a particular acceptation of the word "perſona;" ſuggeſts incidentally whether "vir glorioſiſſimus" be not an impure expreſſion; and takes eſpecial care to inform *us that "vapulandus"* is a ſoleciſm. Thus his accurate knowledge of the Latin tongue furniſhed him with materials to engraft into ours; and his oſtentatious deſire to diſplay that knowledge concurred with the other cauſes above enumerated to vitiate his ſtyle. Determined to deviate from the Engliſh language, while his antipathy to the French reſtrained him on the one ſide, his predilection for the Latin as naturally enticed him to the other.'

The other particularities of Dr. Johnſon's ſtyle, conſiſting in the perpetual recurrence of antitheſis, paralleliſm, triad, and often of heroic lines, and lyric fragments, together with his licentious conſtructions, which abound in almoſt every page, are referred to two ſources, his endeavours after harmony, for which he has ſubſtituted meaſurement, and his efforts to attain and ſupport magnificence, for which he has ſubſtituted, what ſome of his criticiſers have termed, pompoſity. Mr. B.'s obſervations appear to be, in general, extremely juſt; and peculiarly adapted to reſiſt the torrent of affectation, with which the ſervile imitators of Dr. Johnſon's ſplendid faults have long been endeavouring to deluge the literature of this country.

Mr. Preſton's thoughts on lyric poetry, are written with an intention of oppoſing what he regards as a falſe criticiſm of Mr. Maſon's, contained in a note on Mr. Gray's ſeventh Ode, in Mr. M.'s edition of that author's works. In that note, Mr. M. has ſpoken contemptuouſly of irregular odes, as giving the reins to every kind of poetical licentiouſneſs; and has expreſſed a wiſh, that in order to ſtifle a number of compoſitions, wild or jejune, regular odes, and thoſe only, ſhould be deemed legitimate among us. With this criticiſm, moſt men of letters, who are fond of poetry, muſt, we ſuppoſe, heartily concur; and we are ſorry to obſerve, that neither Mr. Preſton's arguments, nor his irregular Ode to the Moon, written expreſsly to confirm them, will have a ſtrong tendency to change the opinion of the literary world on this ſubject. But this remark is made, without wiſhing to detract either from the learning or the modeſty of Mr. P. both of which appear to be juſtly entitled to the praiſe of every candid reader.

ART. VII. *Synopſis of the Natural Hiſtory of Great Britain and Ireland.* Containing a ſyſtematic Arrangement and conciſe Deſcription of all the Animals, Vegetables, and Foſſils, which have hitherto been diſcovered in theſe Kingdoms. By John Berkenhout, M.D. Being a ſecond Edition of *The Outlines*, &c. corrected and conſiderably enlarged. 8vo. 2 Vols. 10s. Boards. Cadell. 1789.

THE original edition of this work was publiſhed in three volumes; of which the firſt contained the animal, the ſecond, the vegetable, and the third, the mineral kingdom; for accounts of which, ſee Review, vol. xl. p. 428. xliii. p. 68. and *xlv. p. 413.*

In the preſent edition, the animal and mineral kingdoms occupy the firſt volume, and the vegetable kingdom is comprized in the ſecond. The work will be found to be a very uſeful pocket companion to the Britiſh naturaliſt; as it contains the ſpecific characteriſtic marks of ſuch individuals, in the three kingdoms of nature, as the author has enumerated: we ſay ſuch as he has enumerated, becauſe we apprehend that he has omitted ſome ſpecies that are natives of Great Britain. If, for inſtance, he has admitted oxen, ſheep, horſes, and others of the domeſtic kind, into the catalogue of Britiſh animals, why does he exclude the dunghill-cock, or the turkey-cock? We think alſo that ſome Britiſh inſects are omitted: the *Conops irritans* is found in every farm-yard; and among the worms, the whole genus of *Volva* is wanting.

In the former edition, we obſerved that Dr. Berkenhout had given the derivation of ſome of Linné's Greek terms, but omitted others; theſe omiſſions are not here ſupplied. We obſerve alſo ſome of theſe derivations to be erroneous; which, ſhould the work come to another edition (and, from its utility, it is very probable that it may), he might correct; as alſo, the derivations of Zoophyta and Lithophyta (which words, he ſays, are compounded of *Ζωον* an animal and *Φυσις* nature, and *Λιθος* a ſtone and *Φυσις* nature) to *Ζωον* an animal and *Φυτον* a plant, and *Λιθος* and *Φυτον*. He might, alſo, correct what appears to be another miſtake. The *Cancer Pagurus* is the common crab, and not the *Cancer Mænas.* Again, the *Oeſtrus Hemorrhoidalis* depoſits its eggs in the fauces of horſes, and not in the rectum. The larva paſſes the inteſtines, and the pupa adheres to the inſide of the rectum, until it be transformed.

The variety of the ſubjects, and the want of a proper number of obſervations, muſt neceſſarily produce miſtakes in a work like this; which, on the whole, has fewer errors than could be expected.

Art. VIII. *The Analogy of Religion Natural and Revealed, to the Conſtitution and Courſe of Nature.* To which are added, Two brief Diſſertations: I. On perſonal Identity. II. On the Nature of Virtue. Together with a Charge delivered to the Clergy of the Dioceſe of Durham, at the primary Viſitation in the Year 1751. By Joſeph Butler, LL.D. late Lord Biſhop of Durham. A new Edition, corrected, with a Preface, giving ſome Account of the Character and Writings of the Author, by Samuel, Lord Biſhop of Glouceſter. 8vo. pp. 550. 6s. Boards. Rivingtons, &c. 1788.

THE value of Biſhop Butler's writings is too well known, to leave room for any encomium from *us*. In announcing to the public this new edition of his *Analogy*, we have only to inform our readers, that the account of his character and writings prefixed by the Right Rev. Editor, is chiefly intended to vindicate this great man from the calumny, which has repreſented him as addicted to ſuperſtition, as inclined to Popery, and as dying in the communion of the Church of Rome. Concerning the falſity of the laſt charge, there cannot, we think, remain the leaſt doubt in the mind of any one who has examined into the affair. The principal circumſtance which gave riſe to an idea that he was inclined to Popery, ſeems to be, that, when Biſhop of Briſtol, he put up a croſs in his epiſcopal houſe.

With reſpect to this circumſtance, his advocate pleads, that it was intended by the *blameleſs* Prelate, merely as a ſign, or memorial, that true Chriſtians are to bear their croſs, and not to be aſhamed of following a crucified Maſter; but, at the ſame time, he owns, that, 'on account of the offence it occaſioned, both at the time and ſince, it were to be wiſhed, in prudence, it had not been done.'

In farther vindication of Biſhop Butler, paſſages are quoted from his Sermons, and from a Charge to his Clergy, delivered only five years before his death, which ſtrongly expreſs his abhorrence of Popery.

After all that is advanced in this apology, we cannot think the good Biſhop entirely exculpated from the general charge of a tendency toward ſuperſtition. The ſtrong manner in which he expreſſes himſelf concerning the importance of external forms of religion, in his Charge to the Clergy, compared with the acknowleged fact of his erecting a croſs in his chapel, and with the well-known penſive turn of his mind, will, altogether, throw a degree of gloom over his religious character, not altogether worthy of that manly underſtanding, and that philoſophical ſpirit, which appear in his writings.

To the apology for Biſhop Butler, prefixed to this volume, is ſubjoined a judicious ſummary of his moral and religious ſyſtems.

ART. IX. *The Correſpondence of Two Lovers, Inhabitants of Lyons.* Publiſhed from the French Originals. 12mo. 3 Vols. 7s. 6d. ſewed. Hookham, &c. 1788.

IF nature and paſſion have any longer the influence which they were wont to poſſeſs, the preſent volumes will aſſuredly be well received by the world. They contain a well-written detail of love-adventures, intermingled with admirable obſervations on the ſeveral propenſities of the human heart. The cataſtrophe of the ſtory—no other than the deſtruction of the lovers by each other's hands,—and which is ſaid to be founded in fact, is truly horrible. The accompanying reflections on that act, are, however,

ever, ſuch as muſt awaken in every boſom a ſenſe of its enormity. There, is therefore, nothing of pernicious tendency in this publication, as many might at firſt, and from a ſimple relation of the event, be led to imagine.

The following ſentiments are ſo juſt, ſo pertinent, and, indeed, ſo *truly philoſophical*, that we ſhall not apologize to the reader for the ſpace which they may occupy in our journal. They are given in anſwer to *Faldoni*, the hero of the piece, who had remarked to his friend *the Curate*, and in ſomewhat acrimonious language, on the diſproportion of the goods of fortune among mankind:

The CURATE *to* FALDONI.

'I commend the ſtrictneſs of your moral ſentiments, and your opinion of the inequality of rank among mankind. But, my dear ſon, all theſe fine reaſonings will not correct the world; and the truths you utter will not perſuade any to deſcend from the ladder on which he is mounted. Though, in reality, I eſteem no more than you the people who are proud of the advantages they derive from birth and fortune, yet I go with the ſtream, and bow my head to him whom chance has placed above me. Moralizing may afford conſolation; but to change the eſtabliſhed cuſtom of things is impoſſible! Enjoy the beauties of rural life; raiſe your ſoul to the Supreme Being; think in peaceful ſolitude on the crowd of wretches who languiſh in chains, or on a bed of agonizing ſickneſs. How many would envy your lot, and wiſh, like you, to have the privilege of beholding the glory of the riſing ſun; and yet you dare to murmur, who have only to look around you for ample objects of content! Where lie your pains? what is your diſtemper? what fetters confine you? You poſſeſs all the freedom, health, and riches, that nature can beſtow; and, above all, ability to enjoy them. But ſhocking prejudices impoſe their iron yoke on your neck; haughty mortals raiſe a wall of ſeparation between you and your miſtreſs! Well, my friend, this is an happineſs, created by an inclination which would tyranniſe beyond the bounds of reaſon. God forbid that I ſhould ſay there is no hope of ſucceſs for your affection. I have given you my promiſe to diſpoſe the heart of a mother in your favour, and time, accident, and your own behaviour, may ſecond my efforts. But examine yourſelf, and tell me whether the extravagance of your wiſhes at this very inſtant is not the only ſource of your diſtreſs: when conſidering how far you are from having obtained your object, ought you not to be prepared for misfortunes, that they may not overſet you, ſhould they arrive? There is a certain ſoftneſs that attends melancholy reflections: for ſuſceptible hearts there is a ſecret charm in ſorrow. It is your duty, if I may be allowed the expreſſion, to render as comfortable as poſſible your bed of thorns. A Sibarite, reclined on roſes, dares complain. Why will you not adopt that way of thinking, which, let fortune ſmile or frown, will be moſt ſalutary? Under affliction, thank heaven that it is ſo ſupportable; and bear in memory the bleſſings that *preceded it.* * * * * * * Believe me, my friend, *happineſs and virtue are found only* with moderation. A ſoft voice, a gentle gale, fragrant odours, are delightful; but thundering ſtorms, dazzling luſtre, ſhrieking cries, and ſtrong ſcents, wound our organs, and leave behind them diſagreeable impreſſions. Nature, by beſtowing on us a delicate organization, teaches us to avoid every thing which may diſarrange it; ſhe ſhews us by the models of beauty placed before our eyes, that from the harmony, proportion, and unity of their parts, flows that inexpreſſible charm which wins our approbation. If ſhe has created paſſions, their courſe is bounded, and ſhe commands them to accompany the real wants of mankind. Hence, the ſavage clans who reſt in their original inſtitutions, are not ſuſceptible of durable emotions; their tranſient reſentment does not weave the dark and intricate plots which are contrived by our depraved hearts; and their love is only a phyſical ſentiment excited by the preſence of its object, and fugitive as the pleaſure with which it is gratified. In this ſtate man may be happy, becauſe he acknowleges only the impulſe of nature; but when, ſubject to the capricious laws of our ſocial contract, inſtinct is loſt in the chaos of factious paſſions, he is perpetually croſſed in his motions, and fruſtrated of his deſigns. The ſoul becomes paſſive amid the crowd of contending inclinations: in the diſarrangement of the ſenſes, ſhe conceits ideas of the greateſt diſparity: ſubſtitutes the phantoms of the imagination for real objects; makes uſe of reaſon itſelf to juſtify her errors; abuſes words, things, and fixed principles; and ſtops not till, wearied out and ſtupified, as it were, it is obliged from the tumult to ſeek repoſe. Nature, who impreſſed the ſtamp of thought on the forehead of man, there paints, in ſucceſſive ſcenery, all the internal emotions; the palpitations of fear, the convulſions of anger, the cares of ambition, the corroding pangs of envy, the agonies of love. Do theſe alarming ſymptoms announce felicity? Is the inhabitant at eaſe, while his houſe is in a conflagration? I admire thoſe inveſtigators of the human heart, who are champions in behalf of the paſſions! They are awed by no difficulties; even avarice finds in them able panegyriſts!

'For the idea of a happy mortal, let us fix our eyes on the wiſe man. We ſhall ſee him equally calm, whether triumphant or unfortunate; alike a ſtranger to unmanly fear and feveriſh expectation; enjoying, by a moderate exerciſe of his faculties, all the bleſſings of nature; rejecting nothing allowed him by reaſon; refraining, without violence, from what ſhe diſapproves; availing himſelf of the theory of the paſſions to regulate their uſe; ſacrificing his taſte to his principles; refreſhing the ſallies of his mind, if they have a tendency to bewilder it; appearing in ſociety the friend of mankind, ever ready to plead the cauſe of the abſent, to defend the rights of the weak, to bring forward modeſt merit; indifferent to all ſyſtems, having no object in view but truth; never adopting an opinion without examination; never paſſing ſentence, without having weighed the merits of the cauſe; making his reflections the baſe of his conduct, and to avoid repentance leaving nothing to chance which he can diſpoſe of by prudence. None can be more indulgent to his fellow-creatures, whom he ſerves without hope of reward: nay he does more, he heaps obligations on the individual who ſtudies to injure him, and puniſhes *his enemies with* benefits. Hatred finds no admiſſion in his heart; it belongs only to weak ſouls, to children and infirm age: it is a proof of impotence, and the breaſt which owns the influence of that tyrant, needs no other puniſhment. The ſavage cruſhes the inſect, and thinks no more of it: the philoſopher turns aſide and ſuffers it to live. He knows neither the ambition of honours, nor the love of gold. What are to him the ridiculous importance of rank, or the puerile vanity of title? Could he be angry, it would be with the blockhead who rates a man's worth by his parchments and dangling ribbands; but nothing can alter the even temper of his ſoul. The arrows of ſcorn bruſh over him without a wound; he walks beſide the arrogant without noticing him; he lives in the midſt of intrigue unmoved by the agitation of its vortex; he ſees courtiers ſcrambling around him for the gewgaws of grandeur, while the favourites of preferment ſit on the top of fortune's wheel. He is amuſed with every thing, but nothing can give him pain. He meets with no rivals in his road, becauſe he aſpires at nothing. Men every where are his friends, becauſe he has nothing to aſk at their hands. What ſhould he wiſh for? Wealth or honours? He thinks the journey, life, too ſhort to admit of thoſe cares; and he paſſes through ſociety like a pilgrim with his ſtaff, ready to depart. When he is tired of the world, he finds relief in ſolitude. There, ſurrounded by his books, he talks with the celebrated dead of every age. What converſation can equal that of Homer and Virgil? How inſignificant men appear to him, when he leaves the company of ſuch ſublime geniuſes! With what pity he hears the jeſts of witlings, the dull diſcourſe of folly, and the ſurfeiting confidence of ſelf-love! His acquaintance with the Muſes renders him proof to the ſeductions of love; but he yields his heart to the charms of friendſhip: friendſhip, the balm of life to every honeſt heart, which time ſtrengthens, misfortune purifies, ſuperior to fate, and ſurvivor of the paſſions. For what do we not find conſolation in a friend? Love cools; pleaſure has its period; riches make to themſelves wings and flee away; reputation vaniſhes; as years advance, mankind retire from our company; we inſenſibly become ſtrangers in the world; ſociety feels not our loſs; youth and the graces are objects of univerſal attraction; reduced to ourſelves, or rather our ruins, dreading ſolitude, oppreſſed with languor and melancholy, we ſeek for an aſylum from the tediousneſs of age and find it in friendſhip. We mingle our laſt tears with her ſympathetic ſtreams; and commit to her tenderneſs the care to ſcatter roſes on our tomb.'

This performance is much in the ſtyle and manner of Rouſſeau; and there are many paſſages in it which would have reflected honour on that great and diſtinguiſhed writer. It probably proceeds from the pen of the author of *Laura*, a novel of conſiderable merit; and which is noticed in our Review for May 1788, p. 442.

Art. X. *Eſſays on Shakeſpeare's dramatic Character of Sir John Falſtaff*, and on his Imitation of Female Characters. To which are added, ſome general Obſervations on the Study of Shakeſpeare. By Mr. Richardſon, Profeſſor of Humanity in the Univerſity of Glaſgow. Small 8vo. pp. 96. 2s. ſewed. Murray. 1788.

MR. Richardſon, as we obſerved, in noticing his former publications, does not write for the vulgar, who commonly reſt ſatisfied with *being* pleaſed, without enquiring *why* they are ſo. Theſe will regard his eſſay to account for the pleaſure which they receive from the exhibition of Shakeſpeare's dramatic character of Falſtaff, in the ſame light as they would an attempt to account for the pleaſure which the Aldermen of London receive from turtle and veniſon feaſts; and may think he has been as idly, though not ſo arduouſly, employed, as the philoſopher at Laputa, who was endeavouring *to extract ſunbeams out of cucumbers*. But, notwithſtanding the ridicule with which the multitude may be tempted to treat ſuch inveſtigations as the preſent, Mr. Richardſon's Eſſays will not fail of attracting the notice of philoſophers and moraliſts. Shakeſpeare is the great poet of nature; and by properly analyſing the characters of his incomparable dramas, conſiderable light may be thrown on the philoſophy of the human mind. He has given us, in Falſtaff, a character that we all like, and with whom we are perpetually entertained; and yet no one, poſſibly, would chooſe to be thought a perfect reſemblance of him. He is repreſented as a drunkard and debauchee, a deſigning paraſite, a liar, and as a man without any true principle, honour, or courage *.—Whence then, it is natural to enquire, can ariſe the pleaſure which this character affords; how comes it to paſs, that *Old* [illegible] ſhould be ſuch a favourite on the ſtage, and ſhould intereſt [illegible], that we lament the diſgrace which poetic juſtice [illegible] ſhould be inflicted on him?

[illegible] the Eſſays is intended as a reply to this queſtion; [illegible] on juſtly remarks, that though neither poets nor hiſtorians, if they repreſent baſe and vicious diſpoſitions unmixed with other ingredients, can ever render them agreeable; yet they may be ſo aſſociated and blended with other qualities, as not only to reconcile us to the repreſentation, but, by their mixture, to give us ſingular pleaſure. Shakeſpeare's jolly Knight is a proof and illuſtration of this theory. Mr. R. conſiders the eſtimable parts of the character, which contribute to reconcile our feelings, at leaſt, to its deformity, as of two kinds, the *ſocial* and the *intellectual.* Of the former, is his *love of ſociety and joviality*; and of the latter kind, our author particularly enumerates his *wit* and *humour*; his *diſcernment of character; his verſatility and dexterity in the management of mankind; a diſcernment, however, and a dexterity, of a peculiar and limited ſpecies; limited to the power of diſcerning whether or not men may be rendered fit for his purpoſes, and to the power of managing them as the inſtruments of his enjoyment:* and laſtly, *the addreſs with which he defies detection and extricates himſelf from difficulties.*

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* [illegible] years ago, written by a gentleman [illegible] Sir John Falſtaff was no coward [illegible] p. [illegible]); and Mr. R. referring to this [illegible] the reſult of delibera- [illegible];' but is it not apparent [illegible] coward? Can any one doubt, [illegible] that Shake- [illegible] cowardice? [illegible] his *nice* diſtinc- [illegible] *Grant* your [illegible] has taken [illegible]

It might be queſtioned, whether Mr. Richardſon is right in attributing to Sir John *a diſcernment of character*, even as he has qualified it; and whether the laſt particular might not be ſolved into his ready wit and humour, which never forſake him, and by the brilliancy of which our attention is diverted from his bad qualities. This *ſtuff'd cloak-bag of guts* (as the Prince calls him) is an hot-bed of wit, on which it ſhoots up with ſuch luxuriance as to obſcure what is under it; and it ſeems as if Shakeſpeare meant, by this ſtrange character, to ſhew that *wit*, like charity, *can hide a multitude of ſins.*

We admire Mr. R.'s illuſtration of the difference between *wit* and *humour*, and ſhall give it to our readers:

' Wit conſiſts in the thought; and produces its effect, namely laughter, or a tendency to laughter, in whatſoever way, and by whomſoever it may be ſpoken. Humour again depends on action: it exhibits ſomething done; or ſomething ſaid in a peculiar manner. The action or the thing ſaid may be in themſelves indifferent; but derive their power of exciting laughter from the intention and mode of doing or of ſaying them. Wit is permanent: it remains in the witty ſaying, by whomſoever it is ſaid, and independent not only of perſons, but of circumſtances or ſituation. But in humour the action or ſaying is ineffectual, unleſs connected with the character, the intention, manner, or ſituation of ſome ſpeaker or agent. The one ſeems to depend on connection, invented or diſplayed unexpectedly, between incongruous and diſſonant objects, or parts of objects: the other in the invention or diſplay of ſuch connection between actions and manners incongruous to an occaſion. The one preſents combinations that may be termed ridiculous; the other ſuch as are ludicrous. The incongruity and diſſonance in both caſes ſeem chiefly to reſpect, not ſo much the greatneſs or littleneſs, as the dignity and meanneſs, of the connected *objects. The* amuſement is moſt complete, when *the witty thought is expreſſed* with humour. When this is not the caſe, though we diſcern the witty combination, we do not feel its entire effect.'

The ſecond Eſſay on Shakeſpeare's Females contains many juſt obſervations. The poet has certainly ſhewn his ſkill in the delineation of his female characters; but he might, probably, have been reſtrained from multiplying them by knowing that they were to be repreſented by men; and there are *certain paſſages* in which he appears to have recollected *that his ladies had been ſhaved.*

The concluding Eſſay is to ſhew the importance of that ſpecies of inveſtigation in which Mr. Richardſon has employed himſelf; and of ſubjecting the characters of our great dramatic poet to philoſophic ſcrutiny. We have already given our opinion on this ſubject; we wiſh to promote every enquiry which tends to the advancement of true ſcience, and to the eſtabliſhment of the principles of ſound criticiſm; but we muſt remind authors that analyzing of dramatic characters might eaſily be carried to an extreme, and that *of making books there is no end.*

ART. XI. *The Lover*, written in Imitation of the Tatler; by Marmaduke Myrtle, Gent. To which is added, *The Reader*. Both by the Author of the Tatler and Spectator. A new Edition, with Notes and Illuſtrations. 8vo. pp. 376. 3s. Boards. Nichols. 1789.

EVERY thing that has fallen from the pen of Sir Richard Steele is undoubtedly worthy of preſervation: the preſent republication of the 'Lover and the Reader,' in a correct and neat manner, muſt, therefore, be acceptable to the world. The name of this author will, by many, be conſidered as a tower of ſtrength, and proof againſt the critic's attack. But ſtill we think him aſſailable *here*. It ſhould be remarked, indeed, that theſe papers were the laſt of Sir Richard's periodical works; that the ſubjects to which they relate had been repeatedly treated in the *Spectator*, *Tatler*, *Guardian*, and *Engliſhman*; and, conſequently, that there was little room for amplification or extenſion of thoſe matters. Swift had, ſome years before, attacked the Spectator on his "endleſs mention" of the *fair ſex*; and expreſſed his diſſatisfaction at finding that, in ſuch a publication, ſcarcely any thing was touched on but gallantry and dreſs. The Dean had, it is well known, ſomething cynical and moroſe about him; but yet he appears not altogether erroneous in his cenſure: a greater diverſity of matter in theſe elegant papers would certainly have raiſed them in the public eſteem; and it is, indeed, from this diverſity both of matter and manner, that ſome modern compoſitions of nearly the ſame claſs, have derived a conſiderable degree of eclat.

We have an high reſpect, as has been already intimated, for the abilities of Steele; but we cannot ſubſcribe to the editor's opinion, in its fulleſt extent, as expreſſed in the following paſſage in his Preface:

'Steele is exalted both in his private and public character, by rigorous inquiry and examination; inſomuch, that there appears to have been no man in his time better qualified to conduct the well-choſen mode of entertainment and inſtruction which he adopted, improved, and purſued with the beſt views, and for the moſt laudable purpoſes. The very contrivance and trial of ſuch a patriotic plan of extenſive entertainment and utility, argue unqueſtionably much ingenuity and merit; but Steele perſevered for years in his ſpirited undertaking with indefatigable induſtry, under all diſcouragements, and happily ſucceeded to a degree of honour and uſefulneſs, never equalled by any that came before him, nor yet ſurpaſſed by the ableſt diurnal writers, who, with the benefit of his example, have laboured to excel him. At this moment, it certainly may be ſaid with truth and impartiality, that no writer of any age, in any country, ever contributed ſo much, or ſo eminently, to the intellectual improvement and moral refinement of his contemporaries and poſterity.'

With regard to the *Notes and Illuſtrations* which are given in this edition, they are few in number, and ſeem to be principally introduced for the purpoſe of referring to the notes to the 'New Tatler.' By the *new* Tatler, we ſuppoſe the editor means the new edition of that ingenious work; of which an account is given in our Review for January 1787, p. 21.

ART. XII. *A Complete Dictionary of the Engliſh Language*, both with regard to Sound and Meaning. One main Object of which is, to eſtabliſh a plain and permanent Standard of Pronunciation. To which is prefixed, a Proſodial Grammar. By Thomas Sheridan, A.M. The Second Edition, reviſed, corrected, and enlarged by the Author. 4to. 16s. Boards. Dilly. 1789.

OF Mr. Sheridan's plan of education, and of the principal object aimed at in his Dictionary, we gave an ample account in our 63d volume, p. 241. We are now in poſſeſſion of all the improvements which the ingenious author was enabled to make, ſince the firſt publication of his work; but though a general declaration of this nature is given in the title-page, yet as neither he, nor thoſe who have undertaken the editorſhip of it ſince his death, have thought any ſpecification of the alterations or enlargements, in any prefatory advertiſement, neceſſary; we have neither the opportunity, nor could we undertake to collate the two editions in order to obſerve their variations. By the authentic information, however, of thoſe who have ſeen the manuſcript copy of this edition, we are aſſured, that the *additions* are very numerous.

To aſcertain vocal ſounds by the dead letter, was always juſtly deemed a bold undertaking; and Mr. Sheridan muſt be allowed to have been the moſt ſucceſsful of thoſe who have made the attempt; becauſe his principles are reduced to an eaſy, conciſe ſyſtem. On this account we are more diſpoſed to admire his accuracy on the whole, than to object, even where we cannot altogether agree with him.

To our former extracts from the firſt edition, we cannot, perhaps, add what may be more extenſively agreeable, or better exhibit Mr. Sheridan's knowlege of vocal powers, than by giving his remarks on provincial modes of pronunciation.

' *Rules to be obſerved by the Natives of* IRELAND *in order to attain a juſt Pronunciation of Engliſh.*

' The chief miſtakes made by the Iriſh in pronouncing Engliſh, lie for the moſt part in the ſounds of the two firſt vowels *a* and *e*; the former being generally ſounded å by the Iriſh, as in the word bår, in moſt words where it is pronounced å, as in *day*, by the Engliſh. Thus the Iriſh ſay, påtron, måtron, the vowel å, having the ſame ſound as in the word fåther; while the Engliſh pronounce them as if written, paytron, maytron. The following rule, ſtrictly attended to, will rectify this miſtake through the whole language.

' When the vowel *a* finiſhes a ſyllable, and has the accent on it, it is invariably pronounced å [day] by the Engliſh. To this rule there are but three exceptions in the whole language, to be found in the words ſåther, papå, mamå. The Iriſh may think alſo the word *rather* an exception, as well as father; and ſo it would appear to be in their manner of pronouncing it, rå'her, laying the accent on the vowel *a*; but in the Engliſh pronunciation, the conſonant *th* is taken into the firſt ſyllable; as thus, rath´-er, which makes the difference.

' Whenever a conſonant follows the vowel *a* in the ſame ſyllable, and the accent is on the conſonant, the vowel *a* has always its firſt ſound, as håt', mån'; as alſo the ſame ſound lengthened when it precedes the letter *r*, as få'r, bå'r, though the accent be on the vowel; as likewiſe when it precedes *lm*, as bå'lm, pſå'lm. The Iriſh, ignorant of this latter exception, pronounce all words of that ſtructure as if they were written bawm, pſawm, quawm, cawm, &c. In the third ſound of *a*, marked by different combinations of vowels, or conſonants, ſuch as *au*, in Paul; *aw*, in law; *all*, in call; *ald*, in bald; *alk*, in talk, &c. the Iriſh make no miſtake, except in that of *lm*, as before mentioned.

' The ſecond vowel *e* is, for the moſt part, ſounded *ee* by the Engliſh, when the accent is upon it; whilſt the Iriſh in moſt words give it the ſound of ſecond å, as in hate. This ſound of è [ee] is marked by different combinations of vowels, ſuch as *ea*, *ei*, *e* final mute, *ee*, and *ie*. In the two laſt combinations of *ee* and *ie*, the Iriſh never miſtake; ſuch as meet, ſeem, field, believe, &c.; but in all the others, they almoſt univerſally change the ſound of è, into å. Thus in the combination *ea*, they pronounce the words tea, ſea, pleaſe, as if they were ſpelt tay, ſay, plays; inſtead of tee, ſee, pleeſe. The *Engliſh conſtantly* give this ſound to *ea*, whenever the accent is on the vowel *e*, except in the following words, grêat, a pêar, a bêar, to bêar, to forbêar, to ſwêar, to têar, to wêar. In all which the *e* has its ſecond ſound. For want of knowing theſe exceptions, the gentlemen of Ireland, after ſome time of reſidence in London, are apt to fall into the general rule, and pronounce theſe words as if ſpelt greet, beer, ſweer, &c.

'*Ei* is alſo ſounded *ee* by the Engliſh, and as å by the Iriſh; thus the words de*ceit*, re*ceive*, are pronounced by them as if written de*ſate*, re*ſave*. *Ei* is always ſounded *ee*, except when a *g* follows it, as in the words *reign*, *ſeign*, *deign*, &c as alſo in the words, *rein* (of a bridle), *rein* deer, *vein*, *drein*, *veil*, *heir*, which are pronounced like *rain*, *vain*, *drain*, *vail*, *air*.

'The final mute *e* makes the preceding *e* in the ſame ſyllable, when accented, have the ſound of *ee*, as in the words ſuprème, ſincère, replète. This rule is almoſt univerſally broken through by the Iriſh, who pronounce all ſuch words as if written ſupråme, ſinsåre, replåte, &c. There are but two exceptions to this rule in the Engliſh pronunciation, which are the words *there*, *where*.

'In the way of marking this ſound, by a double *e*, as thus, *ee*, as the Iriſh never make any miſtakes, the beſt method for all who want to acquire the right pronunciation of theſe ſeveral combinations, is to ſuppoſe that *ea*, *ei*, and *e* attended by a final mute *e*, are all ſpelt with a double *e*, or *ee*.

'Ey is always ſounded like å by the Engliſh, when the accent is upon it; as in the words prêy, convêy, pronounced pray, convay. To this there are but two exceptions, in the words kêy and lêy, ſounded *kee*, *lee*. The Iriſh, in attempting to pronounce like the Engliſh, often give the ſame ſound to *ey*, as uſually belongs to *ei*; thus for prêy, convêy, they ſay *pree*, *convee*.

'A ſtrict obſervation of theſe few rules, with a due attention to the very few exceptions enumerated above, will enable the well-educated natives of Ireland to pronounce their words exactly in the ſame way as the more poliſhed part of the inhabitants of England do, ſo far as the vowels are concerned.'——

'With regard to the natives of SCOTLAND—as their dialect differs more, and in a greater number of points, from the Engliſh, than that of any others who ſpeak that language, it will require a greater number of rules, and more pains to correct it. The moſt material difference in point of pronunciation, and which pervades their whole ſpeech, is that of always laying the accent on the vowel, in words where it ought to be on the conſonant. This has been already taken notice of in the Grammar, and the method of curing that habit pointed out. In this article therefore they ſhould chiefly exerciſe themſelves, till they attain a facility in accenting the conſonants, and giving their true ſounds to the preceding vowels, according to the rule there laid down; for it is in this that the chief difference between the Scotch and Engliſh pronunciation conſiſts. With regard to intonation indeed, or what is commonly called the Scotch accent, they totally differ from the Engliſh; of which I have treated at large in my Lectures on the Art of Reading. But in this, written rules can be of little uſe, except when aſſiſted by the living voice; and therefore the aid of *maſters*, who ſhall join example to precept, is here required. If the ſame ardour continues for obtaining a juſt and poliſhed delivery, which I found prevail among the young gentlemen of Scotland, when I delivered my Courſe of Lectures at Edinburgh, they will now have it in their power to compaſs the point upon certain grounds, chiefly by their own labour, and application. Nor will they long be without due aſſiſtance, where that is requiſite, upon proper encouragement; for as there could be no hopes of having ſkilful maſters to teach this art, without having firſt a proper method of inſtruction; ſo that method being now laid open, will no doubt induce numbers to apply themſelves to the maſtery of it, in order to become preceptors in that moſt uſeful and ornamental of all arts.

' Nor are there wanting examples to ſtimulate thoſe who are in purſuit of this object, and to enſure ſucceſs to their endeavours. There is at this day a gentleman of that country, now in London, in a high office of the law, who did not leave Scotland till after he had been ſome years advanced in manhood; and yet, after having received inſtruction for a few months only, according to the method laid down in this work, his ſpeech was not to be diſtinguiſhed from that of the moſt poliſhed natives of England, both in point of pronunciation and intonation, and he is perhaps at this day the beſt pattern to be followed with regard to both, whether in the Houſe of Commons, or at the bar.

' And yet there was ſtill a more extraordinary inſtance which I met with at Edinburgh, in a Lord * of Seſſion, who, though he had never been out of Scotland, yet merely by his own pains, without rule or method, only converſing much with ſuch Engliſhmen as happened to be there, and reading regularly with ſome of the principal actors, arrived even at an accuracy of pronunciation, and had not the leaſt tincture of the Scottiſh intonation.

' I ſhall now ſay a few words to the inhabitants of WALES; in order to ſhew how eaſily they might get rid of their provincial dialect.

' The peculiarity of the Welſh pronunciation ariſes chiefly from their conſtantly ſubſtituting the three pure mutes, in the room of the three impure; and the three aſpirated ſemivowels, in the place of the three vocal. Thus inſtead of *b*, they uſe *p*; for *g*, they uſe *k*, or hard *c*; and for *d*, they employ *t*. For blood, they ſay, plut; for God, Cot; and ſor dear, tear. In like manner, in the uſe of the ſemivowels, they ſubſtitute *f* in the place of *v*; *s* in the place of *z*; *eth* in the room of *etb*; and *eſh* in that of *ezh*. Thus inſtead of virtue and vice, they ſay, firtue and fice; inſtead of zeal and praiſe, they ſay, ſeal and praiſſe; inſtead of theſe and thoſe, theſſe and thoſſe; inſtead of azure, oſier, they ſay, aſhur, oſher. Thus there are no leſs than ſeven of our conſonants which the Welſh never pronounce at all. Now if the difference in the manner of formation between theſe ſeven conſonants and their ſeven correſpondent ones, were pointed out to them, in the way deſcribed in the Grammar, they might in a ſhort time be taught the perfect uſe of them.

' The people of Somerſetſhire pronounce the ſemivowels in a way directly oppoſite to that of the Welſh. For whereas the Welſh change the vocal into the aſpirate, they of Somerſetſhire change the aſpirate into the vocal. For father, they ſay, vather; for Somerſetſhire, Zomerzetzhire ; for thin, thin. So that their method of cure, is to take the direct oppoſite courſe to that of the Welſh.'

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* Lord Aylmoor.

After theſe, follow 'Directions to Foreigners,' with reſpect to the uſual difficulties which they find in acquiring the due pronunciation of our language. Theſe may prove uſeful to the young, who can, and who will, take pains to accommodate their vocal organs to new habits of utterance ; but the more advanced in life, who are confirmed in the ſounds of another language, will probably content themſelves with being underſtood, without labouring at elegance, or even propriety.

As few, beſide thoſe to whom the character-marking accentuation is familiar, are likely to pay proper attention to its ſignification (the great uſe of a Dictionary being to inform the ignorant); nothing, we imagine, would give ſo much aſſiſtance in pronunciation to thoſe who moſt need a dictionary, as an illuſtration, exhibiting every polyſyllable in a line of verſe ; or if it be too technical to be found in poetic uſe, to throw it into meaſure for the occaſion. Had Dr. Johnſon perceived this advantage, we are perſuaded that his illuſtrations would have been more generally drawn from our poets, of whom we have a ſufficient number. In meaſure, the place of a word enforces due pronunciation, without previous rules, or arbitrary marks ; it is *dovetailed* in, and no perſon can alter the form given to it : for inſtance, who that is able to read the following line from Milton can miſplace the accents in the words marked by Italics ?

> Thrones, *dominations, princedoms, virtues, powers :*

Or in that couplet from Butler, treating of Hudibras's beard ?

> 'Twas bound to *ſuffer perſecution,*
> And *martyrdom,* with *reſolution.*

The due pronunciation of eight words, is thus fixed in three lines !

The head of Mr. Sheridan, prefixed to this edition, deſerves particular notice, as a ſtriking likeneſs, very well executed.

ART. XIII. *Travels through the interior Parts of America.* In a Series of Letters. By an Officer. 2 Vols. 8vo. About 500 Pages in each Vol. 14s. Boards. Lane. 1789.

SO many volumes have been publiſhed relative to America, and its different nations, that any thing really new, on the ſubject, is hardly to be expected. Not but that there yet are, in that part of the globe, ſeveral tracts of country much unknown, or which might be far more thoroughly inveſtigated by perſons who have leiſure and ability for the employment. It is neceſſity alone, however, that will prompt men to ſuch undertakings. The preſent work treats of the *interior parts* of America, by which the *reader is to underſtand no* more than *theſe parts* of the country which were traverſed by General Burgoyne's army. It is doubtful whether one view, in this publication, is not to vindicate the General's conduct in that unfortunate campaign: and what is here offered appears ſufficient for the purpoſe, conſidering the difficult ſituation to which he and his brave troops were reduced. Yet, ſuch was the wretched ſtate of our affairs, that the exculpation of one party cannot be attained without throwing conſiderable blame on another. It is remarkable that a ſubject ſo intereſting ſhould ſo ſoon, as it were by general conſent, have almoſt ſunk into oblivion. Moſt deſirable, perhaps, on many accounts, it is, that this ſhould be the caſe: future times may allow a cooler and more impartial retroſpect: Great Britain revives and flouriſhes notwithſtanding her accumulated burthens! and the diſſevered provinces, though ſtruggling, for a time, with the great difficulties of a riſing ſtate, will, we hope, for the ſake of humanity, gradually lift up their heads, and appear conſiderable among the nations of the earth.

Mr. Anburey, for ſuch is the name of this officer, is honoured by a very handſome ſubſcription: at the head of the liſt, appear four of the Royal Family, followed by a number of the nobility and gentry, who have in this manner teſtified their regard for the author, and their good opinion of his work. The letters have *the appearance* of having been written on the ſpot, according to the times and places of their dates. The ſtyle is, in general, eaſy, correct, and ſuitable to the ſubject, ſeldom affording much room for critical animadverſion; if there are ſome few exceptionable paſſages, they are the more readily pardoned, as they do not frequently occur. It cannot but intereſt the Engliſh reader to attend the progreſs of his countrymen from Quebec and Montreal to Crown Point, and Ticonderoga; with their farther encampments at Skeneſborough, Fort Edward, &c. to Still-water, and the fatal Saratoga;—and, afterward, to accompany them in their diſheartening march to Cambridge in the Maſſachuſet's Province, thence acroſs a part of Connecticut, New Jerſey, Pennſilvania, and Maryland, till their arrival at Charlotte's-ville in Virginia, where the greater part of the time of their captivity was paſſed, till their diſmiſſion to New-York in September 1781, on an exchange of all the officers; for as to the poor common ſoldiers, who were left behind, we are not here informed in what manner they were diſpoſed of; many of them appear, from this account, to have deſerted on their march, and joined the Americans: and it is not improbable but that many of the remainder might follow their example. In the former part of their progreſs, they were alert, and cheerful, and entertained pleaſant proſpects of ſucceſs; the enemy quitted their poſts as our *army* advanced, and in the engagements which took place, the

Engliſh appeared victorious: but theſe fair and promiſing hopes were ſpeedily blaſted: ſurrounded by their adverſaries, worn down by inceſſant toils, proviſions exhauſted, and without poſſibility of retreat, they reluctantly yielded to ſuperior numbers. We will here add the account which Mr. Anburey, who is not diſpoſed to ſpeak in the moſt favourable manner of the Americans, gives of their behaviour on this occaſion: 'After we had piled up our arms and our march was ſettled, as we paſſed the American army, throughout the whole of them I did not obſerve the leaſt diſreſpect, or even a taunting look, but all was mute aſtoniſhment and pity—and it gave us no little pleaſure to find that the antipathy ſo long ſhewn to us was conſigned to oblivion, elevated to that treatment which the authoriſed maxims and practices of war enjoin, civil deportment to a captured enemy, unſullied with the inſulting air of victors.'

At other times, however, this writer uſes very different language: Diſloyalty and rebellion are terms to which he has frequent recourſe; and this is not to be wondered at in a ſoldier, who, attached to his king and country, is not ſuppoſed to enquire exactly into the cauſe of the diſpute. He ſometimes diverts us with anecdotes concerning the ſpeeches or cuſtoms, or manners of the people as he paſſed among them,—which, though droll or even ridiculous enough, are of that kind to which ſomething ſimilar may be met with in all countries, as may be eaſily imagined by thoſe who have travelled in England. That ſome men, or even officers, ſhould be impetuous and oppreſſive, or cruel and unjuſt, while others are generous and benevolent; that perſons irritated by real or imaginary evils to their community, ſhould be zealous or bigotted in oppoſing thoſe who are apprehended to be inimical to it; or, farther, that a country, which is become the ſeat of war, ſhould furniſh inſtances of outrage, fraud, and cruelty, and that priſoners in ſuch a ſituation ſhould find great and frequent cauſes of complaint:—theſe are circumſtances, melancholy indeed, and miſerable in themſelves, but not greatly ſurpriſing to thoſe who are acquainted with the hiſtory of mankind, or have been converſant with that of *our own* nation. The events of the laſt century are ſufficient to convince us that *civil* wars are, moſt of all, to be dreaded; and that juſtice and humanity are little to be expected amid ſuch confuſions and contentions. But we will diſmiſs ſo unpleaſant a ſubject. The volumes before us afford many curious particulars, ſome, poſſibly, not noticed by other writers: it would be eaſy to preſent the reader with extracts that might be acceptable; but we muſt ſatisfy ourſelves with a very general account.——It gave us pleaſure to read concerning the inhabitants of *Canada, that, under the* Engliſh government, they live in a degree of eaſe and happineſs, unknown even to the country people in England; that when ſubject to the French, they were ſo oppreſſed by their *Seigneurs*, that they never raiſed more grain than would ſerve themſelves and the ſtock on their farms; whenever they did, it was generally claimed by the *Seigneurs* for the uſe of government: but *now* they improve their farms and enrich themſelves very faſt. The Canadians, it is ſaid, were *at that time* a very indolent ſet of people; *now* they reap the ſweets of their induſtry, and are quite the reverſe.

The manners of the Indians have been the ſubject of many writers; Mr. Anburey obſerves that no appearance could be more horrid than that of a number of *Iroquois* who came with hideous yells to attend a conference with General Burgoyne; ſome dreſſed with the ſkins of bulls, the horns on their heads, others with a quantity of feathers, others without clothes, and all having their faces painted with a variety of colours to inſpire additional terror. On this ſubject, he adds, that the degree of conceit and foppery among the ſavages in decorating their perſons, is almoſt incredible. In one of his walks, he ſays, he obſerved a young Indian, ſeated under a *wigwam*, preparing for a war dance: a ſmall looking-glaſs was before him, and he was ſurrounded with papers of different paints. On returning two hours after, Mr. Anburey found the Indian in the ſame poſition, and at the ſame employment, having nearly finiſhed all his colours! 'What a pity is it (adds he) the ladies in England, adepts in this art, have not ſuch a variety of tints to exerciſe their genius with!'

We muſt paſs over the account of ſome inſults received by the Convention army: General Burgoyne appears to have acted with a laudable reſolution and intrepidity, while he diſplayed alſo his powers of oratory in a court-martial which one of *theſe inſults* occaſioned. But theſe are ſubjects on which we are not qualified to judge. The Americans, no doubt, may alſo have thought themſelves aggrieved as to the treatment of their priſoners. We would rather wiſh to take more particular notice of matters of a very different kind, viz. the deſcriptions of the natural productions of the different parts of this country, to which the author ſeems to have given as much attention as could be afforded by a captive traveller: theſe are not indeed generally and wholly *novel*, but they are always pleaſing. Among other things, Mr. Anburey ſays, he was ſurpriſed, when it grew dark, to ſee the landlady, at a poor farm in Pennſylvania, bring in a couple of green wax candles, as he at firſt thought them to be; but which he ſoon found were made from the berries of a tree called, for that reaſon, the tallow ſhrub; and known in England, he adds, by the name of the candleberry myrtle. The *fat of theſe* berries, when refined, becomes perfectly tranſpatent:

rent: candles thus made, we are told, do not eaſily bend or melt in ſummer, they burn better and ſlower than common candles, and when extinguiſhed, do not ſmoke, but rather evaporate with an agreeable odour.

Although the author is not ſparing of his cenſures on the Americans, he ſpeaks very handſomely, at times, of individuals: among other inſtances (and ſome yet more expreſſive might be produced), when at Frederic town, Maryland, he ſays, 'I am quartered at the houſe of a Mr. M'Murdo, who is the Commiſſary of proviſions in this town, and though ſtrongly attached to the American cauſe, poſſeſſes very philanthropic ideas; his treatment and polite behaviour to the officers quartered at his houſe, truly mark the gentleman and man of the world.—His attention is ſuch, that although for this day (Dec. 25th), which is as much a day of feſtival as in England, he has been engaged for ſome time paſt among his friends and relations, he would ſtay at home, and entertain us with an excellent Chriſtmas dinner, not even forgetting plumb-pudding.'—But then, what is afterward added, ſomewhat detracts from this civility:—'If the Americans in general poſſeſſed ſuch liberal ſentiments, it would prevent the many horrid barbarities and perſecutions which ariſe in conſequence of this unnatural war, and which have branded the name of America with an odium that no time can obliterate, no merit expunge.' Here it is only requiſite to aſk, what is to be expected in a ſtate of war, and, it may be added, *ſuch* a war?

Mr. Anburey was not ſo fortunate in a ſecond viſit which he made to Frederic-town, being then obliged, he ſays, to put up at a miſerable dirty tavern: from the bill for eight days at this tavern, which is given at full length, one ſhould think the expence or the charge enormous, whatever might be the entertainment: the firſt article is, *To three breakfaſts*—£13 : 10 : 0 the full amount being £732 : 15 : 0. The myſtery is unravelled, when we are informed that the charge is made in American paper money, and the whole was diſcharged for about four guineas and a half.——Our traveller found much more agreeable accommodations at Bethlehem, a Moravian ſettlement in Pennſylvania. He is quite delighted with this place! the tavern is on an exceeding good plan, well calculated for the convenience and eaſe of travellers: the larder excellent: the proviſions for ſervants and horſes equal to that for their maſters: admirable wines, which proved a delicious treat, as they had taſted none ſince they left Cambridge; for, adds he, 'notwithſtanding the ſplendour and elegance of ſeveral families we viſited in Virginia, wine was a ſtranger to their tables.' His account of the town, and of its *inhabitants*, is alſo very much in their favour: *aſſiduous, ingenious*, carrying on all manner of trades and manufactures; every one contributing his labour; the profits applied to the common ſtock; no one receiving wages; but each ſupplied with all neceſſaries from the various branches of trades; having no cares about the uſual concerns of life; their whole time ſpent in prayer and labour; their only relaxation being concerts, which are performed every evening. Their mode of religion, he thinks, reſembles rather that of the Lutherans than of the Calviniſts; but in one point is greatly different from both, *viz.* the admiſſion of muſic and pictures into their places of worſhip. Prayer, he adds, conſtitutes almoſt a third of their employment: for excluſive of the daily public devotions in their great church, they attend ſervice in their own chapels morning, noon, and evening. Excepting their mode of entering into the marriage ſtate, which Mr. Anburey regards as ridiculous, though of little moment to them; he ſays, he could not but think, if content is to be met with in this life, they enjoy it: 'far from the buſtle of a troubleſome world, living in perfect liberty, each purſuing his own ideas and inclinations, and reſiding in the moſt delightful ſituation imaginable, which is ſo healthy that they are ſubject to few, if any diſeaſes. As want is a ſtranger, ſo is vice: their total ignorance of the refined elegancies of life, precludes any anxiety or regret that they poſſeſs not wealth to enjoy them. Nevertheleſs they poſſeſs what many are entire ſtrangers to, who are ſurrounded with what are termed bleſſings, thoſe true and eſſential ones—health and tranquillity of mind.'

The author could not but take notice of the heroic teſtimony of conjugal affection afforded by Lady Harriet Ackland, which has been often and juſtly celebrated. The melancholy fate of Major André is alſo particularly mentioned: by this account, it ſeems that the Major's capture was chiefly occaſioned by a too great confidence of being out of danger: he is ſaid to have been perfectly compoſed and reſigned; ruffled only by the refuſal of allowing him a military death: General Waſhington (who was affected even to tears), with the other general officers, evinced, we are told, the ſincereſt grief that they *could not* deviate from cuſtoms eſtabliſhed in ſuch caſes.

We ſhall only add, that, to thoſe readers who are little acquainted with the hiſtory of America, theſe volumes will certainly afford much entertainment. They are decorated by eight copper plates. We may here obſerve, that there appears a remarkable coincidence of the language in the forty-firſt letter of this work, and that in which an account of the ſame events (at Saratoga) is exhibited in the Annual Regiſter for 1777, p. 171. where a relation, more clear and exact, perhaps on the whole, is given of that affair. Mr. Anburey ſpeaks handſomely, though, as it appears to us, under a little ſeeming conſtraint, of General Gates; but the above account allows him a full, and, we apprehend, deſerved tribute of reſpect.

Art. XIV. *Obſervations relative to the Mineralogical and Chemical Hiſtory of the Foſſils of Cornwall.* By Martin-Henry Klaproth, Aſſeſſor of the College of Phyſicians, &c. of Berlin. Tranſlated from the German by John Gotlieb Groſchke, M.D. 8vo. pp. 84. 3s. ſewed. Johnſon.

THE original, whence this tranſlation has been made, was publiſhed in the *Schriſten Natur-Forſchender Freunde*, at Berlin; and the tranſlator, though he confeſſes that one object of his undertaking has been to make Mr. Klaproth's merit more generally known, has conferred a favour on the Engliſh reader in giving him an accurate deſcription and analyſis of ſome of the more valuable minerals which abound in the weſt of England.

Mr. Klaproth's work is not a complete deſcription of all the Corniſh foſſils, but only an account of ſome particular ſpecies, of which he procured ſpecimens.

It is not determined whether Cornwall produces any native tin. The ſpecimens ſhewn as ſuch are, moſt probably, productions of art. The ores which are generally met with, are, in a vitreous ſtate, mixed with iron calx and arſenic ore; and their common matrix is killas and growan *.

Beſide the ores dug out of the veins, there is a large quantity procured by an operation called *ſtreaming*; which is performed by digging through the ſoil to the ſtratum of tin ore, and, by the water flowing over it, the looſe earth is waſhed away, leaving pebbles of ore called Stream-tin. Some of it is remarkable for containing pieces of native gold, of the value of two or three pounds ſterling.

Cornwall abounds alſo with copper ores of various kinds, beſide large quantities of native copper, ſome lead, and other whole and ſemi-metals.—Having given a ſketch of the natural hiſtory of the foſſils, Mr. K. proceeds to relate ſeveral analyſes, of which we ſhall give our readers an abſtract.

Wood tin-ore conſiſts of calx of tin united to iron; and the proportion of tin is at leaſt $63\frac{1}{3}$ in 100.

Sulphurated tin ore contains (in 120) 30 of pure ſulphur, 41 of pure tin, 43 of pure copper, 2 of calx of iron, and 3 of the ſtony matrix; one being loſt in the proceſs.

Grey copper-ore afforded copper $56\frac{1}{4}$ in 100.

Grey cobalt-ore yielded 47 grains from an ounce.

The ſuppoſed Tungſten. The true tungſten, or *lapis ponderoſus*, is known by its fuſibility with microcoſmic ſalt, and making a clear blue glaſs; or, more certainly, by aſſuming a yellow colour when powdered, and digeſted with nitrous or marine acid. Its ſpecific gravity is 6015:1000. The Corniſh mineral was found to be a different ſubſtance from the tungſten, viz. an ore compounded of iron and manganeſe, which Mr. K. calls 'liver-coloured hæmatites, mixed with manganeſe in ochraceous iron ore.'

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* *Killas* contains in the 100, 60 of ſilex, 25 of clay, 9 of magneſia, and 6 of iron. *Growan,* is decayed granite.

Wolfram. During its fuſion with pot-aſh, a ſmell of arſenic was perceived. The reſiduum, which, after ſolution in water, was left on the filter, was a looſe black powder, and appeared to be phlogiſticated calx of iron. We have ſome difficulty in conceiving how this accurate analyſt could overlook the manganeſe; which, on good authority, we affirm to have been diſcovered by the *camælion minerale*, formed by fuſion with pot-aſh, by the green colour of the crucible, by the black powder here mentioned dephlogiſticating marine acid, and laſtly by the ſolution of this black powder, with phlogiſtic matter, in marine acid; from which a grey powder is precipitated, that is evidently a mixture of the white calx of manganeſe, and the calx of iron.

The filtered ſolution afforded a white precipitate on the addition of nitrous acid; this precipitate is the acid of Wolfram, and if it be precipitated while the ſolution is warm, Mr. K. ſays, the mixture obtains a blue colour, which it loſes again on growing cool. This is a curious fact.

The properties of the acid agreed with thoſe related by Mr. Scheele, excepting that, inſtead of being ſoluble in twenty times its weight of water, it requires, if quite dry, one hundred and fifty times. The difference, however, between Mr. Scheele and Mr. Klaproth, may be accounted for by obſerving that, if the precipitate be not waſhed till it has little taſte, it is not only ſoluble in twenty times its weight of water, but readily fuſible, becauſe, in that ſtate, the adhering nitre, or rather, perhaps, the triple ſalt of nitrous acid, pot aſh, and tungſtenic acid, mixed with the pure tungſtenic acid, renders the latter fuſible, and the triple ſalt is readily ſoluble; whereas, if the precipitate be well waſhed, it will not fuſe readily, if at all. This acid of tungſten, the author ſays, has a metallic rather than a ſour taſte; its ſolution in water is little affected by the phlogiſticated alkali; but, after ſtanding ſome time, it forms a white precipitate. The dry acid renders a ſolution of tin in marine acid totally blue; a ſolution of *hepar ſulphuris* with fixed alkali, green; and a ſolution of volatile hepar, blue. The white acid of tungſten, according to Mr. K. melts with the blow-pipe, and yields a ſmoke of arſenic. If, however, the acid be well waſhed, it reſiſts that fuſion, nor does it emit arſenical fumes; indeed Mr. K. acknowleges that this acid, after digeſtion in the marine acid, is infuſible with the blow-pipe, and ſhews no ſigns of arſenic; but the yellow changes into a blue colour. Mr. K. adds, that it is a peculiar property of this acid to form, with the phoſphoric ſalts, but not with borax, a fine blue. Hence cobalt is not the only ſubſtance that colours glaſs blue; and, conſequently, this circumſtance muſt not be overlooked in determining the controverſy with reſpect to the material which the ancients uſed in making blue glaſs: they certainly had blue, and it is ſaid that they knew not glaſs. Mr. K. thinks that the properties which he has enumerated as belonging to the acid of tungſten, evidently ſhew that it is metallic. M. De Luyart is the only perſon who has ſucceeded in producing a regulus of tungſten; and this author frankly acknowleges his failure in various trials, even in the furnaces for melting porcelain at Berlin. We cannot, however, agree that the properties mentioned by the author prove the tungſten to be metallic; the only proof is its colouring glaſs; for the *terra ponderoſa* decompoſes the phlogiſticated alkali: and any accidental metallic matter or mixture of them, when conjoined with this acid, may, for any thing we know to the contrary, colour glaſs blue; and beſide, various experiments for obtaining a regulus have been tried both in Cornwall and London, without the production of a ſingle grain.

We have dwelt longer on this ſubject than, perhaps, moſt of our readers may like; but it is an important point in metallurgical chemiſtry: we therefore crave indulgence, and proceed to the laſt analyſis given by Mr. K. of

Soap-Rock; 480 of which contained 230 of calcined ſilex, 67 of clay, 99 of magneſia, 4 of iron calx, 75 of air and water, allowing a waſte in the operation of 5.

We cannot but wiſh that our countrymen would be ſtimulated by the example of this foreigner, to examine the compoſition of the foſſils of their own iſland: to our national diſgrace, we are compelled to acknowlege, that Britiſh minerals have been, and are, better known to *Germans* than to *us*.

MONTHLY CATALOGUE,

For JULY, 1789.

MEDICAL.

Art. 15. *An Eſſay on the Fracture of the Patella or Knee-pan.* With Obſervations on the Fracture of the Olecranon. By John Sheldon, F. R. S. and Profeſſor of Anatomy in the Royal Academy of Arts. 8vo. pp. 79. 2s. 6d. Johnſon, &c. 1789.

MR. Sheldon was incited to conſider this ſubject more minutely than the generality of Surgeons have done, from the imperfect cures that are uſually made, and the conſequent lameneſs and inconvenience with which the patients are long haraſſed. Having given a deſcription of the parts, and having ſhewn the nature of the fracture, he examines into the common mode of cure, and points out its defects. The principal one is, that the ends of the fractured bone are never brought into contact; and the intermediate ſpace, ſometimes four inches long, is ſupplied with ligamentaceous, but not bony matter, the conſequence of which is, the production of an artificial patella much longer than the original. In order to bring the ends of the bone into contact, he recommends the patient to be laid in bed on one ſide, with the knee gently bent, but with the hip-joint bent ſo much as to ſuffer the ſuperior portion of the fractured bone to be brought into contact with the inferior portion, and kept in that poſition by a proper bandage. The reaſon for bending the knee a little, is to relax the flexor muſcles; by which means, the thigh may be made to form leſs than a right angle with the trunk, which cannot be done without great pain while the leg and thigh are kept in a ſtraight line.

The obſervations on the fracture of the olecranon are judicious, as are, likewiſe, thoſe on the fractured patella. It often happens, that in a broken olecranon, the proceſs is lengthened by the callus; whence, if the arm be kept in a bended poſition, a ſtiff elbow will follow. Directions are given for avoiding this inconvenience, and alſo for curing any ſupervening ſtiffneſs of the joint.

Art. 16. *A Treatiſe on the Prevention of Diſeaſes incidental to Horſes, from bad Management in regard to Stables, Food, Water, Air, and Exerciſe.* To which are ſubjoined Obſervations on ſome of the Surgical and Medical Branches of Farriery. By J. Clark, Farrier to his Majeſty for Scotland. 8vo. pp. 425. 7s. 6d. Boards. Edinburgh printed, and ſold by Elliot and Co. in London. 1788.

'The very favourable reception,' ſays this author, in his preface, 'which my treatiſe on the ſhoeing of horſes, and the diſeaſes of their feet*, met with from the public, encourages me to *proceed in proſecuting* the plan I have propoſed.'

When an author, like Mr. Clark, diſplays unequivocal marks of his knowlege of the ſubject on which he writes, or if he delivers ſuch directions as, by experience, the reader will find uſeful, there can remain little doubt that his work will be deemed a real benefit to mankind.

Many books on this ſubject have made their appearance in England, but few, very few, have much claim to merit. The reaſon is ſufficiently obvious: the veterinarian art is here held in little eſteem, and the title of *Horſe doctor* is, by the bulk of the people, conſidered as a name of degradation; and until this prejudice be worn away, the art will never be cultivated in the manner which its importance demands. The laudable attempts, however, of individuals can only be attended with a partial improvement, while a regular mode of education is wanting. Can it be ſuppoſed that the phyſician is qualified for practice without a competent knowlege of *anatomy* and *phyſiology*, to enable him to judge of diſeaſes, and of the *materia medica*, to be able to apply ſuch remedies as are beſt adapted by nature for affording relief? And is there not the ſame neceſſity for a ſimilar knowlege in thoſe who undertake the cure of diſeaſes in horſes? For the inſtruction of farriers in theſe branches, an academy has been inſtituted in France; and the plan is worth imitation in England, eſpecially as this country is poſſeſſed of the fineſt horſes in Europe, and as the demand for them is rapidly increaſing.

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* See Rev. vol. xlvi. p. 261.

Mr. Clark has not extended all his ſubjects, as he acknowleges, to the length to which they might be carried. He confines himſelf chiefly to the practical branches, and more eſpecially to that particular branch of the ſcience which medical writers would call *dietetical.* His directions are excellent, being founded in reaſon and confirmed by experience; though not always conveyed in accurate language. In a word, this treatiſe may juſtly be ſaid to be the beginning of a total reform of farriery, and the foundation of a regular ſyſtem of the art. 'It is given,' the author ſays, 'as a neceſſary preliminary to a ſubſequent publication of the diſeaſes of horſes:' which, from this and the author's former ſpecimen, will, no doubt, meet with a welcome reception from every one who wiſhes to acquire a ſcientific knowlege of the ſubject.

Art. 17. *The Elements of Medicine*; or, a Tranſlation of the *Elementa Medicinæ Brunonis.* With Notes, Illuſtrations, and Comments, by the Author of the Original Work. 8vo. 2 Vols. 8s. Boards. Johnſon. 1788.

For the particulars of the *Elementa Medicinæ Brunonis,* we refer our readers to the account which we gave of it in the ſixty third volume of our Review, p. 426. The preſent tranſlation contains a variety of ample notes, and explanations of obſcure parts of the original; but, ſurely, his time and talents might have been more uſefully employed than in unavailing endeavours to prevent the Brunonian ſyſtem from ſinking into that oblivion, wherein, for the good of mankind, it ought, long ſince, to have been buried.

Art. 18. *A Treatiſe of the real Cauſe and Cure of Inſanity*; in which the Nature and Diſtinctions of this Diſeaſe are fully explained, and the Treatment eſtabliſhed on new Principles. By Andrew Harper. 8vo. pp. 69. 2s. Stalker. 1789.

Mr. Harper begins his treatiſe with a view of thoſe cauſes which have been commonly conſidered as conducive to inſanity; and, by comparing them with other cauſes, which, although not generally deemed prediſpoſing, yet, from their nature and effects, ſeem to be ſo, he endeavours to determine, what cauſes really do prediſpoſe to inſanity. He then proceeds to an enquiry concerning the proximate cauſe, the ſpecific exiſtence, and the exact ſeat of inſanity; and, after a few ſhort directions for preventing the diſeaſe, he concludes with a regular plan of treatment and cure.

Art. 19. *The Oeconomy of Health,* or a Medical Eſſay: containing new and familiar Inſtructions for the Attainment of Health, Happineſs, and Longevity: in which the Nature of the human Mind is accurately inveſtigated, and its Union and Connexion with the Body ſyſtematically explained. By Andrew Harper. 8vo. pp. 75. 2s. Stalker. 1789.

The deſign of this eſſay, and the motives for its publication, are, as the preface informs us, '*to explain* the principal cauſes which af-ſect health and induce diſeaſe, to illuſtrate ſo much of the animal œconomy as this intention requires, and, by theſe means, to render people leſs ſtrangers to themſelves, and more capable of preſerving health and life.'

The inſtructions are judicious; but they might, perhaps, have been ſomewhat better arranged, or more connected with each other.

Art. 20. *Hiſtory of ſome of the Effects of Hard Drinking*; by J. C. Lettſom, M. D. F. R. S. and F. S. A. 4to. pp. 13. 6d. Dilly. 1789.

This treatiſe is a re-publication of part of an eſſay originally printed in the firſt volume of the Memoirs of the Medical Society of London. The author forcibly points out the wretched effects of drinking ſpirits, and earneſtly warns his readers againſt forming a habit ſo dangerous in its conſequences, and ſo difficult to overcome.

At the end is added ' a moral and phyſical thermometer,' the hint of which, ſays Dr. L. ' was ſuggeſted by a friend abroad. It is formed to convey, by a glance of the eye, the ſentiments I wiſh to impreſs upon the reader.' This familiar method of conveying inſtruction is what we much approve: it introduces wiſdom to thoſe, who without its aſſiſtance would ſtand little chance of her acquaintance, and places her, to borrow an expreſſion from our neighbours, *a la portée de tout le monde.*

The profits ariſing from the ſale of this pamphlet, are applied to the uſe of the Philanthropic Society.

Art. 21. *A Tale of Truth.* Addreſſed to Arthritics: containing a ſecure, cheap, and certain Remedy for the Gout. 8vo. pp. 23. 6d. Kearſley. 1789.

This is the tale of a ' limping valetudinarian,' who, finding relief from opium * during a painful fit of the gout, pleaſes himſelf with prattling about his complaints, and the way in which they were cured. We wiſh he had adhered to his title; and when he gave us the *truth*, had given *nothing but the truth*. But, unfortunately, this would not have made a pamphlet, and thus the poor man was *obliged* to be *witty*.

Art. 22. *A Treatiſe upon the Herb Tobacco*, pointing out its deleterious, pernicious Quality, and its fatal Effects upon the human Conſtitution, by the great Variety of Diſorders it occaſions; not only affecting three of the five Senſes to a great Degree, but impairing the Faculties of the Mind, and even frequently cauſing premature Death. By a Gentleman of the Univerſity of Cambridge. 8vo. pp. 63. 1s. 6d. Stalker. 1789.

This writer ſets out with telling us ' that his ſubject will be treated in ſo copious a manner, that no particular whatever will be omitted, &c.' The information would have run better thus; That he had *partially* ſelected every particular in his pamphlet from the ſixth chapter of Dr. Short's Diſcourſes on Tea, Sugar, Tobacco, &c. the ſubſtance of which may be ſeen by turning to p. 382 of the ſecond volume of our Review. We there alſo noticed Dr. Short's uncommon uſe of "ſnuffing" for ſnuff-taking. This author has been injudicious enough to follow his example, neither does he ſeem much behind his predeceſſor in the coarſe and indelicate terms in which he heaps abuſe on the poor plant.

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* Preſcribed by Dr. Turton.

Should any of our tobacco-loving readers be deſirous of hearing the oppoſite party, they may, perhaps, not think their time miſ-ſpent by turning to Bayle's Dictionary, article Santa Croce; where they will find the virtues of tobacco celebrated in the higheſt ſtyle of panegyric, in a copy of verſes by Caſtor Duranti.

BOTANY.

Art. 23. *Flora Caroliniana, ſecundum Syſtema Vegetabilium perilluſtris Linnæi digeſta; Characteres eſſentiales naturaleſve et differentias veras exhibens,* &c. *Auctore Thomas Walter, Agricola.* 8vo. 6s. Boards. Wenman. 1788.

The cultivation of botany has been promoted by various means, but, perhaps, by none more ſucceſsfully than by publiſhing *Floræ* of different countries and climates. In theſe publications, it is uſual, not only to give a minute deſcription of every indigenous plant, but to enlarge on their various uſes, to ſpecify the ſituations in which they naturally beſt thrive, and add ſuch general remarks as may be ſerviceable to the gardener and the farmer. Linné, in his *Syſtema Naturæ*, gives only the characteriſtic marks of every plant, ſo that each may be diſtinguiſhed from the reſt; leaving all other parts of the extenſive ſcience to be inſerted in the particular works to which they belong. Thus, in his *Flora Suecica,* and the *Flora Lapponica,* he has carefully collected the *ſynonyms,* marked the *ſtations,* and recorded the ſeveral properties of each plant; he has alſo added the various uſes of each individual, whether medical, culinary, or economical; and has ſubjoined whatever remarks he himſelf had made, or could collect from preceding writers of good authority, reſpecting the culture of the plant either in the garden or field.

We are under the diſagreeable neceſſity of informing our readers, that we ſuppoſe none of theſe particulars have been attended to by the author of the *Flora Caroliniana:* we have formed this ſuppoſition, becauſe they are not noticed in the preſent publication, which conſiſts only of the generic and ſpecific characters of the native plants of Carolina; even the duration of the plant is omitted, except in a few caſes where it forms a ſpecific diſtinction.

Several new *genera* are added, but moſt of them are without names; and the ſpecific characters of the new ſpecies are, for the moſt part, unſcientific. In ſupport of this criticiſm, we ſhall tranſcribe the following characters of two new ſpecies of convolvulus*:

'*Humiſtratus,* caule tereti proſtrato piloſo; foliis ſubſeſſilibus, oblongo-ovatis, utrinque emarginatis, nervo accuminatis, alternis; pedunculis axillaribus folio longioribus trifidis, laciniis lateralibus biſloris, media uniflora; corolla alba, parva; ſtylo ad medietatem bifido; ſtigmatibus parvis.

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* The author makes three diviſions of this genus, viz. 1. *Caule volubili.* 2. *Caule proſtrato.* And, 3. *Stylo biſido.* The two ſpecies, *humiſtratus* and *aquaticus,* belong to the ſecond diviſion, though the author has placed *them in the third.*

'*Aquaticus* caule tereti proſtrato, foliis, petiolis brevibus, oblongis, nervo acuminatis, pubeſcentibus alternis; pedunculis axillaribus, unifloris, folia æquantibus; bracteis duabus ſubulatis; calyce pentaphyllo tomentoſo; floribus brevibus rubro-purpureis, tomentoſis; ſtylo bipartito; capſula villoſa.'

A ſcientific, ſpecific, character, ſhould contain nothing ſuperfluous; nor ſhould either colour or ſize be admitted. The direction of the ſtalk ſhould have preceded its figure; and the ſituation of the leaves ſhould be noticed before their inſertion, figure, top, or ſurface.

Many more inſtances might be produced, where the characters are improperly drawn.

The only ſervice which the preſent performance can afford the botaniſt, is, that the names of ſome of the Carolinian plants are here pointed out. Whether the genera, which the author calls new, be really ſo, it is impoſſible to determine without an inſpection of the plants. Ample deſcriptions of them ought to be given; for, as they ſtand at preſent, it is impoſſible to know, in many inſtances, whether the new-deſcribed ſubjects are trees, ſhrubs, or herbs.

Art. 24. *A Botanical Drawing Book*, or, an eaſy Introduction to drawing Flowers according to Nature. By James Sowerby. 4s. coloured White. 1789.

While the larger botanical works, calculated to inform the mind, are carrying on by the profeſſors of the ſcience, Mr. Sowerby ſteps forward, willing to facilitate the mode of communication. The aid of the painter is always acceptable to the ſtudent in natural hiſtory. In this work, the elements of botanical drawing are clearly diſplayed. All the ſeveral parts of fructification are ſeparately exhibited, ſo that a perſon who is not a profeſſed botaniſt, might ſoon enable himſelf to draw botanically. Botanical drawing is an art of a very particular kind—Mr. Sowerby juſtly ranks at the head of this line, and we do not ſcruple to recommend his performance as worthy of him.

This work, we are informed, was originally deſigned for the uſe of his pupils.

THEOLOGY *and* POLEMICS.

Art. 25. *Two Diſcourſes* preached in the Chapel of the Aſylum for Female Orphans, March 8, 1789. By the Rev. S. Hopkinſon, A. M. late Fellow of Clare-Hall, Cambridge, Rector of Etton, and Curate of Chriſt Church, Surry. 4to. pp. 27. 1s. Deighton, &c.

The ſubjects of theſe diſcourſes are important, and well adapted to the occaſion and place where they were delivered. They are compoſed with care and attention, and cannot fail to pleaſe thoſe who read them with the ſame ſpirit with which they are written.

The firſt contains very ſerious and juſt reflections on human life, and beſpeaks a mind well informed with the knowlege of the ſcriptures, and deeply impreſſed with a *rational* piety. It concludes with a warm, and at the ſame time a modeſt addreſs to the guardians of the *Aſylum*.

The ſecond diſcourſe ſhews the great advantage of good example in general, and recommends that of our Saviour in particular, 'whoſe principal deſign was the reformation and happineſs of mankind.' It proves by a variety of arguments drawn from hiſtory, and well illuſtrated by our Lord's example, the great importance and utility of the injunction in the text, "Let your light ſo ſhine before men, &c." The author then proceeds to point out that part of his diſcourſe which he ſuppoſes gave offence to the Methodiſts; but which he juſtly maintains to be the genuine doctrine of holy writ, and that they who diſſent from this doctrine, or are diſguſted at it, plainly ſhew that they do not underſtand the true ſenſe and meaning of the ſcriptures.

He concludes this diſcourſe with an affectionate, pious, and ſenſible addreſs to the orphans of the Aſylum.

On the whole, theſe diſcourſes of Mr. Hopkinſon juſtly merit our commendation, being written with what muſt ever pleaſe the judicious reader, *modeſty*, *ſimplicity*, and *earneſtneſs*.

[The above was ſent to us by a friend; who, we hope, will excuſe the omiſſion of theextracts, for which we could not make room.]

Art. 26. *The Worſhip of Jeſus Chriſt, as the true God of Heaven and Earth*, vindicated; in an Addreſs to the Inhabitants of Cambridge and Canterbury in particular, and to the Chriſtian World in general. By J. Hodſon, M. D 8vo. pp. 55. 6d. Deighton.

In oppoſition to the hereſy of Mr. Frend, Jeſus Chriſt is here maintained to be the *only God* of heaven and earth, in whoſe *perſon* is united a Trinity of Father, Son, and Holy Ghoſt, and that he only is to be worſhipped, becauſe 'it is impoſſible to pray to, or worſhip a Being without parts, without body, without form, an inviſible God, of whom we have no idea: whoever worſhips a God of love, muſt behold him in a human form, that being the moſt perfect, and the moſt lovely.'

There are readers among our ſectaries, and even ſome who are of the Eſtabliſhed Church, who will ſee no abſurdity in Dr. Hodſon's hypotheſis.

Art. 27. *A ſummary View of the Grounds of Chriſtian Baptiſm*; with a more particular Reference to the Baptiſm of Infants: Containing Remarks, argumentative and critical, in Explanation and Defence of the Rite. To which is added, a Form of Service made uſe of on ſuch Occaſions. By John Palmer. 8vo. pp. 81. 2s. Dilly. 1788.

A plain and uſeful treatiſe, which, if it advances little that may be deemed new, offers, in a ſhort compaſs, what is ſufficient to ſatisfy the mind with regard to the practice of infant-baptiſm, or to convince thoſe who cannot concur in it, that there is no room for confidence, but great ſcope for the exerciſe of Chriſtian charity.—The ſcriptural form of words uſed in this ordinance is thus paraphraſed by Mr. Palmer, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt;' underſtanding our Lord to mean in theſe words, and in which ſenſe I now uſe them—'I baptize thee into the divine religion, which we have been taught of God, by his Son Jeſus Chriſt; and to which God hath borne witneſs, with divers miracles and gifts of *the Holy Spirit*, according to his own will.' The *author conſiders infant-baptiſm* as a very reaſonable and uſeful, as well as a decent ſervice: to thoſe who may think he has made too little of the deſigned end of the inſtitution, he replies, that he has made as much of it, as he could any where find to be warranted in the ſcriptures.

Art. 28. *A Comment on the Apoſtles' Creed*, for the Uſe of unlearned Chriſtians. By the Rev. Edward Holmes, M. A. Maſter of Scorton School. 12mo. pp. 31. 6d. ſewed. Longman. 1788.

The unlearned are here furniſhed with a ſenſible, candid, and intelligible explanation of the Apoſtles' creed. In ſpeaking of the perſon of Chriſt, Mr. H. leans toward the Arian hypotheſis; and treats the notion of the diſtinct ſubſiſtence of the Spirit as a third perſon in the Trinity, and God equal with the Father, as unintelligible jargon.

Art. 29. *Methodiſm unmaſked:* or, a Letter to an old Gentleman, *who had amply* imbibed the very Eſſence of Hypocriſy; being in reply to Letters addreſſed to a young Gentleman [*] *who had early* imbibed the Principles of Infidelity. 8vo. pp. 29. 1s. Riebeau. 1789.

We learn nothing more from this ſtrange publication, than that a young man is very much diſpleaſed with an old gentleman, for having publiſhed, without his permiſſion, his *juvenile* thoughts againſt revelation, and, in revenge, chooſes——to republiſh them himſelf.

Art. 30. *Extracts*, in Illuſtration of the probationary Sermons preached at the Aſylum. To which is now prefixed, a complete Anſwer to the Rev. Mr. Hodſon's *pretended* Refutation of the Charge of Plagiariſm, &c. The whole humbly addreſſed to THE GUARDIANS, by an Admirer of (Ogden's) Sermons. *Motto*, "Thou ſhalt not ſteal." 8vo. 6d. pp. 27. Walter, Piccadilly. 1789.

On peruſing this pamphlet, we have altered our opinion, that the charge of plagiariſm was unjuſtly brought againſt Mr. Hodſon. See Review for laſt month, p 568.—Dr. Ogden's ſermons, from which theſe Extracts are taken, were not at hand, when the article here referred to, was drawn up.

Art. 31. *Sermons on various intereſting Subjects*, preached in the Pariſh-Church of Lewiſham, in Kent. By the Rev. Joſhua Morton, of Trinity College, Cambridge. 8vo. pp. 382. 5s. Boards. Dilly. 1788 [†].

Theſe diſcourſes, we are informed, appear as they were delivered from the pulpit. It is added in the preface, 'The author profeſſes to have framed them according to his beſt judgment of the holy ſcriptures, and with the warmeſt wiſh that they might affect the heart.' We cannot but approve theſe ſentiments, as they are highly becoming, and indeed eſſential to, the juſt character of a Chriſtian miniſter. It is farther obſerved,—'He truſts that no ſentiment has found admiſſion among them, but which the Church of England has ſanctioned and will juſtify.'—This declaration alſo meets thus far with our regard, as coming from one, who has ſigned the articles which civil power has eſtabliſhed, and who partakes of the emolument connected with them. Yet we can conceive, that a man who diligently and candidly conſults the ſcriptures, paſſing ſometimes beyond the vulgar tranſlation to the original records, may, and almoſt certainly will, find cauſe to differ from authoritative preſcriptions. What then, let us aſk, muſt be the reſult? Either to make no enquiry, but heedleſsly purſue the beaten track—or to prefer *human* dictates or *commandments of men* to thoſe which are confeſſedly *divine.*——But though we cannot entirely accord with every opinion advanced in this volume, we yet have peruſed it with pleaſure, obſerving not merely the ability of the author, but, what is more valuable, his pious deſire of being uſeful. It contains much uſeful and ſeaſonable inſtruction, conveyed in agreeable language, and urged by weighty motives.

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[*] See Review for January, p. 89.

[†] At the bottom of the title-page, it is miſprinted MDCCXXXVIII.

An advertiſement at the end of this volume informs us that Mr. Morton receives a ſmall number of children at his houſe, for education, from the age of five years to twelve.

Art. 32. *A Letter to the Author of a Letter to the Biſhops* *, on the Application of the Diſſenters for a Repeal of the Corporation and Teſt Acts. By W. A. Printed at Canterbury. 8vo. pp. 15. 6d.

A zealous, but *not irreſiſtible* attack on infant baptiſm. If the author expects to make any converts among the Biſhops or Clergy, we apprehend he will find himſelf miſtaken.

Art. 33. *Vox Clamantis*; or, *an Alarm to the Britiſh Youth.* By the Rev. William Woolley, Chaplain to the Marſhalſea. 12mo. 6d. Buckland. 1787.

This is an earneſt diſſuaſive againſt carnal indulgences; and could we ſuppoſe that a young fellow, going to a licentious rendezvous, would take up a pious tract to read, ſome good might be done in the pauſe; but how ſeldom is this the caſe! Such exhortations, alas! are applauded by thoſe who have the leaſt need of them. We cannot but think that lively repreſentations of the conſequences of licentious courſes, as naturally tending to poverty, diſgrace, diſeaſes, and premature death, would come more home to their feelings, than threatenings of hell-fire in *another* ſtate of exiſtence. Such warnings would bring the fate of their companions before their eyes, and might reclaim ſome, where there is a ground of good ſenſe to work upon. When convinced of their true intereſt in *this* life, they are prepared to receive leſſons reſpecting their future ſtate; but they can ſcarcely be expected to liſten, as they ought to do, to the latter, while they are running the headlong career of vice.

NOVELS.

Art. 34. *Argus*; the Houſe-dog at Eadlip. Memoirs in a Family Correſpondence. By the Author of the *Pharos*, &c. 3 Vols. 9s. ſewed. Hookham. 1789.

The preſent publication is ſo much ſuperior to moſt of thoſe performances which come under the denomination of *novels*, that we are not a little doubtful of its ſucceſs. This remark may, perhaps, be thought, by many, to exhibit ſomething like a contradiction in terms; but when it is remembered that the ordinary *novel-reader* looks for nothing but a train of love adventures, with elopements, duels, and all the various *et cetera* thereunto belonging, and not for any thing like rational inveſtigation, or philoſophical truth; the juſtneſs of our obſervation will, ſcarcely, we think, be queſtioned. The fact, indeed, is, that the volumes before us have nothing in them to 'elevate and ſurprize.' They contain no relations of hair-breadth eſcapes: they preſent to our wondering eyes no *monſters*, either of an amiable or an ugly kind. All, in ſhort, is nature; while the ſtory is ſimply intended to ſhew the fatal effects of a deviation from the paths of rectitude and virtue, although that deviation ſhould be but for a moment;—and thence deducing a train of moral reflections and obſervations which evince, as we have before inſinuated, that the fair writer is imbued with a ſpirit of *philoſophy* and *rationality*, not always to be met with in her ſex, even where the mind has not been deſtitute of culture.

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* See Review for April, p. 356.

Art. 25. *Honoria Sommerville.* 12mo. 4 Vols. 12s. Robinſons. 1789.

The lady who preſents us with this novel has ſo repeatedly gone over the ground, which we, as her knights or ſervants, are now again obliged to tread with her, that we begin to be weary of the attendance; and though we remember to have formerly ſtood forward in her ſupport, we cannot any longer think of engaging in her cauſe when challenged on ſubjects to which we have fully and completely anſwered. In other words, the production now before us is nothing but a tiſſue of adventures which the writer has before preſented to the public in a variety of ſhapes, although the materials and colouring are nearly the ſame in all. For inſtance,—and to bring our readers acquainted with the outline of the ſtory—the heroine of the preſent performance, after experiencing very many changes of fortune, is, in the concluſion, happily ſettled in life. She was found, by accident, on a common, when only three months old, by Mr. and Mrs. Forteſcue. Her parents were, for many years, unknown to her, and her principal anxiety, like that of Prince Prettyman, ſeems to have ariſen from the conſideration that ſhe might *be thought to be nobody's child at all*. She is at length, however, diſcovered to be the daughter of ſomebody (Lady Clarendon), and conſequently *ſomebody* herſelf: a matter of no ſmall importance in the preſent temper and diſpoſition of the world; for it is not now as in former times, when virtue and merit, as well, as riches could entitle a perſon to DISTINCTION.—It can only be acquired by *money* or *birth*.—"Pay your court to *Pecunia* (ſaid Menander); obtain her favours, and the very gods themſelves will be at your ſervice." And

"Room for my Lord! Virtue, ſtand by and bow!"

ſaid a late ingenious writer. Men of talents, however, are generally ſaucy fellows *, and will bend neither to *Pecunia*, nor to *my Lord*, unleſs indeed it ſhould ſo happen that goodneſs and affability are found in their train.

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* "*Un homme d'eſprit, et qui eſt né fier, ne perd rien de ſa fierté et de ſa roideur pour ſe trouver pauvre; ſi quelque choſe, au contraire, doit amollir ſon humeur: le rendre plus doux, et plus ſociable, c'eſt un peu de proſperité.*" La Bruyere.

Art. 36. *The Cottage of Friendſhip.* A legendary Paſtoral. By Sylviana Paſtorella. 12mo. pp. 254. 2s. 6d. ſewed. Bew. 1788.

It is wonderful to obſerve the progreſs of genius. In the days of our Richardſons and Fieldings, ſuch was the poverty of invention, that it was thought neceſſary to ſpin out a ſingle ſtory through ſix or eight volumes, in which the reader was ſo far from being ſurpriſed with new characters in almoſt every page, that he was obliged to converſe with the ſame people, volume after volume, till he was, perhaps, as much tired of their company as if he had been one of the family. But in theſe more inventive days, our novelliſts find nothing more eaſy, than to weave three or four different ſtories into one ſmall volume, and connect them by ſhutting up the parties together, no matter how, in a little ſnug cottage, till they have told their tender tales. All this hath Sylviana Paſtorella done!

POETRY.

Art. 37. *Abelard to Eloiſa, Leonora to Taſſo, Ovid to Julia, Spring,* and other Poems. Inſcribed, by Permiſſion, to her Grace the Ducheſs of Devonſhire. 4to. pp. 71. 3s. Debrett, &c.

Publications of great merit, whether in poetry or proſe, that force themſelves through ſeveral editions, are ſoon brought to us by our diligent collector; we are therefore ſurpriſed, that the firſt copy of theſe poems which he has been able to procure for us ſhould bear the mark of the fourth edition, eſpecially as, in peruſing them, they do not appear to have merit equal to ſuch a ſale.

The *Abelard to Eloiſa*, might perhaps have been printed ſeparately, and noticed in our Review, as in vol. lxvii. p. 238. there is a poem mentioned, with this title; and our account of which ſuits the preſent performance. It courts a compariſon much to its diſadvantage. Can any lover of elegant poetry admit, on the ſame ſhelf with *Pope's Eloiſa to Abelard*, a poem which has the following couplet?

> 'Then I recall that fatal ſcene of night——
> But what you know too well, why ſhould I write?'

If the firſt of theſe poems will not contribute to rank the author with Pope, neither will the ſecond and third place him on a par with Ovid.

In the following poem, entitled, *The Relapſe*, we read of

> '*the ſun-burnt winds.*'

In the *Rejected Shepherd*, we are told,

> 'Kings you will find, if you in verſe will look,
> Leſs happy than the maſter of a crook.'

And this irreſiſtible offer is made to the cruel fair one,

> 'O would you live in rural ſcenes with me,
> To pleaſe you I would climb the loftieſt tree.'

The poem entitled *Spring*, tranſlated from the French of M. St. Lambert[*], is by much the longeſt in this collection; but we cannot, with reſpect to the tranſlation, mention it as the beſt. We have obſerved in it the ſame negligences, and want of poetic energy and elegance.

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[*] For our account of the beautiful *original* of this poem, ſee Rev. vol. xli. p. 488.

The following lines will give our readers ſome idea of the tranſlator's poetical painting:

'Leaving the crimſon eaſt, that ſtar's fair light
A vapour thin inveſted from the ſight,
Which roſe aloft, poſſeſs'd the hemiſphere,
And darkneſs threaten'd, though no ſtorm was near.
The willow's verdure ſpread a ſhade ſerene,
The pliant reed to tremble was not ſeen.
None yet had heard the howl predictive blow,
The ſheep deſir'd not meadows to forego,
The voice-offended bird's melodious note,
From buſhes in the air was ſtill afloat.'

On the tranſlation from Tibullus, we have to remark, that

'But dragg'd to camps, e'en now perhaps the foe
Aims the pois'd jav'lin with the fatal blow:'

is not a juſt tranſlation of

Nunc ad bella trahor, et jam quis forſitan hoſtis
Hæſura *in noſtro* tela gerit *latere*.

'See him mark with wine his bold career,'

does not ſufficiently expreſs the beautiful idea of Tibullus:

In menſa pingere caſtra mero.

'—— you hear the charmer ſwear
By the reſentment of a blundering bear,'

is not a tranſlation of Tibullus; his words are,

Flet teneras ſub fuſa genus.

Art. 38. *A Congratulatory Epiſtle to his Grace the Duke of Portland*, on his Majeſty's Recovery. 4to. 1s. pp. 18. Scatcherd and Co. 1789.

A warm and ſpirited expoſtulation with his Grace of Portland, on his political connections with a party, whoſe principles and conduct the poet deems highly reprehenſible, regarding, eſpecially, ſome of its moſt diſtinguiſhed leaders,—whoſe characters he execrates in the ſtrongeſt terms,—one or two* excepted, to whoſe fine parts and great abilities due honour is paid.

When the ſatiriſt adverts to the grand circumſtance of the King's late illneſs, he is moſt ſevere on the Duke, on account of the ſupport and countenance which he is ſuppoſed to have given to the councils of C—— n H——, in the late regency buſineſs. The poet's ſeverity, however, with regard to his noble correſpondent, is tempered with mercy, from a due reſpect to his private character; in deference to which, he ſeems more than half inclined rather to accuſe his Grace's 'head' than his 'heart.'

'Yes, PORTLAND! I will own, howe'er my mind
To give thy virtues credit is inclin'd;

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* Meſſrs. Fox and Sheridan, particularly.

'Yet while ſuch conduct my attention draws,
Candour herſelf gives up the dubious cauſe;
While Faction's hand thy name recorded ſhews
'Mid the black ſquadron of thy country's foes.'

There is good ſenſe, and energy of thought, in this poem, as well as [with a few exceptions] harmony of numbers; but we cannot allow ſuch rhymes as *gueſt* and *luſt*;—there are not, however, many ſuch glaring defects of this kind in the performance.

Art. 39. *Ode to his Majeſty*, on his happy Recovery. 4to. pp. 20. 1s. Wilkie.

This poet has, loyally and laudably, tuned his lyre to a very intereſting and popular occaſion; and has ſucceeded—as well as moſt of his brother bards, who have exerciſed their abilities on the ſame difficult and delicate occaſion.—See our late Reviews.—This Ode is written by Mr. Puddicombe.

Art. 40. *Sonnets and Odes*. By Henry Francis Cary. 4to. pp. 50. 1s. 6d. Robſon and Co. 1788.

Sonnets are a ſpecies of poetry, to which, in the Engliſh dreſs, we confeſs ourſelves not extremely partial. Even Milton, who wrote them in imitation of Petrarch, did not ſucceed ſo happily but that they were inferior to his other writings. Theſe now before us, being the production of a youthful bard, who, in the 27th ſonnet, tells us, that 'ſcarce his ſixteenth ſummer dawns,' muſt be treated with ſome tenderneſs; for the author appears to have genius, and to be in love with the Muſe; but that he may not be ſpoiled, we will juſt wave the rod of correction over him.

The firſt ſonnet begins thus:

'How ſweet to roam abroad, when twilight grey
O'er the dank fields her duſky mantle throws,
When cloſe the woodbine and the briar roſe,
At the departure of the ſinking day!'

Something is evidently wanting to make the ſenſe of this paſſage complete, and there is likewiſe ſome obſcurity in the 20th ſonnet; we muſt therefore inculcate, in all young poets, a ſtrict attention to perſpicuity. We likewiſe diſapprove extremely of dreſſing a youthful Muſe in the apparel of her forefathers, and conſequently wiſh modern poets to avoid obſolete words and hackneyed ſimiles, epithets, and expreſſions. We are fatigued with *groves among*, *ſtreams among*, *woods among*, *what time*, *gray flies*, *gad-flies and their ſultry horns*, *twilight grey* o'er the *dank* mead throwing her *duſky mantle*,—and in ſhort all the paraphernalia of the ancient Muſe; whom we recollect, on theſe occaſions, only by her *old clothes*

⁂ See this young author's former publication, Rev. vol. lxxviii. p. 81.

Art 41. *Conjugal Infidelity*, a Poem. Inſcribed to married Perſons of both Sexes. By a Votary of Hymen. 8vo. 1s. Abraham. 1789.

We are always ſorry when we ſee morality making fruitleſs attempts to engage the muſes *in her ſervice*. When *both* happily unite in their *efforts, the cauſe of virtue is* always benefited by their junction; but when they act with ſeparate views, the contrary effect is too frequently produced.

Where a writer reſolves to *make verſe*, without the aid and embelliſhments of POETRY, little good is to be expected. Wanting the art to charm the *ear*, the *heart* remains untouched; and ridicule is too often excited, where reformation was intended.

Thus, in the preſent inſtance, the ſober and reſpectable talents of this author, which might, perhaps, have produced an edifying ſermon, or a valuable eſſay on ſome moral ſubject, are unfortunately employed in the fabrication of what he ſtyles *a Poem*; in which he has been unaſſiſted by the powers of imagination, and the inſpirations of fancy —When ſuch is the caſe, vain muſt be every attempt to captivate the public attention, and fruitleſs every effort to attain the good end at which the writer may have very laudably aimed.

In this ſatire, we meet with none but praiſe-worthy ſentiments; but they are preſented to us with no advantages of dreſs and decoration. They are clothed in meaſured lines, and detailed in tolerable rhimes; but this is not POETRY: and poetry is always expected, when the title-page invites us to peruſe ‘a poem.’

The deſign of the author is, however, commendable. *Conjugal Infidelity* ſeems to be “the ſin that moſt eaſily beſets” the age; [we allude, chiefly, as the author does, to people in the higher ranks] and what inſtance of human depravity can be more juſtly reprehenſible?

To expoſe to our abhorrence this faſhionable ſpecies of vice, the author recites a number of inſtances *, *firſt*, of men unfaithful to good wives, and, *ſecondly*, of wives who have ſhamefully forſaken, even the beſt of huſbands, and attached themſelves to their profligate ſeducers: —in all of which, Divine Juſtice has at laſt overtaken the guilty, who have undergone the dreadful puniſhments naturally attendant on their crimes; and who are here very properly held up as beacons, to warn the unwary, and preſerve thoſe who are in danger of ſhipwreck on the ſame rocks.

The plan of this work is certainly unexceptionable; and had the author poſſeſſed the powers of a Pope or a Young,—or even of a Parnel or a Shenſtone, we might have hoped that his labours would not have been wholly unſucceſsful; but the *taſte* of the age, whatever may be the ſtate of its *virtue*, is, ſurely, too much refined to tolerate ſuch lines as

> ‘AMANDA long liv’d in a happy ſtate,
> Her nuptials ſeem’d tied by a fav’ring fate.’

It is true, that there are not many lines to be found in this piece, ſo very faulty as the ſecond in the above couplet; but neither are there many that can be deemed of ſufficient excellence to counterbalance the defects which we have obſerved, in various parts of the performance. In brief, we are truly concerned to diſmiſs a publication ſo well intended, with ſo little commendation.

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* We know not whether real or imagined.

Art. 42. *Sonnets,* written chiefly on picturesque Spots, during a Tour. By the Rev. W. L. Bowles, A. B. of Trinity College, Oxford. The Second Edition corrected, with Additions. 4to. 2s. pp. 31. Dilly. 1789.

For our account of the firſt edition of theſe elegant Sonnets, we refer to our Review for May laſt, p. 465. They were publiſhed under the title of *Fourteen Sonnets,* without the author's name; which is now added, together with ſeven other 'little Poems' of the ſame kind. In his advertiſement, prefixed, the ingenious Sonneteer has the following remark: 'It having been ſaid, that theſe pieces were written in imitation of the little Poems of Mrs. Smyth, the author hopes he may be excuſed adding, that *many* of them were written prior to Mrs. Smyth's publication.'

Art. 43. *Miſerio's Viſion*; a Poem. 4to. pp. 13. 1s. Norwich printed, and ſold by Baldwin, London. 1789.

This viſion is probably a youthful effuſion, and is to reconcile a lover to the death of his intended wife, by telling him,

> 'Had ſhe been granted to thy longing arms,
> Thy ling'ring ſoul would ne'er have left her charms;
> Unwean'd from earth, would ne'er have learn'd to riſe
> To worthier raptures, and to taſte the ſkies.'

This kind of conſolation, ſo far as it operates, may ſometimes, perhaps, prove ſalutary.

Art. 44. *Poems.* By Suſannah. 4to. pp. 31. 1s. 6d. Dilly. 1789.

We learn from the editor of theſe poems, that the author is a young lady, fourteen years old; and that they were publiſhed without her knowlege. It is added, in a note, 'as ſome laſſes are complete women at fourteen, it may not be amiſs to inform the public, that the author of theſe poems is, in appearance, quite a child of her age, whom none would take to be more than twelve years old!'—We are pleaſed with this information, as it ſuits with the engaging ſimplicity of her writings.

We could not, as we read theſe poems, avoid ſmiling, though not without melancholy reflections, when our charming moraliſt wiſhes to cut the thread of lingering years, before ſhe can poſſibly have known what life is. Nor can we, while we own the ſatisfaction which we have received from her artleſs repreſentations, refrain from wiſhing that the afflictions which ſhe talks of, may ever be, as they now are, imaginary; and that the evening ſhades and duſky woods, whoſe ſympathy ſhe implores in ſuch pretty and plaintive ſtrains, may always poſſeſs charms not only to divide, but to remove, the troubles of her gentle breaſt. Long may it be, before the following verſes become deſcriptive of her own ſituation:

> 'Oh, Erſes! didſt thou never feel a wound?
> 'A thorny roſe-bud haſt thou never found?
> From my poor bleeding heart do thou beware;
> The roſe is gone—but, ah! the thorn is there.
> Lonely I wander through the duſky wood,
> When the gale ceaſes to diſturb the flood,
> And ſcarce a ſound, that echoes through the air,
> But's tun'd to *hapleſs love, and wild deſpair.*

Then do I tell the ſympathetic ſhades,
How mourns my heart, and every pleaſure fades.
But ah! I ſoon ſhall ceaſe to wander there,
I ſoon ſhall need no flowr's to deck my hair!
The ſhepherds play can ne'er my feet detain,
And pipe and lute may ſweetly ſound in vain.
Then blooming maids, that grace the lowly vale,
May ſigh my exit to the paſſing gale!'

Art. 45. *The Expoſtulation*, an Epiſtle, to the Rt. Hon. William Pitt, firſt Lord of the Treaſury, &c. &c. 4to. pp. 36. 2s. Bew. 1789.

This is a *terrible* friend of Mr. Pitt, who, he tells us,

' has held the helm,
The bold to brave, the timid overwhelm;
The good to counſel, and the bad *aſſail*,
Whilſt perſeverance gain'd the happy *goal*.'

Does the poet mean theſe two lines to rhime? an *un*happy ending, if he does!

But let us attend him to the hero of the oppoſite party,

' Whoſe talents rare, and matchleſs impudence,
Can tinge *contraries* with the glare of ſenſe;
Can lead the ſenate with a fawning tongue,
And make the right appear to be the wrong.—
Then why pervert thy talents to the uſe
Of ſcurrilous cenſure, and foul-mouth'd abuſe;
Puff out your cheeks, and writhe your foaming mouth,
Look eaſt, look weſt, look north, and then—look ſouth!'

Poor Charles! " bleſs thy five wits." Take heed, the foul fiend is cloſe at your heels!

' This is the man, by ſome deem'd freedom's hope,
By more deem'd worthy, but of what?—a rope!'

In equally elegant language, we are aſked,

' Shall lovely Devon all her charms diſplay,
Her ſmiles exhibit to the ſtateſman's *nay*?'

But enough of this:

" Off, off the ſtage, your beſt bow, off, your grace;
A *hero* comes———"

Art. 46. *A Word to the Wiſe*; or, Britons beware. A Satire, by Colonel Wilkins. 4to. pp. 20. 2s. Ridgway. 1789.

Colonel W. deſpiſes the flame which glows in the boſom of an ordinary poet; his fire rages like any furnace!

' Far other ardors my *hot breaſt* inſpire.'

But he ſhould recollect that, however requiſite animation, or if he pleaſes, *fire*, may be to a poet or ſatiriſt, violence and paſſion are by no means neceſſary: that they are ſeldom reſorted to in a good cauſe; or, if employed, never fail to mar it.

The Word to the Wiſe conſiſts of praiſe laviſhed without judgment on the Prince, Meſſrs. Fox, Burke, &c.; and of abuſe without diſ*crimination*, heaped ' on Pitt and Thurlow, Charlotte and the King.'

King.' His verſe is ſometimes vigorous, though generally tumid, and not unfrequently approaching to bombaſt. Perhaps, he himſelf characterizes it beſt, when he calls it 'the tumultuous verſe of agony.'

Art. 47. *Poems on various Subjects.* By Mrs. Rowſon, Author of the Inquiſitor *, &c. 8vo. 3s. pp. 72. Robinſons. 1788.

Mrs. R. gives the following account of her journey up Mount Parnaſſus; after ſuppoſing (no impoſſible caſe) that we critics may cry, 'Tis moſt abſurd—&c.'

'Indeed I muſt confeſs I was to blame;
But being *naturally* fond of fame,
I ſoon began my journey with the hope,
By perſeverance, I might reach the top;
But being as yet an early hour of day,
I don't ſuppoſe I can have got half way.'

Half way! no, nothing like it, Madam! Indeed you had better turn back, before it grows dark: it is a naſty, croſs road, and people who do not know it are, every day, loſing themſelves.

DRAMATIC.

Art. 48. *The modern Stage exemplified*, in an Epiſtle to a young Actor. Part I. 4to. pp. 32. 2s. Flexney.

Strictures in verſe on ſome of the principal performers at the London theatres. The writer piques not himſelf on his poetical talent; but on what he calls the *juſtice* of his obſervations. His poetry and his opinions are not likely to engage much of the public attention.

EDUCATION.

Art. 49. *Remarks on the enormous Expence in the Education of Young Men in the Univerſity of Cambridge:* with a Plan for the better Regulation of the Diſcipline of that Univerſity. 8vo. 1s. Stalker. 1788.

Theſe haſty and ill-digeſted remarks can afford little aſſiſtance toward improving the mode of education in our Univerſities, and will probably be forgotten before any ſuch attempt is made.

Art. 50. *Elements of Engliſh:* Being a new Method of teaching the whole Art of Reading, both with regard to Pronunciation and Spelling: Part the Firſt. By Thomas Sheridan, M. A. 12mo. 1s. Boards. Dilly. 1786.

[*This article has been accidentally delayed.*]

The name of the author is a ſufficient recommendation of this little performance. Grammar, he obſerves, is always acknowleged to conſiſt of two parts, *orthoepy*, or a right manner of pronouncing, and *orthography*, or a right manner of ſpelling words in writing: but, adds Mr. Sheridan, after ſuch an account, authors immediately quit all mention of the firſt part, and apply themſelves wholly to the ſecond. 'The object of the preſent work is to eſtabliſh a new method of the art of reading in ſuch a way, that the firſt and nobleſt part of language,

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* See Review for Auguſt 1788, p. 171.

orthoepy, may be reſtored to its due rank; and afterwards, in conjunction with orthography, the two throwing mutual lights on each other, may advance together with equal ſpeed and certainty.'

The ſecond part of this treatiſe was preparing for the preſs, and intended ſpeedily to follow this publication: its appearance, we ſuppoſe, has been retarded, or, poſſibly, totally prevented, by the death of the ingenious author. For an account of the new edition of Mr. Sheridan's Engliſh Dictionary, in 4to. ſee p. 57 of the preſent month's Review.

Art. 51. *A Series of Prints of Roman Hiſtory*, deſigned as Ornaments for thoſe Apartments in which Children receive the firſt Rudiments of their Education. Small 4to. 64 Plates. 2s. 4d. bound. Marſhall. 1789.

Art. 52. *A Deſcription of a Set of Prints of Roman Hiſtory* contained in a Set of eaſy Leſſons. By Mrs. Trimmer. Small 4to. pp. 240. 1s. 8d. bound. Marſhall. 1789.

Theſe prints are well executed. The deſcriptions of them are ſenſible and familiar, inſtructive and amuſing; forming a pretty epitome of the Roman hiſtory, with a few ſhort remarks well calculated to make ſuitable impreſſions on the minds of children. The public is certainly much indebted to Mrs. Trimmer for her inceſſant labour to cultivate the minds, form the manners, and promote the happineſs of the riſing generation.

SCHOOL-BOOKS.

Art. 53. *Double Methode pour apprendre la Langue Italienne*, &c. i. e. Two Methods of learning the Italian Language, one for Beginners, the other for thoſe who would render themſelves perfect in it. Part I. By M. Curioni. 8vo. pp. 48. 2s. 6d. bound. De Boffe. 1788.

Art. 54. *Methode pour ſe perfectioner*, &c. i. e. Method of rendering one's ſelf perfect in the Study of the Italian. By M. Curioni. 8vo. pp. 95. 2s. 6d. bound. De Boffe. 1788.

Art. 55. *Idiomes de la Langue Françoiſe*, &c. i. e. French Idioms, tranſlated into Italian, literally conformable to the Engliſh Idiom. By M. Curioni. 8vo. pp. 75. 2s. 6d. bound. De Boffe. 1788.

We have put theſe three elementary books together, as they naturally follow each other. The firſt, intended for children, contains ſome general rules, well adapted to their capacity; the ſecond is for thoſe who have already made ſome progreſs in the ſtudy of the language; and the third will be found very uſeful in ſhewing the different genius of each language.

Art. 56. *Le Génie de la Langue Italienne*, &c. i. e. The Genius of the Italian Language explained in a few Dialogues. With Notes, by M. Curioni. 8vo. pp. 59. 2s. 6d. bound. De Boffe.

Theſe dialogues are in *Italian* and *French* on oppoſite ſides of the page. The notes are in Italian, and are more adapted to the capacity of the philological critic than that of a ſchool-boy.

Art. 57. *Iſtoria dei Poeti Italiani,* &c. i.e. The Hiſtory of the Italian Poets. By M. Curioni. 8vo. pp. 51. 2s. 6d. Bound.

This work conſiſts of critical eſſays on the poems left by the Italian poets, and cannot ſo properly be called a *hiſtory*. It contains much curious information, and will be of ſervice to thoſe who are beginning to read Italian poetry; eſpecially the more early productions of Italy, which are difficult to be underſtood, even by natives.

MISCELLANEOUS.

Art. 58. *The authentic Correſpondence between his Grace the Duke of Richmond* and the Right Hon. Lord Rawdon. With an Appendix, containing authentic Papers reſpecting the Affair between his Royal Highneſs the Duke of York, and Lieut. Colonel Lenox. 8vo. pp. 32. 1s. Ridgway. 1789.

Nothing more than what has appeared in the newſpapers, again and again.—Why is the ſtale ſtory of the Duke of R. and Lord R. brought again on the carpet? *Anſwer,*

> "To raiſe the volume's price a ſhilling:"

or, for a worſe reaſon.

Art. 59. *Letter to the King*; in which the Conduct of Mr. Lenox and the Miniſter, in the Affair of his Royal Highneſs the Duke of York, is fully conſidered. By Theophilus Swift, Eſq; 8vo. pp. 40. 1s. 6d. Ridgway. 1789.

The groſs abuſe caſt on Col. Lenox, in this violent pamphlet, particularly on account of his family deſcent, fully juſtifies that gentleman, with reſpect to his *calling out* the author;—the conſequence of which is well known to the public. Mr. Pitt, as miniſter, is alſo plentifully abuſed; in ſhort, Mr. Swift has given, entirely, a *political* turn to the miſunderſtanding which happened between the Duke of York and Col. Lenox; and a private quarrel is metamorphoſed into a miniſterial manœuvre: thus, as one of the papers has properly expreſſed, 'Party is diſcovered every where,' and thus, as in every thing,

> "All ſeems yellow to the jaundic'd eye!"

Art. 60. *A ſhort Review of the recent Affair of Honour* between his Royal Highneſs the Duke of York, and Lieutenant Colonel Lenox. By the Captain of a Company in one of the Regiments of Guards. 8vo. pp. 42. 1s. 6d. Bell. 1789.

Written with nearly as much warmth as the Glouceſterſhire gentleman's pamphlet, which is the ſubject of the preceding article; but with more judgment, more propriety of language, and nicer diſcrimination (as a military man) with regard to the ſubject. The author embraces the other ſide of the queſtion, and is not ſparing of his cenſure with reſpect to the conduct of the Royal Duke.——This animated writer, too, views the affair in a *political* light; but he conſiders *the oppoſition party* as being at the bottom of the miſchief.—What ground may, *poſſibly, have been given* for this ſuppoſition, *remains for time to ſhew. For us, at preſent, we* can ſee no foundation for any ſuggeſtions of this kind: but, perhaps, we are too ſhort-ſighted. — We are, however, fully aware that Colonel Lenox came into the *Duke of York*'s regiment, under the *diſadvantage* of *miniſterial attachment*, and family connections on *that ſide*.

Art. 61. *A Letter to Sir William Auguſtus Brown, Bart.* on a late Affair of Honour with Colonel Lenox; and the Correſpondence with the Hon. Col. Phipps. By Theophilus Swift, Eſq. 8vo. 1s. 6d. pp. 32. Ridgway.

When a writing man is alſo a fighting man, a duel, now and then, may turn to good account: the detail of circumſtances may, as Foote ſaid, "make a ſpecial good catchpenny-touch."——But here is nothing ſaid about the *action* itſelf, no account of the piſtol-ſhot in the author's midriff,—the manner of extracting the ball, &c. &c. Something on this very material part of the ſubject ſeems wanting, to eke out our hero's 32 ſcanty pages, and give us a more reaſonable eighteen penny-worth.

Art. 62. *New Deſcription of Blenheim*, the Seat of his Grace the Duke of Marlborough. To which is prefixed BLENHEIM, a Poem. A new and much-improved Edition. 8vo. pp. 172. 3s. 6d. ſewed. Cadell. 1789.

In our Review, vol. lxvi. p. 177. we gave due commendation to the firſt edition of Dr. Mavor's poem on Blenheim-houſe, &c. a performance which now appears with improvements, in a ſecond impreſſion; accompanied with a deſcription, in proſe, of that juſtly celebrated place. The preſent publication may, now, be conſidered, altogether, as *The Blenheim Guide*; and, as ſuch, it cannot fail of being peculiarly acceptable to thoſe who viſit that noble and delightful ſcenery, the beauties of which are here pourtrayed, with no unſkilful pencil. Dr. Mavor's poetry is not deſtitute of either animation or elegance; and his proſe delineation of the buildings, paintings, gardens, park, &c. is drawn with taſte, and, we apprehend, with fidelity and accuracy.

Art. 63. *An Addreſs to the Diſſenters on Claſſical Literature.* By E. Cogan. 8vo. pp. 22. 1s. Crowder. 1789.

In this well-written and candid addreſs, Mr. C. laments the deficiency of claſſical literature among our Proteſtant Diſſenters, as a body. The fact, he ſays, is indiſputable, and the ſolution eaſy. Diſſenters have not poſſeſſed, for ages, ſchools and univerſities ſupported by the united influence of wealth and public authority. He expreſſes his joy at the riſing inſtitutions at Hackney and Mancheſter, but obſerves that the cauſe of claſſical literature will not derive from them any *eſſential* advantage, unleſs ſchools, ſuch as Eton and Weſtminſter, be raiſed as previous nurſeries.

This addreſs alſo contains many juſt obſervations on the advantages of claſſical learning; but for theſe we muſt refer to the pamphlet.

Art. 64. *A Fragment*, which dropped from the Pocket of a certain Lord, April 23, 1789, on his Way to St. Paul's, with the Grand Proceſſion. With Notes by the *Finder*. 8vo. 2s. 6d. pp. 89. Prieſt.

Satire in verſe and proſe, on various public characters; as, among *others, the* Lord Ch——r, the Maſter of the R—lls, Sir Joſeph

Mawbey, Sir Joſeph Banks, Mr. Horne Tooke, Mr. Cumberland, two City Deputies, Mrs. Siddons, and other dramatic and operatical characters; the Maids of Honour, and the Ladies in general, on account of their puffed breaſtworks, and cork-rump'd fortifications. The author is likewiſe witty at the expence of *Some Reviewers*, and he even condeſcends to laſh the News-papers, particularly *The World*, and its *Doers*. He ſeems to have taken the hint of his plan from that of the famous PROBATIONARY ODES: and if he has not excelled thoſe celebrated performances, or even equalled them, yet we muſt not deny him a conſiderable ſhare of *wit*, as well as of *ill-nature*.

Art. 65. *Characters of the Kings and Queens of England*, ſelected from different Hiſtories; with Obſervations and Reflections, chiefly adapted to common Life; and particularly intended for the Inſtruction of Youth. By J. Holt. Vol. III. 12mo. pp. 350. 3s. ſewed. Robinſons. 1788.

This work was introduced to the notice of our readers in the 83d page of our ſeventy-ſixth volume, and again at page 536 of vol. lxxviii.

Mr. Holt commences the preſent volume with the character of Edward VI. and concludes it with that of Queen Anne, drawn from the ſame ſources as the others, and from Mrs. Macaulay, Meſſrs. Mac Pherſon, Chamberlaine, &c. and are followed by his own ſenſible and judicious obſervations. His *notes* are alſo continued; and they contain many curious and uſeful particulars, that will arreſt the attention of the lovers of hiſtorical knowlege. Mr. Holt has ſubjoined a table of our kings and queens, from Alfred, to the preſent time; ſhewing when their reſpective reigns commenced, the years of their deaths, their ages, and the duration of each reign.

The work is now completed; and we again recommend it to the Public.

IRELAND.

Art. 66. *Advice to the Servants of the Crown in the Houſe of Commons of Ireland.* Containing Advice to a Lord Lieutenant's Secretary. 8vo. pp. 51. 1s. 6d. Debrett. 1789.

There is one peculiar advantage enjoyed by the confidential ſervants of the Crown, beyond the ordinary comforts annexed to ſuch ſervice; and that is, the liberality of byeſtanders in giving them plenty of advice on all occaſions: ſo that they never need to be at a loſs how to act, unleſs they ſhould be confounded by variety. In the preſent inſtance, indeed, the Secretary (for *this* publication is addreſſed ſolely to him) will not deem himſelf under much obligation to a Mentor who admoniſhes him in the ſarcaſtic manner of Swift, in his Advice to domeſtic Servants: and allowing for the different circumſtances of the parties addreſſed, it is not the worſt parody which we have ſeen.

Advice to the other ſervants of the Crown, we underſtand, is to follow; depending, probably, on the reception which this publication meets with—we do not mean its reception by the Secretary!

POLITICAL.

Art. 67. *Conſiderations on the Pruſſian Treaty*; to which is added an authentic Copy of the Treaty of Defenſive Allance between the King of Great Britain, and the King of Pruſſia, ſigned at Berlin the 13th of Auguſt 1788. 8vo. pp. 39. 1s. 6d. Debrett. 1789.

Theſe conſiderations are penned in a ſtyle of confidence, which, ſeeming to ariſe from an intimate knowlege of the political intereſts of the contracting parties, will influence the reader, at leaſt during peruſal, to agree with the writer: and according to this repreſentation, Britain has been duped into a moſt diſadvantageous agreement, let events determine its operation as they may.

Art. 68. *The Debate on the Repeal of the Teſt and Coporation Acts*, in the Houſe of Commons, May 8, 1789. Containing the Speeches of Mr. Beaufoy, Sir Harry Hoghton, Lord North, Mr. Windham, Mr. Fox, &c. 8vo. 1s. 6d. pp. 40. Stockdale.

A very important queſtion, ably argued on both ſides. The diviſion of the houſe, on this occaſion, was ſo nearly equal, that it affords the Diſſenters great encouragement to renew their application: which, we hear, they intend. Although the miniſter was againſt them, the majority for continuing the Teſt was but 20, out of 224 members who voted.

SLAVE TRADE.

Art. 69. *The Speech of William Wilberforce*, Eſq; Repreſentative for the County of York, May 13, 1789, on the Queſtion of the Abolition of the Slave-trade. 8vo 1s. 6d. Walter, Piccadilly.

This elaborate, and much-applauded ſpeech, ſeems to be, here, printed at full length; and the twelve propoſitions, then moved, are added; together with a ſketch of what was ſaid by the other members, who ſpoke on this ſubject, viz. Lord Penrhyn, Mr. B. Gaſcoyne, Mr. Burke, Mr. Pitt, and Mr. Fox.

Art. 70. *An Enquiry into the Origin, Progreſs, and preſent State of Slavery*. With a Plan for the gradual, reaſonable, and ſecure Emancipation of Slaves. By a Member of the Society of UNIVERSAL GOOD WILL, in London and Norwich. 8vo. 1s. pp. 43. Murray. 1789.

Although this tract is drawn up in a deſultory manner, and is rather eked out with extraneous matter, yet it merits attention, as being the work of a perſon who has acquired his knowlege of the ſubject by actual experience and obſervation of the nature, manners, and management of the Negroe ſlaves in the Weſt Indies; in the detail of which, he gives a number of anecdotes, which will contribute to the entertainment as well as the information of his readers. His plan for a gradual emancipation, &c. does not ſeem to be a romantic or viſionary one. It turns on the general idea of opening to the negroes, the pleaſing proſpect of an end to their ſlavery, after certain fixed ſeptenary periods of ſervitude,—as—from the ages of 17, 24, or 31, according to the dates of each individual's entrance *into that ſtate*: *ſeventeen* being fixed on as the firſt period, on the ſuppoſition of the ſlavery commencing at the age of *ten*.—But for particulars, we muſt refer to the pamphlet.

Art. 71. *Doubts* concerning the Legality of Slavery in any Part of the Britiſh Dominions. 8vo. 6d. pp. 14. Stockdale.

The Author is of opinion that ſlavery can no where legally exiſt, where the Britiſh conſtitution reigns; that there is, therefore, no occaſion for a ſolemn act of the legiſlature to aboliſh it; as the ſimple, legal deciſion of a jury, in a court of juſtice, would be as perfectly competent to annihilate ſlavery in the iſlands, as it was in this country, by the memorable verdict in the caſe of Somerſet. This is a notable little tract, and well worth reading.

Art. 72. *Conſiderations on the fatal Conſequences of aboliſhing the Slave Trade,* in the preſent Situation of Great Britain. 8vo. pp. 36. 1s. 6d. Debrett. 1789.

Good writing, good reaſoning, and good temper, are the general characteriſtics of this performance; in which the author combats moſt (not all) of the arguments that have been urged in favour of the abolition ſcheme: the adoption of which, according to this ſenſible writer, would, in our preſent national circumſtances, be only ' plunging, with inconſiderate and fatal raſhneſs, into a meaſure which would *not* benefit the Africans, but might make us " poor indeed."

Art. 73. *Obſervations, occaſioned by the Attempts made in England to effectuate the Abolition of the Slave Trade*; ſhewing the Manner in which Negroes are treated in the Britiſh Colonies in the Weſt Indies: alſo, ſome particular Remarks on a Letter addreſſed to the Treaſurer of the Society for effecting ſuch Abolition, from the Rev. R. Boucher Nickolls, Dean of Middleham. By G. Francklyn, Eſq. 8vo. pp. 87. 2s. 6d. Jamaica, printed; London, re-printed, for Walter, Piccadilly. 1789.

This gentleman, who dates from Kingſton in Jamaica, June 12, 1788, and who ſeems to have drawn his obſervations from many years reſidence in the Weſt Indies, is of opinion that we, in this country, have been groſsly impoſed on, in the accounts that have been given us, both of the ſlave trade, and of the actual ſituation of the negroes after they have been ſold to the Britiſh planters; and he takes great pains to convince us (from the circumſtances which he details), that the negroes in thoſe iſlands are ſo far from being in a ſtate of miſery, that their condition is to be envied by the generality of the peaſants and labouring poor in every part of Europe. In his ſtrictures on the Dean of Middleham, and the writers in general on that ſide of the queſtion, he ſometimes expreſſes himſelf, we think, with a degree of acrimony that might as well have been curbed, as his arguments, and repreſentations of facts, would have loſt nothing by conſtantly and uniformly wearing the garb of moderation and candour. But, whatever little imperfections may appear, in his *manner* of handling the weapons of controverſy, his matter ſeems worthy of attention; for, on a ſubject of ſo much conſequence, there is no fear of our receiving TOO MUCH information: and of *this*, there is a plentiful variety in the *preſent performance.*

Art. 74. *An Anſwer to the Rev. Mr. Clarkſon's Eſſay on the Slavery and Commerce of the Human Species*; in a Series of Letters from a Gentleman in Jamaica to his Friend in London: wherein many of the Miſtakes and Miſrepreſentations of Mr. Clarkſon are pointed out, both with regard to the Manner in which that Commerce is carried on in Africa, and the Treatment of the Slaves in the Weſt Indies. By G. Francklyn, Eſq. 8vo. 5s. Boards. pp. 263. Walter, Piccadilly. 1789.

Impartiality obliges us to recommend this tract to the ſerious attention of Mr. Clarkſon's readers; as the advocates on both ſides, in every matter of debate, and ſubject of inquiry, are juſtly entitled to a candid hearing. Mr. Francklyn, who appears to be a perſon of good ſenſe, mature experience, extenſive reading, and acute obſervation, follows Mr. C. through the various accuſations which he has brought againſt both the ſlave merchant, and the Weſt Indian planter; and he boldly *ſtands up*, as the *pugilliſts* expreſs it, to every point of inveſtigation. He is no friend to that abſolute ſlavery which, as he obſerves, Sir W. Blackſtone reprobates; which puts the life of one Being in the power of another; which ought not to exiſt any where: and which, he affirms, does not exiſt in the colonies. 'Every man of feeling,' he adds, 'every man of humanity, though convinced of the propriety of the exiſtence of ſervitude, or ſlavery, differently modified, in different parts of the world, will rejoice at every wholeſome and proper regulation, which may increaſe the happineſs, and inſure the protection of thoſe people, who are placed by the providence of GOD* in a ſervile condition, and ſecure them from the oppreſſion of their maſters, or ſuperiors. It is, however, difficult to attain ſo deſirable an end; nor are thoſe who are unacquainted with the nature, the tempers, and reſources, of the poor of diſtant countries, in any degree capable of ſo arduous an undertaking.'

On the whole, he conſiders Mr. Clarkſon's Eſſay as abounding with miſinformation, miſrepreſentation, and exaggeration, on all the principal points of inquiry, relative to this great object of public attention; but for particulars we muſt refer to the work at large.

Addition to the POLEMICAL *Claſs.*

Art. 75. *A Defence of the Harmony of Satisfaction and Free Grace in the Salvation of Sinners*; being a Reply to the Rev. Mr. Iſaac's Goſpel Doctrine of Free Grace maintained. By Sam. Rowles. 12mo. 1s. Aſh. 1788.

A man who means well, eſpecially if he has a ſhare of natural ſelf-confidence, is ſometimes tempted to preſent his thoughts to the world, particularly on diſputable points. But it is not uncommon for him to fail in his deſign, becauſe he has viewed his ſubject only on one ſide, and has attached to that ſide all his ideas of piety and goodneſs. It is poſſible that this writer may be of ſuch a ſtamp. His deſign

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* A great part of this volume is employed in arguments to prove the antiquity, univerſality, and lawfulneſs of ſlavery [a term which he chiefly conſiders as ſynonimous to *ſervitude*], as having ever been *one of the ſtates* and conditions of mankind.

in

is good, but his knowlege is confined and partial. When he, for inſtance, ſays, that Socinianiſm and Chriſtianity are as oppoſite as the two Poles, and as unlikely to be united; and that the appellation, *Chriſtian*, may be as juſtly given to a Turk or a Jew as to one who does not embrace the principles which he profeſſes to defend; ſuch paſſages ſeem to indicate a very limited knowlege of the ſubject, or a want of Chriſtian charity.

Liſt of THANKSGIVING SERMONS *continued:* See our laſt.

XVII. Preached in the Pariſh-Church of Madron, in Cornwall, April 23, 1789; being the Day appointed for a General Thankſgiving for the Recovery of the King. By the Rev. W. Tremenheere, A. B. 4to. 1s. pp. 10. Wilkie.

A proper excitement to national gratitude, for national mercies and bleſſings.

XVIII. At Billericay; publiſhed at the Requeſt of the Congregation. By James Fry. 8vo. 1s. pp. 30. Buckland.

Delivered, we ſuppoſe, to a congregation of Proteſtant Diſſenters. The author introduces a rational account of the origin and uſe of government; of which he manifeſts a juſt conception; ſuch as becomes a hearty friend to liberty, religious and civil. In ſhort, this is a good Revolution-ſermon; and the preacher's tranſition in the latter part of his diſcourſe, from politics, to the religious duties of the day, equally merits commendation.

XIX. Preached in the Pariſh-Church of St. Mary Woolnoth, Lombard-Street, April 23, &c. &c. By John Newton, Rector. 8vo. pp. 35. 1s. Buckland.

Somewhat in the Tabernacle ſtrain,—as might be expected by thoſe who are converſant with Mr. Newton's writings,—Cardiphonia, Omicron's Letters, the Olney Hymns, &c. &c. all which are too well known to require farther notice at this time.

XX. On Occaſion of the late General Thankſgiving, &c. By Benjamin Dawſon, L. L. D. Rector of Burgh, in Suffolk. 4to. pp. 16. 6d. Longman, &c.

This learned and ſenſible preacher expatiates, very juſtly, on the bleſſings which flow to us, from our legal, mild, and equal adminiſtration of government; adverts, with propriety, to our late alarming apprehenſions, from the threatened loſs and actual ſuſpenſion of thoſe enjoyments; and piouſly calls on us for adequate expreſſions of our gratitude to the great Diſpenſer of all good, for the gracious reſtoration and continuance of thoſe civil and religious benefits, by which we are ſo remarkably diſtinguiſhed, as the moſt favoured nation on earth.

XXI. Preached at New-Court, Carey-Street, by Richard Winter. 8vo. pp. 17. 6d. Buckland.

This pious diſcourſe, which was delivered to a Diſſenting Congregation, may be conſidered as a well-adapted expoſition of the text, 1 Tim. ii. 1, 2, with a due improvement, and ſuitable admonitions.

XXII. Preached in the Pariſh-Church of Olney, in Bucks, by James Bean, Vicar. 8vo. 1s. pp. 38. Johnſon.

The good vicar of Olney draws, from the ſcriptures, a long train of providential diſpenſations in favour of the Iſraelites, and of the Chriſtian religion. Thence deſcending to our own national hiſtory, he expatiates on the threatned invaſion by the celebrated Spaniſh Armada, and the horrid conſpiracy known by the name of the Gunpowder Plot; and he terminates the liſt by devoutly enlarging on the alarming circumſtances connected with the King's late illneſs, and on our deliverance from the impending dangers, by his Majeſty's happy recovery. This diſcourſe is well adapted to the occaſion, and to the common apprehenſions of a country congregation.

XXIII. In the Pariſh-Church of Mansfield. By the Rev. Charles Plumptre, M. A. Rector of Teverſal, Notts. 4to. 6d. pp. 16. Longman.

This ſenſible preacher merits commendation, not only for the merit of his compoſition, but becauſe he appears, from his ſhort preliminary advertiſement, to think, perhaps, too humbly of his own performance. We, however, are by no means diſpoſed to rank this diſcourſe among the meaneſt of thoſe that have been produced by the great public occaſion to which it relates.

XXIV. At the Preſbyterian Chapel in Saliſbury, by Benjamin Williams. 8vo. 1s. pp. 16. Goldney.

If there is an exuberance, an overflowing of loyalty in this well-meant diſcourſe, the preacher will eaſily be pardoned, while exerting his zeal and abilities in ſo good a cauſe.

⁂ *The remaining Sermons on this grateful ſubject, particularly thoſe by* Dr. Cooper, Mr. Malham, *and* Mr. Seddon, *muſt be reſerved to another opportunity.*

SINGLE SERMONS, *on various Occaſions.*

I. On Eccleſiaſtes, chap. vii. ver. 29. Never preached, but publiſhed from the Preſs, as from a widely-extending Pulpit. With Explanatory Notes. 8vo. pp. 70. 1s. 6d. Buckland. 1788.

The writer of this unpreached ſermon, which is ſtrongly of a Methodiſtical complexion, ſo overwhelms us with Jewiſh types and figures, that we were abſolutely bewildered, until we were relieved at the cloſe, by a comfortable aſſurance, that it is *not* abſolutely neceſſary for a Chriſtian man to underſtand the types. This is certainly unbinding the burden which he laid on our ſhoulders, with the aid of P. Queſnel, who, in a paſſage quoted as a motto in the title-page, tells us, that "the faith of the preacher and that of the hearer ſhould ſupport each other." But however cloſely this may unite every paſtor and his congregation, it leaves the paſtors at free liberty to differ as much as they pleaſe; and we wait for the learned expounders of every perſuaſion agreeing in an exact enumeration, and clear definition, of the Jewiſh types; or until we are well ſatiſfied by whoſe expoſition we ought to abide, amid the variety offered to us. A ſpecimen of the writer's poetry, or of his taſte in ſelection, may ſuggeſt the complexion of his proſe:

‘ Now then ſhall infant tongues record
Thy mighty dying, O my Lord,
And that thou who on croſs hung'ſt dead
Art God, which heav'n and earth haſt made!’

Thoſe who are capable of disfiguring religion to ſo ſcandalous a degree, are not, perhaps, aware of the injury which they do to ſolid, rational, and manly piety. They may, indeed, mean well; but we fear they often do harm; and we have no idea that they can poſſibly do any good.

II. *The Eternity of future Puniſhment*, aſſerted and improved: a Diſcourſe on Matthew, xxv. 46. By D. Taylor. 8vo. pp. 46. 6d. Buckland, &c. 1789.

We are not informed where, or to whom, this ſulphureous diſcourſe was delivered; but Mr. Taylor, in the confidence of ſecurity from the horrid puniſhments which he holds out to others, ſtrongly enforces the doctrine of the eternity of Hell torments. It is a fine advantage over our fellow-creatures to have the direction of ſuch denunciations; and to point them as ſuits a man's conveniency. “ To hurl their God, an engine on their foe,” has been a policy practiſed in all ages, and by all perſuaſions. Had this terrific doctrine the full effect which the aſſertors of it wiſh, exiſtence would become intolerable; few could ſupport life under the idea: and we well know how often it produces ſuicide among thoſe who do receive it. But it is ſo horrid, that reaſon, the gift of God, until reſigned to fanatical authority, revolts againſt it; we ſhall not, therefore, diſturb Mr. Taylor in the exultation of proof and demonſtration; but leave him, like an unſkilful engineer, who, by an overcharge of gunpowder, deſtroys the effect which he intended to produce.

III. *The univerſal Rights of Humanity aſſerted*, and applied to the State of the ſuffering Africans. By Philadelphos. 8vo. pp. 49. 1s. Gardner.

Another pulpit philippic againſt the negroe ſlave trade. We ſpeak of it as a ſermon, though it does not wear that name in its front: a proper text, however, ſtands in the uſual form, at the head of the diſcourſe. Whether this pious diſſuaſive from the continuance of a branch of commerce, which is now become univerſally odious, was ever preached, does not appear. It ſeems too long for the attention of a modern audience.

IV. Preached at the Primary Viſitation of the Honourable, &c. Brownlow, Lord Biſhop of Wincheſter, May 9, 1788; publiſhed at his Lordſhip's Requeſt. By Owen Manning, B. D. Rector of Peperharow, &c. 4to. 1s. White.

The intent of this diſcourſe is to recommend *diſcretion* in matters pertaining to *religion*. The text is 1 *Cor* x. 23. *All things are*, &c. The author, in a plain and ſenſible manner, applies the rule to the conduct of life, and particularly conſiders it in relation to the proper obſervance of the *Lord's-day*. He farther mentions inſtances in which *what is in its own nature good and commendable*, may become *improper* and *injurious*, by indiſcreet management: ſuch as an over-violent zeal for truth, or reformation, or an indiſcriminate introduction of religious ſubjects, &c. &c. We have obſerved ſerveral little peculiarities in the language and orthography, which ſome may regard as *unimportant*, to ſay the leaſt of them: but, be this as it may, the diſcourſe poſſeſſes conſiderable merit, and will do credit to the preacher.

V. Preached at Exeter, before the Aſſembly of Proteſtant Diſſenting Miniſters, May 7th, 1788. By Timothy Kenrick. 8vo. 6d. Johnſon.

The object of this ſermon is, to recommend our attention to the religious improvement of youth, during the five or ſeven years which are paſſed, from their leaving ſchool. The author modeſtly aſks whether ſomething more ought not to be done, than is generally attempted, to enlighten the minds and form the conduct of young perſons at this time of life? He mentions ſome ſubjects for the purpoſe; and, by ſuitable arguments, he proves the neceſſity of their being explained and inculcated. The diſcourſe, though immediately addreſſed to thoſe who diſſent from the Eſtabliſhed Church, may claim the regard of Chriſtians in general. It is written in a ſenſible and agreeable manner: the text is, *Tit.* xi. 6.

VI. Preached in St. Peter's Church, Colcheſter, June 24, 1788. By Robert Storry, Vicar of the ſaid Pariſh, and Chaplain to the Counteſs Dowager of Scarborough. 8vo. 1s. Robinſons.

A plain and affectionate recommendation of Sunday ſchools. While the author beſtows ſome cenſure on the *poor*, he does not neglect to addreſs the *rich*, particularly by ſome extracts from a book which has been much *talked* of for a while even in faſhionable circles, *viz*. "Importance of the Manners of the Great," &c. See Rev. for May laſt, p. 442.

*** Unforeſeen and unavoidable accidents ſtill delay the continuation of *our account of Mr. Pye's Ariſtotle*.

☞ Anſwers to various Correſpondents will be found at the end of our Appendix, publiſhed with this Review.

††† The account of Mr Jameſon's Treatiſe on Diluents (concerning which we have received a letter) was written ſome time ago, and ſent to the Printer, for this Number; but has been left out, with *a great many others*, for want of room.

THE

MONTHLY REVIEW,

For AUGUST, 1789.

Art. I. ΣΑΜΨΩΝ ΑΓΩΝΙΣΤΗΣ. *Johannis Miltoni* Sampson Agonistes, *Græco Carmine redditus, cum Verſione Latinâ. A Georgio Henrico Glaſſe, A. M. Ædis Chriſti nuper Alumno.*

[Article continued, from our laſt Month's Review.]

Veterum Tragoediarum *de centenis quantilla tantum pars ad noſtram uſque memoriam eduravit*, ſays Valckenaer, *in Phœn.* 204. when he wiſhes to introduce the adverb *εναγχος* into a Tragic Iambic, while he allows that *apud Tragicos nuſpiam invenietur*, though he produces three Comic authorities. In this inſtance, our judgment does not coincide with that of the great Critic; and the inſertion of words into Tragedy, which occur only in the Attic Comedy, or proſe writers, except in very evident and particular caſes, ſhould not be allowed.—Brunck appears to join in this opinion, as he has not admitted the correction into his text, though, in general, he has given place to emendations without reſtraint.

It has been endeavoured to ſupport this opinion, in our former article, and we ſhall often recur to it, in the continuation. To ſome readers this doctrine may appear too rigid; but we truſt, that, on reflection, its truth and weight will not be denied.—We ſhall now proceed in our remarks.

V. 39. *ανθρωπινον.*] *Ανθρωπινος*, in the uſage of which Mr. Glaſſe has indulged too freely, is familiar and comic Greek, and uſed by Ariſtophanes, *Veſp.* 1189. Menander, *Ὑποβολιμαιῳ*, p. 130. and by proſe writers. The commentators on Mœris, and Thomas Magiſter, will ſupply examples. *Ανθρωπειος* is the tragic word. Eſchylus *Niob.* ap. Plut. de Exſil. VIII. p. 379. *Γιγνωσκε τ' ανθρωπεια.* *Agam.* 946.

Μη νυν τον ανθρωπειον αιδεσθη ψογον.

Eur. *Ino.* fr. XXI. ap. Stob. CXXIII. p. 615. Grot. CXXV: 507. *Γιγνωσκε τ' ανθρωπεια*—Soph. Aj. 132. *απαντα τ'ανθρωπεια.*

It is obſervable, however, though *ανθρωπινος* is only uſed by the comic poets, *ανθρωπειος* appears to be both a tragic and a comic word; at leaſt ανθρωπειως occurs in Ariſtophanes, *Ran.* 1058.

It is not difficult to conceive, that ſuch diſtinctions were obſerved by the tragic, comic, and proſe writers; though it would be abundantly evident to every reader, if the tragic and comic Lexicons *, from which the Grammarians derived their richeſt treaſures, were extant.

Many paſſages might be ſelected from the Lexicographers to prove this aſſertion. One may be quoted from Chœroboſcus, about the word Ὑγιεια, *ap Etym. M.* p. 774. 35. Ισἶεον δε ὅτι το ὑγεια τρισυλλαϐον ὕλως (ὡς *Sylburgius*) εν τῃ κωμῳδιᾳ, ὕτως εν τῃ τραγῳδιᾳ αὐἶο εὑρηἶαι· και ὁι Ρηἶορες δε τεἶρασυλλαϐως.

40. *πανημαρ—indies.*] This word occurs once in the father of Epic poetry. The place is in Odyſſ. N. 31. H. Stephens in his Lexicon only obſerves that it is uſed by Homer, *teſte Euſtathio.*—The paſſage in the Commentator is on Iliad P. p. 1110. 59. *Ed. Rom.* p. 1148. 45. *Ed. Baſil.* Ὁρα δε και ὁτι ΠΑΝΗΜΑΡ μεν λεγει.—but does this word occur in the Tragedies?—Ariſtophanes uſes Πανημερον adverbially, in a dimeter Iambic, in the *Ranæ*, 387.

Και μ' ασφαλως ΠΑΝΗΜΕΡΟΝ
Παισαι τε και χορευσαι.

The tragic form is κατ' ημαρ. We ſhould not have objected to παν ημαρ disjointly.

41. πρωην—] —Λεγομες δε πρωαν θην
Πανἶα———

" We uſe the word Πρωην on all occaſions †"—ſays the Syracuſan Goſſip in Theocritus; but, we ſuſpect, not ſo the Iambics of the Tragedies. Id. ιε. 15,—Πρωην is, indeed, a familiar word ‡, and in uſe among the Attic proſe and comic writers. Ariſtophanes, *Ran.* 1037.—πρωην γεν, ἡνικ' επεμπεν, *Nub.* 169. πρωην δε γε γνωμην μεγαλην αφῃρεθη——Eubulus, *apud Athen.* III. p. 80. B. *Grot. Excerpt.* p. 654. in Σφιγἶοκαριωνι.

Φαγεσα πρωην συκα της μεσημϐριας.

Demoſthenes προς Αφωχαρην. Vol. III. p. 1093. 3. *Ed. Reiſk.* των πρωην και χθες εγγραφεντα.

—προσηγἶελεν] This ſecond Aoriſt is indebted, we ſuppoſe, for its preſent ſituation, to a corrupt verſe in Euripides, *Iph. Aul* 352.

——Δαναΐδαι δ' αφιεναι
Ναυς διηγἶελον.——

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* *Conferendus præter omnes alios, vir, cui maximi etiam hujuſce diei Critici faſces debent ſubmittere,* David Ruhnkenius, *in Præf. ad Heſychium, Vol. II.*

† This is Toup's tranſlation, in his *Append. Notar. in Theocrit.* p. 26.—Mr. Glaſſe uſes this word more than once.

‡ *It is alſo in Homer,* Il. ε. 832. ω. 500.

The reading is indiſputably διηγγελλον, for ειχες and παρεκαλεις follow.—The Imperfect occurs in Eur. *Herc. Fur.* 554. *Helen.* 626 ; but the ſecond Aoriſt *in no other paſſage.*

It will not be foreign to our purpoſe, to correct a paſſage in the *Iph. Taur.* 939, which may ſeem to defend προσηγγελεν :

Ταυτ' αρ' επ' ακταις κἀνθαδ' ηγγελης μανεις.

This ſecond Aoriſt paſſive is not to be found in the Tragedies. It muſt be changed into ηγγελθης, which is uſed in the Hecuba, 591. 672. An opportunity of remarking on the infrequency of ſecond Aoriſts paſſive in the Attic Poets will ſoon offer itſelf.

In the verb Αγγελλω, if they uſe an active Aoriſt, it is always the firſt, ηγγειλα, which occurs in Eſchylus *Choeph.* 739. *Ag.* 302. Eur. *Hec.* 727. *Or.* 1592. 1018. Soph. *Elect.* 1341. 1462. *Oed. Tyr* 604.

44. ανδραποδον.] This is a comic and familiar word, inſtead of which the Tragic Poets uſe Αιχμαλωτος or Δουλος. Ανδραποδος may be found in Homer and in Ariſtophanes, *Av.* 523. *Eccl.* 593.

45. ω πολυτλας θυμε –] In a Chorus of Sophocles, Aj. 956. is: Ω πολυτλας ανηρ.—In the *Pax* of Ariſtophanes, 236. Πολεμος ſays : Βροτοι πολυτλημονες.—Homer alſo uſes πολυτλας, Il. θ. 97. and in other places,—but theſe inſtances are not ſufficient vouchers for πολυτλας θυμε in a Tragic Iambic.—Mr. Glaſſe probably had in his mind the words of Homer, Il. H. 97. Θυμος πολυτλημων. There is no Iambic authority for πολυτλας except a various reading of *Herc. Fur.* 1253 preſerved by Plutarch. *de adulat. et am. diſcr.* V. vi. p. 267. *Ed. Reiſk.*

—Φιμωσον γους] Φιμωσον* is not a tragic word. It is uſed by the ſacred writers, and in the *Nubes* of Ariſtophanes, 592. φιμωσητε τουτου τον αυχενα.—Eſchylus, *Sept. Theb.* 469. muſt not be conſidered as a defence : Φιμοι δε συριζουσι.—Why was not Sophocles copied ? *Antigon.* 505.—γλωσσαν εγκλειστοι φοβος—and 509 υπιλλουσι στομα —Shall we be pardoned for obſerving, that φιμωσον γους brought to our recollection theſe lines :

I cannot ſtifle this gigantic woe,
Nor on my raging grief a muzzle throw.

BLACKMORE's *Job.*

46. —ουκ ιδων τι ξυμφερη.] It ſhould be—τι συμφερη, in order to preſerve the *Iambus.* Brunck, rightly, in the *Trachiniæ* 1175, has publiſhed—τωδε τ'ανδρι συμμαχον ; and has obſerved, in his note : “ *Vulgo* ξυμμαχον *minus benè, præcedente vocali brevi.*”

48. εξουδινωθη—*irritæ factæ ſunt.*] In V. 1223. Mr. Glaſſe uſes εξουθενωση, which ſhould have been εξουθενηση, as the verb is

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* *Sic infra :* εφιμωσεν γους.

εξȣθενειν. Conſiſtency requires, that only one of the words ſhould appear in the ſame compoſition. In the preſent caſe, however, both are equally inadmiſſible, for though they may be found frequently in the ſacred writings, as is obſerved by the Commentators on Heſychius, and Abreſch in *Miſc. Obſ.* VI. *Apr.* p. 291.—J. C. G. Erneſti has inſerted the former in his collection of the ſacred *Gloſſæ* in Heſychius, but has improperly omitted the latter, which often occurs in the Septuagint and in the New Teſtament, *Luc.* XXIII. 11. *Rom.* XIV. 31. 1 *Corinth.* I. 28.

50. τȣ Πατρος δωρον—*Munus* Dei.] It ſhould rather be τȣ Θεȣ, as Πατηρ is never uſed for Θεος in Attic poetry, whatever may be done in the ſacred writers.

52. δην—] In V. 1075. in a Chorus, this word appears leſs exceptionable, than in this Iambic verſe.—The only example of Δην in the Tragedies, is in the *Perſæ* of Eſchylus, 586. *Ed. Schutz.* Τοδ' ανα γαν Ασιαν ΔΗΝ.—In Stanley, this portion of the Chorus is improperly ſtyled *Anapeſtic*; and the verſe will admit Δη, unleſs the reading be τοι δ' ανα ταν Ασιαν γαν. So Ασια χθων, in V. 933.—Γαν, if the MSS. ever had γην, might eaſily be changed into Δην, and then ταν, of courſe, would be made γαν. Θην, which is a ſuſpicious word, occurs in the Prometheus 927.

In the Rheſus, 481. the word Δην once exiſted in an Iambic:

Κ' ȣ μεμφομεσθα γ', αλλα ΔΗΝ ελαυνομεν,

in place of which, Muſgrave publiſhes—αλλ' αδην ελαυνομεν, and thus aſſigns his reaſons: "αλλ' αδην—*Ita optimè* MS. *Flor. Vulgo* κ' ȣ μεμφομεσθα γ' αλλα δην. *Homerum hic ob oculos habuit auctor*, Il. τ. 423.

—— πριν Τρωας αδην ελασαι πολεμοιο."

In the text, Muſgrave rightly reads: ἄδην—in his note ἄδην.

—πιθεις.—] The Tragic writers never uſe πιθεις, but always πεισθεις. Eſchylus *Prom.* 670. *Agam.* 600. Euripides *Hipp.* 1302. *Med.* 807. *Androm.* 193. 871. *Bacch.* 325. *Iph. Taur.* 93. 578. 720. *Iph. Aul.* 1250. Sophocles, *Oed. Col.* 755. 1414. *O. Tyr.* 526. *Ph.* 485. 1269. 1278. *Electr.* 411. 906. 974.

They uſe επιθον, in the active voice, as Eſchylus, *Prom.* 204. 562. Euripides, *Ion* 858. *Belleroph. fragm.* XVII. and *fragm. incert.* LX. So in the middle, Επιθομην. Eur. J. *Aul.* 1023. Πιθȣ. Eur. J. A. 730. 1219. 1445. 1470. *Antiop.* fragm. XXXIII. *Hecub.* 842. *Cycl.* 309. *Bacch.* 309. *Heracl.* 175. *Hel.* 331. 459. Soph. O. T. 1064. 1434. O. C. 1181. 1441. *Antig.* 992. Πιθοιμην. Eſchylus *Prom.* 1073. Eur. *Electr.* 987. *Med.* 744. Soph. O. T. 1065. Πιθωμαι. Eur. *Suppl.* 475. *H. Fur.* 850. Soph. O. T. 321. *Trach.* 570. Πιθεσθαι. Eur. *Suppl.* 856. Soph. O. C. 1334. *El.* 429. Πιθομενος. Eur. *Or.* 594. Soph. *Phil.*

Phil. 1226.; but of the paſſive επιθην not one inſtance can be produced in a Tragic Iambic.

Examples, indeed, of ſecond Aoriſts paſſive are very unuſual in theſe writers. This preference of the firſt Aoriſt has been noticed by ancient and modern Critics: Thomas Magiſter, and his Commentators, p. 154. 424. 503. 817. 883. who, however, is ſingularly unfortunate in the examples adduced. Mœris alſo not unfrequently, and Pierſon in his Notes, p. 207, after Valckenaer in E. Phœn. 979. p. 356. who juſtly corrects Henry Stephens, *de Dial. Att.* p. 147. but is miſtaken, when he aſſerts, that απηλλαγην is not to be found in Euripides, for all the MSS. in *Androm.* 593. read: Ὅστις προς ανδρος φρυγος ΑΠΗΛΛΑΓΗΣ λεχος, where the verſe would admit απηλλαχθης; but Brunck does not allow the change, in his note on *Andr.* 9.—απαλλαγεισα occurs in the *Phœn.* 595. and εξαλλαγεις. 1418. in both which places the verſe cannot admit the firſt Aoriſt.

The following ſecond Aoriſts paſſive, with ſome of their compounds, occur in the Tragedies; σφαγεις. σταλεις. στερεις. πληγεις. ταφεις. τακεις. ραφεις. τραπεις. φανεις. ζυγεις. μανεις. τραφεις. σφαλεις. ραγεις. παγεις. δαμεις. μιγεις. ριφεις, which Valckenaer, *loc. cit.* alters into ριφθεις, as he does απαλλαγεις into απαλλαχθεις—To enumerate the firſt Aoriſts would be nearly to give a liſt of all the paſſive verbs uſed by the Tragic Poets.—In many words, which of the Aoriſts ſhould be admitted may appear doubtful, as the MSS. vary, and the copyiſts ſeem to have been guided by their own judgment, more than by the ancient Attic uſage.—In the Moſcow MS. of Hecuba, 103. προσταγην is the reading inſtead of προσταχθην.—Conſult Hemſterhuſius on Thomas Magiſter, V. ἡρπασθην.

53. Ταχ' ἠπατήθην—] Is ταχα, in the ſenſe of *Cito*,—or, as Mr. Glaſſe renders it, *facilè*—ever uſed with a firſt Aoriſt paſſive of the Indicative Mode? No inſtance occurs to our recollection.—In Sophocles, ταχα, *Cito*, is joined with a future: *Elect.* 35. O. T. 373. 1295. 1519. O. C. 819, 820. 858. 980. 1057. 1319. *Antig.* 37. *Trach.* 188. 666. 1241. and ταχ' αν δυσειν is in O. C. 1076. though ταχ' αν is uſually accompanied with an Optative Mood, as in O. T. 139. 936. *Phil.* 20. 1061. 1074. *Aj.* 170. 345. 692. *Trach.* 387.—Ταχα, indeed, and ταχ' αν, in the ſenſe of ισως *, is found with an active ſecond Aoriſt Indicative, *Philoct.* 305. O. T. 523.

58. αινως.] This is an Ionic word, and common in Homer.—Παρα τῳ Αισχινῃ Δεινως εστιν ειπειν και επι τα σφοδρα. και ὁ Ποιητης (Il. γ. 158.) επι της Ἑλενης· Αινως αθανατοισι θεης (malè θεῃσι) εις ωπα εοικεν. Ælius Herodianus, p. 446. on which Pierſon re-

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* Conf. *Heſych.* et *Suid.* V. Ταχα.

marks: "Αινως *bis apud Herodot.* IV. 6. & 76. δεινως, V. 29. *quod tamen in alterum, utpote* Ionicum, *libenter commutaverim.*"—Δεινως uſed to be the lection in Herodotus IV. 52. p. 304. where Weſſeling has very rightly ſubſtituted αινως, though he has not mentioned Pierſon's name, nor taken the leaſt notice of Δεινως, V. 29. p. 385. nor of the propoſed indiſputable emendation.

Theſe paſſages, however, muſt not be conſidered as a defence of αινως, in an Attic Iambic verſe; any more than the only place in the Tragedies, in which the word occurs. Eſchylus, *Perſ.* 933. Ασια δε χθων, Βασιλευ, γαιας | Αινως, αινως επι γονυ κεκλιται.—As the word is an Anapeſt, and ſpoken by the Chorus, which conſiſted of the Perſian Elders, Eſchylus might judge the Ionic word admiſſible. We cannot but condemn it, in Mr. Glaſſe's Iambics, in which we again repeat, that no word of this ſort ſhould be allowed a place, without a direct authority.

60. εδαψιλευσατο] We do not remember this word in the Tragedies. Επιδαψιλευω is fully explained and illuſtrated by Hemſterhuſius, in his Notes on Lucian, I. p. 452—who ſays: *verbi, apud* RECENTIORES *multum celebrati.*—This long note is well worthy of peruſal; but is far from ſhewing, that Δαψιλευω could have a place in a tragic Iambic.

62. —ουτιδανον γερας.] Ουτιδανον ſeems improper in Iambics. It occurs only once in the Tragedies, in a Chorus of Eſchylus, *Sept Theb.* 367. Ουτιδανοις εν ροθιοισι.—Mr. Glaſſe uſes this word frequently, but, we think, improperly, unleſs he can produce a ſubſtantial example. The differences, which appear in the Choral Odes, and the dialogue of the Tragedies, ſhould be carefully obſerved and followed in compoſitions of this nature.

76. Φως—καλλιστον—των εκτισμενων—*Lux—pulcherrima rerum creatarum.*] This uſage of των εκτισμενων does not appear to be derived from the ſtage of Athens. Κτιζομαι, indeed, and Κτιζω, occur in the Tragedies.—In Eſchylus, *Choeph.* 481—σοι δαιτες εννομοι βροτων κτιζοιατο. *Prom.* 814. αποικιαν κτισαι, *Condere coloniam. Supp.* 442. ὁποτερ' αν κτισης—*qualia facias.* 644. κτισαι πολιν πυριφατον, which the Scholiaſt explains by ποιησαι. *Perſ.* 288. Εκτισαν ματην ευνιδας, where the Scholiaſt ſays: γυναικας εκτισαν και εποιησαν ευνιδας. *Choeph.* 348. επιστρεπτον αιωνα κτισας—*ætatem condens.* 1060. ελευθερον σε κτισει. *liberum te faciet. Eumenid.* 17. νιν ενθεον κτισας φρενα. Schol. κτισας. ποιησας. Ιδιωμα δε τουτο Αισχυλου. 717. μηδ' ακαρπωτους κτισαι.—In Euripides alſo, Suppl. 622. Ποταναν κτισαι. *Volatilem facere.* 790. ωφελ' ἀμερα κτισαι. where Heath reads ἀμεραν—Markland αμμορον—Muſgrave αγαμω in the preceding verſe, and retains ἀμερα—and F. Jacobs, in *Epiſt Critic. ad Heyne,* ωφελ' ανερων, ſc. αγαμος ανερων, *innupta,* p. 61.—This we mention merely becauſe the book is but little known, as it was printed at *Gotha* only in 1786.—To proceed, *Phœn.* 709. σοι νιν εκγονοι κτισαν. on which paſſage the learned

Commentators may be conſulted.—In Sophocles *Trach.* 898. ιδη κτισαι. *Antig.* 1101.— κτισον ταφον. O. C. 715. κτισας.—Can any of theſe paſſages defend Mr. Glaſſe's uſage of Κτιζομαι?—Let us hear the ſacred writers: 1 *Corinth.* xi. 9. ουκ εκτισθη ανηρ δια την γυναικα. Man *was* not *created* for the woman.—*Coloſſ.* i. 16. εν αυτῳ εκτισθη τα παντα—*were* all things *created.* So alſo in other paſſages, and in the Septuagint.—*Deuteron.* iv. 32. —εκτισεν ὁ θεος ανθρωπον. God *created* man.—*Pſalm* ci. 21. λαος ὁ κτιζομενος. (In the Engliſh tranſlation, Pſ. cii. 18.) the people —created. *Eccleſiaſt.* xii. 1. μνησθητι του κτισαντος.—and in ſeveral other places, which it is not neceſſary to cite, in order to prove the impropriety of των εκτισμενων, after what has been already remarked.—In the third Act, it is obſervable, that Κτιζω is uſed *Attico, Æſchyleoque more,* as will be mentioned, in a note on the verſe to which we allude †.

77. Φωτι ξυντροφος] It ſhould be συντροφος, to preſerve the *Iambus.* To the note on verſe 46. may be added Brunck, on Eſch. Prom. 243. "*Ad veteris Atticæ dialecti normam ubique poſt* ſyllabam longam, *aut* vocalem brevem ob metrum producendam, ξυν *ſcribimus,*" ſc. pro συν: and alſo on Eur. Androm. 2.

81. Ὁραν ενεστι—σελας—*frui licet lumine brutis.*] Ενεστι for εξεστι.—There are certainly ſome ſentences in which theſe two verbs ſeem commutable. The verſion, however, ſhould *here rather* have been *Brutis ineſt.* This does not ſatisfy us.

82. ενοχος.] This is a common word with the Orators, but is it uſed by the Attic Poets?

83 ὑπηκοος εχθροις] Ὑπηκοος with a Dative occurs in Euripides, *Heracl.* 287. πολει ὑπηκοον, and in Ariſtophanes *Plut.* 146. τῳ πλουτειν ὑπηκοα—but with a Genitive in Eſchylus, Perſ. 234. Πασα γαρ γενοιτ' αν Ἑλλας ΒΑΣΙΛΕΩΣ ὑπηκοα. See Præf. p. xiii.

84. ὑπερβιοισι, ſuperbis.] This word ſeem to belong to epic poetry. Is there any example of its uſage, in tragic Iambics?

——ἡμιθανης—*ſemi-mortuus.*] Ἡμιθανης is a word of rare occurrence. Etym. Magn. Voc. Αβλητα.—τεθνηκα, ἡμιθνης, ἡμιθνητος. ὁ ἡμιθανης. ουτως Χοιροβοσκος. Heſych. ἡμιτυμπανιστος. ἡμιθανης. Ἡμιδαϊκτος. ἡμιθανης. Luc. x. 31.—αφεντες ἡμιθανη τυγχανοντα. Apollodorus II. c. iv. 11. κομισθεις εις Ορχομενον ἡμιθανης. *Edit. Galei.* But Heyne has edited ἡμιθνης (Vol. I. p. 112.) and ſays in his Notes, V. II. p. 333. "ἡμιθνης *non dubitavi emendare, ſuccinentibus Pal. Med. Veſ. Regg. pro vulg.* ἡμιθανης, *quod ſane analogiam haberet ut* δυσθανης—*et alia, ſed illud* SOLENNE."—Ἡμιθνης, indeed, is in uſe. Thucydides, cited by H. Stephens, in his *Theſaurus*—Lycophro. 511. on which line Tzetzes explains the difference between this word and ἡμιθνητος Callimach. in Cerer. 60. Lucian. *Contempl.* 24. I. p. 523. *Toxar.* 43. II. p. 550.

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† *Conſ. etiam Heſych.*

Phavorinus, who has copied Tzetzes, and from him, *ſi tanti ſit*, may be corrected. Pollux, VI. 160. V. 1. p. 658. among the words compounded with ἡμι. To this paſſage H. Steph. in his Index, ſeems to refer, though he gives ἡμιθανης as the lection. Ariſtophanes, *Nub.* 504.—ἡμιθνης γεννησομαι.—which paſſage, as well as that from Thucydides *(qui ad manum non eſt)*, and another from Herodian, VII. are cited by H. Stephens. Yet even for ἡμιθνης, no *tragic* authority has met our obſervation. Photius, *Lex. MSto.* Ἡμιθνῆτα. τον ἡμιθανατον.

86. ἦμαρ—παρεν.—*dies præſens.*] Should not this be παρον, as in Soph. El. 1254. ὁ πας αν πρεποι παρων εννεπειν ταδὲ χρονος, —*et centies alibi.*—But παρεν is very different in meaning. Euripides, Alc. 645.—*παρεις αλλῳ θανειν νεῳ*—*relinquens alium*, &c. 960. *παρεις το μορσιμον*—*prætergreſſus fatum.*—The foundation of this error appears to have been the paſſage in Eſchylus, *Agamemn.* 1093. *μενει το θειον δυλια παρεν Φρενι*, which Mr. Glaſſe has choſen for a motto to his tranſlation of Samſon.—This line is evidently defective. For Παρεν, the readings in the editions are theſe: παρ' ἓν appears in Aldus and Turnebus, and παρον in Robortellus—but παρεν in H. Stephens, which is followed by Stanley, who ſays: "*forſan debuit ſcribi παρόν*" without mentioning *Robortellus*; and in Pauw, who re-ecchoes, *more ſuo*, παρεν, and of courſe in the Glaſgow.—Schutz, the laſt editor, gives περ ἓν φρενι.—Without ſettling the reading, we ſhall only mention, that παρεν is evidently wrong in Eſchylus, and ſhould not have been admitted into Samſon.

87. Ποι γεν απεσοβεις—*Ubi aufugiſti?*—Σοβῶ and its compounds are frequently uſed by Ariſtophanes and Menander, Σοβῶ. Ar. *Avib.* 33. *Veſp.* 211. 1523. Menand. *ap. Athen.* IX. p. 373. C.* Αποσοβῶ. Ar. *Ran.* 45. *Equit.* 60. Menander *ap. Suid.* V. *αποσιβει—Αποσοβωμεν. αποτρεχωμεν. Μενανδρος.* Kuſter would read *αποτρεπωμεν*, *avertamus*, for *αποτρεχωμεν*; but H. Stephens, *Theſaur.* III. 894. retains the old reading, and gives an example of Αποσοβω, *neutra ſignificatione.*—So Etym. Magn. V. *ανεσοβεον*, ſays Σοβω. *το τρεχω*—and alſo in V. *διασεσοβημενος* †.—This *verbal* fragment is in Le Clerc's Index, who adopts, *tacitè*, Kuſter's correction in his tranſlation. The reader may conſult Thomas Magiſter and Hemſterhuſius, *in loc.* p. 101.—This familiar word, however, is not intitled to admiſſion into a tragedy. The Scholiaſt on the *Perſæ* of Eſchylus, 822. explains *ὑπερφευ* by *σοβαρως*, a *tragic* by a *common* word.

—Ω θεσφατος εντολη. *O divinum mandatum!* Heſychius and Phavorinus give θεσφατος, without an authority. H. Stephens explains it, *a Deo pronunciatus, Dei oraculo editus*, and θεοφατιζω, *ex Deo loquor, Vaticinor.* μαντευομαι. *Heſych.*—So that even if this word were ſupported by a tragic example, we ſhould, perhaps, feel ſome doubt of the propriety of its uſage, in Samſon.

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* Σοβαρος. Ariſtoph. *Pac.* 944. *Pl.* 872. *Nub.* 406. *Acharn.* 673. σοβαρως. *Pac.* 82.

† This *explanation is confirmed by Mœris,*

From V. 90. to V. 202. are inſerted Choral Odes, partly *Monoſtrophic*, and partly *Epodic*, with ſome intervening Anapeſtics.

95. σελανα λιποφεγγης—*Splendore carens Luna.*] Muſæus, 238. —λιποφεγγεα νυκτος ομιχλην.—Does any Attic Poet uſe λιποφεγγης? Eurip. Phœn. 557. Νυκτος αφεγγες βλεφαρος.

105. σωματικον Φως—*Lumen corporeum.*] Σωματικος ſurely is not to be found in the Tragedies, even if it be in any of the Poets.

108. Φωτεινον—*lucidum.*] Φωτεινος is not a tragic word, though it may be Attic. H. Stephens brings Φωτεινος ἡλιος from Xenophon, but does not mark the place.

109. ανθρωπινον.] The impropriety of uſing this word in Tragedy was obſerved in the note on V. 29. Ανθρωπινη γενεᾳ is a Gloſ. for ἀμεριῳ γεννᾳ in a Leyden MS. of E. Phœn. 132. the uſual mode of explaining tragic by common words.

112. δωραμ' ουρανου—*Cœli munus*—] Δωραμα, we imagine, is put for Δωρημα by Mr. Glaſſe, who was probably led into this miſtake by recollecting ναμα, θοιναμα, θηραμα, πορπαμα, which are derived from verbs of a different conjugation. The Choral Odes, indeed, are compoſed in the Doric dialect; but in neuter nouns, terminated in ημα, the Tragic writers make no diſtinction between the Iambic and Choral verſes, but conſtantly preſerve the η in the penultimate.

Δωρημα, in *Chor.* Euripides *Med.* 642. *Iph. Aul.* 1080—Δωρημα—in *Iamb.* Eurip. *Med.* 794. 1197. *Oreſt.* 123. *Ion.* 892. 1446. *Herc. Fur.* 613. *Helen.* 892. Sophocles *Ajac.* 662. 1303. *Trach.* 603. 668. 758. 776. O. C. 4. 647. *Phil.* 117. Eſchylus *Agam.* 964. *Eum.* 405.

Αλγημα. *in Ch.* Soph. *Phil.* 1170. *in Iamb.* Eur. *Melanipp.* fragm. XIX.

Δοκημα, in *Chor.* Eur. *Herc. F.* 111. 773. Δοκημα, in *Iamb.* Eur. *Troaſ.* 415. *Erecth. Fragm.* VII.

Πημα, in *Chor.* Eur. *Electr.* 1186. Soph. O. T. 166. 168. *Ant.* 595. and in Theocritus. Idyll. κέ. 199. Pindar. *Olymp.* ϛ. 36. 68. ιϛ'. 17.* in *Iamb.* Eſchylus, *Agam.* 845. 859. Eurip. *Helen.* 103. Soph. *Ant.* 739.

Θρηνημα, in *Chor.* Eur. *Electr.* 1210. *Heracl.* 912. 929. Eſchyl. *Choeph.* 321. in *Iamb.* Eſchyl. *Prom.* 217. 376. *Perſ.* 810. *Agam.* 839. *Choeph.* 996. Eur. *Hecub.* 622. Soph. *Ant.* 207.

Δρομημα. in *Chor.* Eur. *Or.* 1010. *Bacch.* 872. In *Iamb.* Eur. Med. 1189. *Bacch.* 1091.

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* We have not cited all the examples, which occurred, in the Tragedies and Doric writers, *but only ſuch* as we thought ſufficient *to demonſtrate the truth of our rule* reſpecting nouns in ημα.

Αγαθημα.

Αναθημα in *Chor.* E. Ion. 179.—In *Iamb.* E. Ion. 321. Soph. *Ant.* 286.

Θακημα. in *Chor.* E. Ion. 504. In *Iamb.* Soph. O. C. 1160. 1179.

Ιαχημα. in *Chor.* Eur. *Iph. Aul.* 1051. *Herc. F.* 885. In *Iamb.* no example occurs. So alſo τρυφημα, in *Chor.* Eur. *Iph. A.* 1056.

Μιμημα. in *Chor.* E. Iph. A. 579. In *Iamb.* E. *Iph. Taur.* 295. *Ion.* 1450. Æol. fragm. XVIII.

Πεδημα. in *Chor.* Eſchylus *Perſ.* 95. E. *Elect.* 866. In *Iamb.* Eſch. Agam. 835. E. Bacch. 1289.

Οχημα. in *Chor.* Eur. *Iph. T.* 411. In *Iamb.* Eur. fragm. inc. CLXXVI.

Θρηνημα. in *Chor.* Eur. *Helen.* 174. In *Iamb.* Eur. *Or.* 132.

Αιωρημα. in *Chor.* Eur. *Hel.* 360. *Or.* 983. In *Iamb.* E. *Suppl.* 1050.

Πεσημα. in *Chor.* Eur. *Bacch.* 587. In *Iamb.* E. *Iph. T.* 316. 1395.

Σκιρτημα in *Chor.* E. *Bacch.* 169. In *Iamb.* E. *Hec.* 526. *Herc. Fur.* 838.

To theſe examples, a diligent obſerver may add others. Some of theſe words Mr. Glaſſe has uſed, properly, as we ſhall have occaſion to obſerve. He has, however, given εὕραμα for εὕρημα, which is wrong.

In Alcman, who, as Suidas, and Apollonius *de Syntaxi*, III. λά. (Δωριζεται τα Αλκμανος) inform us, wrote in the Doric dialect, is found γειτονημα, in a proverb, preſerved by Ariſtides, in *Fulv. Urſin.* p. 69.—In *Alcæus* (Αιολιζεται τα Αλκαιυ ποιηματα, Apollon. loc. c.) *apud Euſtath.* in Od. Φ. p. 748. *Ed. Baſ.* νοημα —In Ibycus (who wrote τῃ Δωριαδι διαλεκτῳ Suidas) *ap. Anonym. Vatican. Schol. in Platon. Parmenid. in Fulv. Urſin.* p. 115. κηλημα. —ap. Athen. XIII. p. 564. F. μελεδημα.

114. κοινην ἡμεραν] It ſhould be ἁμεραν, for in the Chorus the Tragic Poets always write ἁμερα not ἡμερα, *more Dorico.* Theocrit. κβ'. 8. ἁμεραν. Pindar. Olymp. ιγ'. 54. ἁμερα. ϛ'. 58. ἁμεραν. 110. ἁμεραις—So in the Choral Odes. Eurip. *Phœn.* 317. ἁμεραις. *Or.* 976. *Troaſ.* 855. ἁμερας. *El.* 589. *Heracl.* 782. *Hel.* 343. *Iph.* A. 1514. ἁμερα. *Ion.* 732. *Andromed fr.* VIII. Med. 656. ἁμεραν. Soph. O. C. 1215. ἁμεραι—To theſe ſhould be added Soph. *Antig.* 1331. ἁμεραν, where Brunck gives ἡμεραν, though ἆμαρ follows, 1333. Euripid. *Suppl.* 786. * and *Helen.* 1494. where ἁμεραν ſhould be read for ἡμεραν.

In an inſcription, *in Marm. Oxonienſ.* Part II. XXVII. l. 42. occur ἁμεραν and l. 62. and l. 68. ἁμερας p. 61. and 63. *Edit. Chandl.*—It may be obſerved, however, that ἆμαρ for ἦμαρ is the eading in the Oxford and Heyne's Pindar. *Pyth.* δ'. 348. 455. θ'. 121. 190. ια'. 95. *Iſthm.* δ'. 114.; but in Valckenaer's Theocritus, ιϛ'. 2. κε'. 32. 56. 86. 216. Epigr. ζ'. 3. ἦμαρ and its caſes, are read with an initial η inſtead of α,—and alſo in Moſchus, δ'. 65.—In the Tragic Chorus the editors are not ſo conſtant. Euripides *Hel.* 1386. αμασιν—but ημαρ is the lection in every other Choral verſe. *Phœn.* 1622. *Alc.* 234. *Rheſ.* 465. *Bacch.* 1008.—In Brunck's Sophocles, *Antigon.* 1333 we have μηκετ' αμαρ αλλ' εισιδω.—and in *Oed. Col.* 1079. τελει Ζευς τι κατ' αμαρ.—but ημαρ in *El.* 106. *O. Tyr.* 179. *O. Col.* 682.

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* Sic emendant Heathius, p. 72. et Markland.

Κατ' ημαρ, indeed, is Attic, and occurs in Iambics. E. *Hec.* 628. *Troaſ.* 396. S. *El.* 259. *Aj.* 753. but κατ' αμαρ ſhould be read in the following Choral lines. Eur. *Bacch.* 910. *Ion.* 124. *El.* 145. 183. Soph. *O. Col.* 682. *Phil.* 798. 1089. inſtead of κατ' ημαρ. The Copyiſts of MSS. indeed, merit leſs attention in caſes of this nature, than in almoſt any other. Conſult Valck. in E. Phœn. 11.

It may be true, perhaps, as Markland has obſerved, *Dorica dialectus non* neceſſario, *et* per omnia, *in Choris locum videtur obtinuiſſe*, in Suppl. 781. yet ſurely an uniformity was preſerved, and ought carefully to be retained by Editors and Tranſlators.—In V. 112. Mr. Glaſſe gives δωραμα, and in 189. πημα. In V. 114. ἡμερα, yet ἁμερα appears in another Chorus.

118. χωρις ἡσυχιας ταφε.] This ſeems *modern.* ἁσυχιας ſhould be the reading. We find ἁσυχως in V. 131.

119. οβριμοισιν κακοις—acerbis doloribus.] Mr. G. has H. Stephens to defend his Οβριμος in preference to ομβριμος: "*Ego in antiquioribus et fide dignioribus diverſorum poetarum exemplaribus ſcriptis* οβριμος *potius quam* ομβριμος *obſervaſſe mibi videor.* Theſaur. I. p. 794. Yet in his own *Æſchylus*, *Agam.* 1420. he has edited, μισος ομβριμον αστοις, and in *Sept. Theb.* 800. ανδρων ομβριμων κομπασματα.—In the latter place, Brunck has given Οβριμων, and is followed by Schutz, who has, however, *carefully* preſerved Ομβριμον in the former, Agam. 1422. The ſame variation is obſervable in Euripides. *Oreſt.* 1466. Οβριμα*. *Ion.* 215. Ομβριμον.

122. Αλλοφυλων βαρβαροφρονων. *Infidelium Barbarorum.*] What is meaned by Βαρβαροφρόνων?

129. If the ſecond anapeſtic ends in the middle of a word, the remaining ſyllable ſhould be a *ſhort* one, as in V. 125. Θαμινων γαρ ες ωτα ποδων αχος—rather than a *long* one, as in this line: Προσεβη τυχον εχθρων δυστραπελων.

129. δηξουσι—*Vexabunt*—] Quis novus hic hoſpes?—The Attic writers uſe the middle future, δηξομαι, and not the active, δηξω. Eurip. *Med.* 1381. *Bacch.* 351. Ariſtoph. *Ach.* 325.

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* Conf. *Brunck ad loc.* 1463.

—λελωντες

——γελωντες μαχητην—*irridentes bellatorem.*] Γελω, in the Attic poets, never, we believe, governs an accuſative, but always a genitive, *(quod rarius)* or a dative, with or without a prepoſition. Γελω *cum Genit.* Soph. *Phil.* 1125. Brunck—*Cum dativ.* Eur. *Iph.* A. 917. *I. Taur.* 277. *Tr.* 410. Soph. *Aj.* 957. 1042. Ariſtoph. *Nub.* 560. Eq. 693. Eſchylus, *Choeph.* 220.—*Cum dativ. et præpoſit.* Soph. *El.* 880. Ariſt. *Pl.* 799. where the error in the common reading may be remedied by altering the arrangement: προβαλοντ' επαναγκαζειν επι τουτοισιν γελαν, *Ran.* 2. *Av.* 803.—The only inſtance which *ſeems* to defend this accuſative is in comedy. Ariſtoph. *Nub.* 820. Τι δε τουτ' εγελασας ετεον;—but τουτο does not depend on εγελασας, but ſignifies *ita, ad hunc modum.* Γελαν γελωτα is a common Atticiſm; and in this inſtance only does an accuſative ſeem to us admiſſible after γελω.—Καταγελω governs a genitive: εγγελω, a dative, and προσγελω an accuſative, Eſchylus, *Eum.* 253. Eur. *Med.* 1171. Diphilus *in Excerpt. Grot.* p. 787.

140. υπειροχον.] Brunck in his notes on the *Trach.* 1096 of Sophocles might have obſerved, that the change of υπειροχον into υπεροχον, in Iambics, had been made by Clark, in a note on Il. Ε. 420.—This Ionic word (Herodotus, p. 424 and 948) is in a chorus of Eſchylus, Prom. 428. but υπερεχων in an Anapeſtic, E. Hipp. 1381.

150. εδονουν—*vibrarunt.*] This is a familiar word. The tragic writers uſe δινειν and δινευειν, which with δονειν occur in Homer.—Δονειν is alſo found in Ariſtoph. *Theſm.* 324. *Av.* 1183. *Eccl.* 954. and in a fragment of Eſchylus, preſerved by Atheneus, IX. 375. Δονουσα και τρεπουσα.—This is, however, no defence of εδονουν, as the paſſage is evidently from a ſatyric drama.

——εναντιοι—*hoſtes.*] Εναντιοι ſignifies *contrarii*, and οι εναντιοι, *hoſtes*, as the following examples will evince:

Εναντιος, *contrarius.* Eſchylus, *Agam.* 1423. Eur. *Or.* 917. *Hec.* 968. 975. *Tr.* 913. *Med.* 475. 1141. 1362. *Herc. F.* 202. 246. *Heracl.* 946.

Οἱ εναντιοι. *Hoſtes.* Eſchylus, *Eum.* 779. *Sept. Th.* 381. *Choeph.* 139. Eur. *Andr.* 960. *Or.* 686. *H. Fur.* 198. *Heracl.* 393. *Aloid. fragm.* VIII. Soph. *Electr.* 998.

This diſtinction is preſerved alſo in proſe. Εναντιος, *Contrarius*, in Xenoph. de Rep. Laced. p. 686. D. *Edit. Leuncl.* εστ' αν ἡ φαλαγξ εναντια καταστη—*donec phalanx hoſtibus* ADVERSA *ſteterit*,—but, p. 687. A. ὥσπερ τριηρη, αντιπρωρον τοις εναντιοις στρεφουσι. HOSTIBUS *velut objecta prora.*—*Hellen.* p. 83. *Ed. Mori et ſæpiſſime alibi*, Diodor. Sic. XIII. vol. I. p. 546. 88. *Ed. Weſſ.* τετρακοσιους των εναντιων ανελοντες. To accumulate further examples is unneceſſary.

158. τοφρ' ετρεμε.] Τοφρα in a chorus is allowable, though οφρα was cenſured in Iambics, V. 38.

161. Γαυριοων σθενει. *Gaudens virtute.*] Γαυριοων is a word, with which neither the tragic ſcene, nor the lexicons, are acquainted. The verbs are Γαυριαω, which is uſed in proſe, Xenoph. *de Re Equeſt.* p. 950. A. as Γαυρȣμαι is in verſe, Eurip. *El.* 324. *Hipp.* 507. *Or.* 1558. *Bacch.* 1144. 1240. *I. Aul.* 101. *Æol.* fr. XIII. *Alcm.* IV. *Sthenob.* VII.—To which may be added Menand. p. 212.

162. ταχινοις] Ταχινος, *alacer*, is not in the tragedies. It is found in Heſych. Suidas, *ubi male* ταχεινος. Apoll. Rh. II. 1048. Callim. I. 56. D. 158. Del. 98. 114. Theocrit. ϛ'. 7. ιδ'. 40. Nicand. Alex. 557. Orpheus, H. 68. 10. Etym. Mag. 58. 53. Budæus, in Lexic. Heſych. *in Voc.* and again, V. Θρεκτος, from the corrections of Palmer and Alberti. Antholog. IV. 12. p. 333. H. Stephens *in Theſaur.* quotes from Ariſtophanes ταχινα αρματα, which paſſage Wetſtein has inſerted in his note on Peter II. 1. 14. in which verſe ταχινος occurs.—We, however, cannot recollect, nor have we been able to find this citation in the comic writer; nor do we believe that it exiſts in his plays or his fragments. Henry Stephens' memory ſeems to have deceived him; for the word ταχινος appears familiar to the age of Ptolemy, rather than to the poets of an earlier period. Mr. Glaſſe uſes this word in other places.

——ποδεσσι.] Ποσι occurs in *E. Ion.* 1185. and in Soph. *Antig.* 1327. but what tragedy vouches for Ποδεσσι, which, like εξεναριζεν, in V. 165, is derived from Homer? The latter, indeed, is uſed by Lycophro, 50.

167. δη τοτε.—171. αμογητι.—173. κε, *an*—are all Homeric, and require the production of tragic authorities, before they can be allowed. Inſtead of αμογητι, tragedy has αμοχθει. Eſchylus, *Prom.* 208. Eur. *Bacch.* 194.

174. Κλαυσομεν—*plorabimus.*] The Attic ſtage requires the future middle, though the active Aoriſt is in uſe.—Κλαυσομαι. Eur. *Cycl.* 460. 534. Ariſtoph. *Pl.* 572. *Nub* 933.

175. σειρας—*compedes.*] We do not recollect this word in the tragedies;—though Euripides, indeed, has—δεσμα σειρευων βροχων. Herc. F. 1011.

176. αινον, *crudele.*] This adjective requires a tragic voucher.

179. δεσματων.] This ſhould be δεσμων. The ſingular is ὁ δεσμος, the plural, τα δεσμα, or οἱ δεσμοι, but never τα δεσματα. *Atticè.* Conſult Thomas Mag. p. 204. Mœris, p. 127. H. Steph. *Theſaur.* I. 962.—Δεσμα occurs, Eur. *Andr.* 578. 724. *Iph T.* 1212, 1213. 1340. 1344. 1422. *Bacch.* 447. αυτοματα δεσμα. 648. *Herc. F.* 1011. 1057. 1126. 1346. ξυνδεσμα. *Med.* 1202. *Bacch.* 697.

It is to be remarked, that δεσματα occurs in Homer, Od. *α.* 204. θ. 278. Il. χ. 468. but in Hymn III. 157. 409. and VI. 13. δεσμα.—Δεσμος, *Il. ε.* 391. *Od. θ.* 317. δεσμοι. Od. θ. 296. 340.

340. λ. 293.—In Ariſtoph. *Pac.* 1073. *Theſm.* 1125. δεσμα, and Heſych. δεσμα, πεδαι. The Etym. M. alſo interprets Κειρια—τα ενταφια δεσμα.

187. ανθρωπινα.—See the note on V. 39.—ασταθη.—Neither ασταθη nor ευσταθη occur, we believe, in the tragedies, though Heſychius has them both. In the ſenſe of ασταθη, we find ασταθμητος, Eur. *Or.* 981. Ariſt. *Av.* 169.

190. ευσθενεστατε, though we do not recollect it, may be allowed, as Ασθενης is frequent, and ευσθενειν is uſed by Eſch. *Choeph.* 898. Eur. Cycl. 2.—Ευσθενης is in Theocritus, Ep. II. 1.

192. μαθητεον, *comperimus.*] Mr. Glaſſe has not obſerved the difference between μαθητος and μαθητεον. The diſtinction, between adjectives in ος and εος, will be evident on conſulting Soph. O. C. 389. Σε τοις εκει ζητητον ανθρωποις ποτε Θανοντ' εσεσθαι ζωντατ' —*Fore ut te homines* EXPETANT: *Ajac.* 470. πειρα τις ζητητεα Τοιαδ'—TENTANDA *eſt via ejuſmodi:* and again, Soph. *O. Tyr.* 1312. ες δεινον, ουδ' ακουστον, ουδ' εποψιμον.—*auditu et viſu trucem.* Brunck.—But 1170—αλλ' ὁμως ακουστεον. *Attamen audiendum eſt.* —This diſtinction is very obvious, and ought not to have been neglected.

193. —κεινον αγαμαι.] Should it not be κεινου αγαμαι, as αγαμαι has a genitive of the perſon after it, in Attic poetry? See Toup in Suid. I. 5. and to his examples add Eur. *I. Aul.* 28. Conſult, however, Pierſ. on *Mœris*, p. 1. Ruhnk. on *Timæus*, p. 5. Xenophon, K. Π. p. 253.—αγασθηναι φιλοις, in E. *Herc. F.* 847. is corrupt.—Ruhnken produces αγαμαι σε from Plato's Euthydem. p. 216. H. and Clemens Alex. *Pædag.* II. 7. V. I. p. 200. l. 17. has ὁθεν αγαμαι τον αποστολον.

198. εσαωσ' αν—*ſervaſſet.*] "Σαοω—idem σωζω, ſed poeticum." H. Steph. Theſaur. III. 1224. There are certainly ſome poetic words in the Tragedies, but a modern critic or writer ſhould never allow himſelf to increaſe the number. This verb is uſed by Homer, Theognis, Callimachus, and others, but not by the tragic writers.

200. θεουδης—*divina.*] Homer, often, and Apollonius Rh. II. 1184, uſes this word, but in which of the tragedies does it occur?

The narrow limits of the Review now render it neceſſary to conclude this number. In the next, it is propoſed to finiſh the notes on the firſt act of this tranſlation; and perhaps to give a few additional remarks.

It muſt be added, that a new collection of *errata*, publiſhed by Mr. Glaſſe, November 20, 1788, has juſt reached us. Thoſe which occur in the verſes which we have examined are the following: P. xxvi. l. 2. for *ſentire*, read *ſentiret.*—P. 3. l. 6. for δυσκλεη—δυσκλεᾶ. The word is ακλεη, not δυσκλεη, in our copy, and the neceſſity of reading *ακλεα* we have obſerved.—Why, in this alteration, Mr. G. prefers *δυσκλεᾶ* to *ακλεα*, which is alſo propoſed for p. 62. l. 2. is not obvious. *Ακλεης* occurs in Euripides, *Iph. A.* 18. *Hipp.* 1041. *Heracl.* 624. *ακλεως.* Eur. *Rheſ.* 754. *Or.* 786.

P. 9. l. 1. read Το *σωμα καλυφθεν ρακιοις,*
Αναρμοστοις, ρυπωδεσι,
Σωμα γενναιον.

The reſt of theſe corrections ſhall be mentioned, in their reſpective places.—In our laſt, p. 19. l. 17. *for* into *read* on.

ART. II. RELIQUIÆ RUDBECKIANÆ, *ſive Camporum Elyſiorum Libri primi, olim ab Olao Rudbeckio Patre et Filio Upſaliæ anno 1702 editi, quæ ſuperſunt, adjectis Nominibus Linneanis. Accedunt aliæ quædam Icones cæteris Voluminibus Rudbeckianis aut deſtinatæ, aut certe haud omnino alienæ, hactenus ineditæ. Curâ Jacobi Edvardi Smith.* Wooden Cuts. Fol. 10s. 6d. Nicol, &c. 1789.

WHATSOEVER comes from the pen of Dr. Smith, the worthy poſſeſſor of the Linnéan Cabinet, neceſſarily demands the attention of the naturaliſt. The preſent work appears in a new light, gratifying the curioſity of the antiquary, rather than promoting the knowlege of Botany. For, after the charming engravings of Jacquin L'Heritier, and our countryman Mr. Curtis, who will look for information to the antiquated wooden cuts of former times? They may exhibit nature indeed, but it is in her coarſeſt attire; for where any nicety of diſtinction is required, they are altogether inadequate to the taſk.

The deſign of the preſent work is to reſtore as much as can now be reſtored of the celebrated work of Profeſſor Rudbeck. He had deſigned to publiſh wooden figures of all the plants which were known in his time. They were to have been compriſed in twelve volumes, and amounted to the number of ten or eleven thouſand. The ſecond volume was firſt publiſhed A. D. 1701. The firſt volume, containing the Graſſes, was juſt on the point of being publiſhed, when, May 16th, 1702, a dreadful fire broke out, which burnt, together with all the materials for this work, almoſt the whole town of Upſal. Three copies only of this firſt volume were reſcued from the flames; two of which are in Sweden, and the third in the Sherardian Library at Oxford.

We will tell the remainder of the ſtory in the Doctor's own words, that we may give a welcome ſpecimen of his Latinity:

‘ *A. D. 1778. Celeberrimus Linnæus, qui Rudbeckium filium officio & dignitate exſuperat, omnibus nimium flebilis occidit. Linnæi uxorem viduam lex coegit filio ſuo locum dare, & demum ipſam unà cum omni ſupellectili, eidem patris quippe opum & honoris hæredi, tradere. Dum omnia, prout in rebus hujuſcemodi ſæpius accidit, avidis luſtrarentur ocu-*

lis, in ipſius angulo repoſitorii, ligna aliquot figuris ornata, concervatim temerè conjecta, animadvertebantur. Probè inſpecta, icones voluminis primi Camporum Elyſiorum Ill. Rudbeckii præ ſe ferre viſa ſunt. Hæc ex errore, incendio Upſalienſi jamdudum periiſſe creditum fuerat. Nec mora, Linnæus filius prelo quædam ſedulus mandare; at citò opus, neſcio unde, interruptum pendebat, neque vel quæ icones excuſæ fuerit, publicè factæ ſunt juris. Inde non ita multo poſt, ex incuriâ domini, et negligentiâ vix ignoſcendâ, omnia e memoriâ alterâ vice penitus exciderunt. Dum ita res ſeſe haberent, prout ratio domeſtica poſtularet, vel ignibus accendendis, aut aliis rebus ſufficiendis, in uſum venerunt. Hinc lignorum numerus cito diminutus eſt; quæ prius 130 *extitere, jam vix numerum* 90 *explent.*

'*Poſtquam mihi, A. D.* 1784, *Muſeum Linnæanum pretio redemptum ceſſit, quæ ex hiſce lignis, malo ut videtur omine inciſis ſuperfuere, æquè ac exemplaria illorum, quæ ſub interitu Linnæi patris in notitiam, ut antedixi, venerunt, & poſtea ex filii negligentiâ amiſſa ſunt, reperi. Ne igitur deliciæ tanti pretii diutius veterno quaſi ſepultæ torpeant, omnesque hodie reſtant in lucem mitto,*' &c.

This work certainly may be ſtyled a precious relique; and, in that light, it addreſſes itſelf to the curious of all denominations.

ART. III. *Plantaram Icones hactenus ineditæ, plerumque ad Plantas in Herbario Linnæano conſervatas, delineatæ. Auctore Jacobo Edvardo Smith, M. D. &c. Faſciculus Primus.* Folio. 1l. 1s. White. 1789.

ALTHOUGH we have made it a general rule, with a few exceptions, ariſing from particular circumſtances, to take no notice of works which appear in ſeparate and detached publications, at leaſt till ſome very reſpectable portion has been laid before the public; yet with reſpect to this, there is ſuch a *dignus vindice nodus*, that we flatter ourſelves we ſhall be readily pardoned for our deviation. If any author to whom ſuch attention has not been paid, ſhall, in his angry moments, think us partial in ſo doing, we muſt requeſt him to conſider the novelty and extreme propriety of this publication—a publication, on which the opinion of the public ought to be taken at once; for the trouble and expence attending it demand a quick return of countenance and patronage; leſt ſo uſeful a purpoſe, unable to eſtabliſh itſelf, ſhould be fruſtrated, and the public loſe a great convenience, merely from not knowing that it ever had the power to encourage it.

The intent of this work is to give figures of ſuch plants as have not, hitherto, been properly repreſented, or of which no deſcription or figure is as yet extant. Ample deſcriptions accompany the Plates. All the plants figured in this work will be of the firſt authority with reſpect to name and exactneſs; for they are all taken from the Linnéan Cabinet, or other cabinets *of the higheſt* reſpectability; and the author himſelf ſuperintends the

y a body of original figures, of great exactneſs, of the firſt
rity, and of the choiceſt rarity * ?
ch faſciculus will contain twenty-five Plates, the figures
e of the ſize of the plants which they repreſent ; and the
of fructification, as far as may be, will be duly diſplayed.
is faſciculus contains, *Calceolaria* † *nana*, † *plantaginea*,
& perfoliata—Salvia roſæfolia—Rouſſea † *ſimplex—Thoui-*
ſpectabilis—Dichondra repens of Forſter—*Ehrarta panicea—*
a virens, † *maculata*, *&* † *ſericea—Silene* † *chloræfolia—*
ea dichotoma, *&ceraſtoides—Arenaria diantboides*, *& cucu-*
s—Spergula laricina—Rubus † *geoides*, *& Dalibarda—*
s Alpinus—Lobelia Columneæ—Arethuſa biplumata—Paſſiflora
rina, *& mixta*.
e have given a ſpecimen of the Doctor's Latinity in the
r article ; the deſcriptions of the plants are attended with
curious notes, and much nice diſcrimination.

t is dedicated to Sir Joſeph Banks.
Thoſe marked thus † have not been even deſcribed by any pre-
g author.

IV. *A Collection of dried Plants* named on the Authority of
Linnæan Herbarium, and other original Collections, by James
kſon, Fellow of the Linnæan Society. Folio. Faſciculus I.
. 6d. Printed for the Author.

HE novelty of this publication, like that of the preceding
article, induces us to be very early in announcing it to

regretted that a work of this kind muſt be of a very limited extent, on account of the difficulty of collecting ſo great a number of ſpecimens as it requires. There are therefore only 50 copies printed. Two Faſciculi at leaſt of 25 plants each are intended to be publiſhed in the courſe of every year.'

This work has one manifeſt ſuperiority over Ehrart's *Phytophylacium.* The names of the plants will be given correctly on the firſt authority. If any thing could diſguſt and terrify the young botaniſt, it was the horrid nomenclature which Ehrart uſed; a nomenclature made up of *wanton difficulty and learned affectation.* Indeed it is much to be wiſhed that all writers in natural hiſtory would be attentive to this particular, and ſeek after names which are eaſy and expreſſive. All others confuſe the ſcience, and retard the acquirement of it. Neither will any credit for ſuperior excellence be given to it for its pompous dreſs. The flowing robe, the enormous beard, or the terrific action of the wizard, (may we not alſo glance at the modern magnetiſts?) will not paſs for ſenſe with any reaſonable man.

Mr. Dickſon has ſtruck out a very good plan, and we wiſh he may be able to purſue it to effect. The *habitats* of the plants are annexed to the names.

If the faſtidious botaniſt ſhould complain of the brownneſs of the paper, let him conſider that paper of this texture attracts leſs humidity than the finer ſorts, and of courſe is not ſo liable to be infeſted by inſects.

The plants in this Faſciculus are, *Veronica acinifolia*, *Scirpus Holoſchænus*, *Phalaris utriculata*, *Aira caneſcens*, *Gentiana amarella*, *Arenaria verna*, *Aſarum Europæum*, *Anemone Apennina*, *Teucrium Chamæpitys*, *Euphraſia latifolia*, *Lepidium didymum*, *Siſymbrium murale*, *Stæhelina dubia*; *Ariſtolochia clematitis*, *Polypodium fragile & Dryopteris*, *Fontinalis minor & ſecunda*, *Hypnum Smithii*, *Targionia hypophylla*, *Lichen chryſophthalmus*, *caperatus*, *læte-virens*, *& miniatus*—*& Byſſus aurea.*

It is no ſmall recommendation of this Faſciculus, that it contains eleven ſpecimens of the claſs *Cryptogamia*, a claſs in which Mr. Dickſon ſtands abſolutely unrivalled. His ſubſcribers muſt naturally have an eye to cryptogamic information, and we would adviſe him to cheriſh and feed their expectations.

In a practical work of this kind, it would be very proper to add the times of flowering: this information is given only with the *Veronica acinifolia.*

ART. V. *The Temporal Government of the Pope's State.* 8vo. pp. 268. 4s. Boards. Johnſon. 1788.

STATES, like men, have been repreſented as experiencing, with little irregularity, a period of vigour, declenſion, and final decay. The author of the preſent performance expreſſes his ſurpriſe at the long exiſtence of the papal government, ſo contrary to the general eſtimates of political duration: ‘ for,’ ſays he, ‘ if the wiſeſt human inſtitutions carry with them the ſeeds of their own diſſolution, they are here ſo plentifully diſſeminated, that it would ſeem wonderful they have not long ago operated the moſt fatal effects.’

This propoſition, touching the ſeeds of diſſolution in *all* human inſtitutions, though morally *true*, is politically *falſe*. Such a *neceſſary conſequence* is by no means deducible from *political exiſtence* alone. Of this the Engliſh conſtitution will exhibit a proof, than which, perhaps, if all its “ nice dependencies” be carefully adverted to, it is ſcarcely poſſible to inſtance a more perfect, or a more probably permanent ſyſtem—(we ſpeak but in the way of compariſon, however: for our government is undoubtedly ſuſceptible of much improvement)—but which, from negligence and corruption, is gradually approaching to its end. In other words, we are not to conclude, invariably, that the *principle* on which the political machine ſhall be conſtructed is faulty, becauſe that machine effects not every thing we might wiſh; but rather believe, that the *movers* or *directors* of it are blameable. It is their part to give it efficience: they accelerate or retard its motion: they, in ſhort, are reſponſible for its operation in every part. But we proceed to a conſideration of the volume before us.

The writer ſets out with ſome general obſervations on the power and authority of the Pope as a temporal governor. He then adverts to the revenues and debts of the ſtate. The former are eſtimated at three millions, two hundred thouſand Roman crowns *per ann.* equivalent to ſeven hundred and forty-four thouſand, one hundred and eighty-ſix pounds ſterling. The latter are ſet down at fifty millions of crowns, equal to about eleven millions, ſix hundred and twenty-ſeven thouſand, nine hundred pounds ſterling. The revenue is derived from, 1. *The farming of lands belonging to the apoſtolic chamber.* 2. *The farming of certain taxes paid by the reſpective communities, or pariſhes, in the ſtate.* 3. *The farming of the duties on wines and brandies.* 4. *The tax upon all butcher's meat conſumed in Rome.* 5. *The tax upon all the wheat brought into Rome.* 6. *The duties upon all foreign goods imported.* 7. *A lottery.* This author, who views the papal government with the moſt ineffable contempt, remarks on the firſt article (the farming of lands) in the following words:

> ‘ Here it muſt be noted, that the farmers generally let the lands in ſmall lots to indigent people, reſerving to themſelves a certain rent, to be paid in kind, about a ſixth part of the probable produce. They lend them the ſeed-corn, often of bad quality, which muſt be repaid after reaping.’

The lending of ſuch kind of corn-ſeed, appears to us a very extraordinary practice; and we do not conceive that any poſſible advantage can be derived to them from it. But let us attend to him when ſpeaking of the office of the *annona*, the eſtabliſhment of which is for the purpoſe of ſupplying the city of Rome with wheat, and for ſettling the aſſize of bread. It is hinted in the 16th chapter, 'that the farmers of the chamber have often in their contracts a privilege granted them, to export a certain limited quantity of corn.' How does this agree with what was before advanced, of the cuſtom of furniſhing the tenant with '*ſeed-corn of a bad quality?*' We have already remarked the abſurdity of ſuch a practice in the farmers of the chamber; and we muſt farther be allowed to obſerve, that they who are to export the wheat with a view to profit, would certainly deal out ſome of the *beſt* of their ſeed-corn inſtead of the *worſt*, unleſs, indeed, they were devoid of underſtanding; which, we believe, is far from being the caſe.

The author obſerves, 'It would be perfectly dry and inſipid, to enter into a minute detail of what each of the above articles produces.' He therefore comments on them in a curſory way, repreſenting the oppreſſiveneſs of ſuch taxes to the community in general, and to the poor in particular, eſpecially as to the fourth and fifth articles: butcher's meat and corn. 'The former of which (ſays he) is taxed at one-third of its value, and the latter at fourteen pence per buſhel.' Theſe, indeed, appear to be grievances; but they are not ſo great as may at firſt be imagined, owing to the regulation of the prices of cattle, &c. But of this we ſhall preſently have occaſion to ſpeak. The ſixth article, which impoſes a duty of twenty-nine *per centum* on all drugs, ſpices, ſugars, cocoa, coffee, and tea; and nineteen and an half *per centum* on all other foreign commodities, is conſidered by this author as highly injudicious. 'It admits (ſays he) of no diſcrimination between articles of luxury, and articles of neceſſity. Foreign ſalt-fiſh, for example, ſuch as tunny from Sicily, cod from Newfoundland, ſalmon, pilchards, and red-herrings from England, form the principal part of the general ſubſiſtence for full one-third part of the year, comprehending the lent, the vigils, and all Fridays and Saturdays.' He continues,

'It is ſurely unwiſe to tax ſuch neceſſary and indiſpenſable articles at nineteen and a half *per cent.* becauſe there is no ſuccedaneum to ſubſtitute within the ſtate, where the lakes produce very little fiſh, and the ſea coaſts leſs*: ſo that the poor, and even middling claſs of people, cannot afford to buy it, and are therefore obliged to adopt foreign ſalt fiſh. The conſumption of pilchards, in particular, all over the Pope's ſtate is incredible, for the labouring people literally eat nothing elſe but theſe, and bread, all the year round; they have no idea of cultivating potatoes, or other roots*, and butcher's meat they cannot afford to purchaſe.'

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* This is not ſtrictly true. The Adriatic furniſhes a conſiderable quantity of fiſh, as do alſo many of the lakes.

There is certainly nothing *unwiſe* in all this, whatever the writer may think. For if proviſions be imported and ſold at a conſiderably lower rate than the actual produce of the country, the poor will at all times become the purchaſers. But how are the revenues to be furniſhed in ſuch a caſe? To what purpoſe, for inſtance, would a tax be laid on butcher's meat, and which now brings in a conſiderable ſum †? The object of the government is undoubtedly to place all foreign ' articles of neceſſity,' as nearly as poſſible, on a par with thoſe of the ſtate. The reaſon is ſufficiently obvious. That the tax on butcher's meat is not *injurious* even to the commonalty, we gather from chap. 19. in which we are told, that the Preſident of the *Graſcia* always regulates the price which the grazier is to have for his cattle: he likewiſe ſettles the retail prices for the common markets, and to which the butcher is obliged to conform. We will tranſcribe a paſſage or two reſpecting the *Graſcia*.

' The prelate, who preſides over this department, has the care of providing the city of Rome with meat of all kinds, as the term *Graſcia* imports.—He has under him a conſiderable number of miniſters, called *Precettatori*, or Commanders, who traverſe the country, and take exact accounts of the number of cattle belonging to every individual. Theſe are reported to the Preſident of the *Graſcia*, who thereupon, at proper ſeaſons, ſends back the ſame miniſters to deliver an order or precept to every proprietor, commanding him to ſend a certain quantity of cattle to Rome by ſuch a day. When the day arrives, they are all aſſembled in the Campo Vaccino, where the

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* If our common garden-roots are little cultivated in Italy, *pulſe* of all kinds is there to be found in plenty.

† It may appear alarming to many, perhaps, but we could wiſh that a tax were laid on butcher's meat among ourſelves. So far from being *hurtful*, as may at firſt be imagined, we are perſuaded that it would ultimately prove advantageous to the public, by hindering an advance in the price of that commodity at any future period. The matter is worthy the attention of government, and the people at large. It muſt be brought about by lowering the price of cattle (a perfectly feaſible ſcheme), ſo that the conſumer ſhall pay no more for ſuch proviſion—the tax impoſed—than the preſent eſtabliſhed rates: which rates, by a plan that the writer of this article could lay down, might very ſhortly be reduced. As the ſum produced by this exciſe would be enormous, however lightly it might be felt by individuals, it would neceſſarily ſave the community from many heavy and burthenſome impoſts: the more particularly *burthenſome*, becauſe, in ſome inſtances, partially laid. The price of labour remaining the ſame as at preſent, ſuch a tax could not be objected againſt by the moſt indigent among the people. It is far more expedient than taxing the *manufactures* of a country, as might very eaſily be proved.

Preſident

Preſident appears in perſon; and though as ignorant of cattle as of the Chineſe language, fixes the prices at which every proprietor is obliged to ſell to the butchers.

'Theſe accordingly appear, and buy, if they pleaſe; but it often happens that a conſiderable number remains unſold. In this caſe, the owner muſt keep them at his own expence, till it ſhall pleaſe the Preſident to permit him to take them away, which is ſeldom till after ſeveral days are elapſed. He then conveys them back to his own premiſes, perhaps a hundred miles diſtant, but with an advertiſement to bring them to Rome again on the firſt notice. Horned cattle, indeed, are generally, though not always, all ſold; but nothing is more common than to ſee large droves of lambs and pigs returning unſold, to the intolerable grievance and expence of the owners. They frequently complain, as well of this as of the prices fixed, but there is no remedy; and if they grumble, the Preſident will perhaps order them to be chaſtiſed with the cord. Great ſeverity is alſo uſed whenever a proprietor of cattle neglects to obey the precept for bringing them to Rome. He may be puniſhed by fine, impriſonment, confiſcation, or the cord, at the will of the Preſident. It is always thought prudent to order a much greater quantity than can be conſumed, in order to impreſs an idea of abundance, and make this an excuſe for fixing low prices.'

Here the author inſinuates, that the inſtitution of the *Graſcia* is prejudicial to the intereſt of the grazier. If by *prejudicial*, he means that individuals are hindered from becoming rich by monopolies, and at the expence of the public, he is undeſerving of any reply. But, farther, his reaſoning is not concluſive, nor to the point,—for if a conſiderable number of cattle remain unpurchaſed by the butcher, the prices fixed on them by the Preſident cannot be *injuriouſly low.* Why he talks of 'an excuſe for fixing low prices,' we cannot poſſibly divine, any more than why the man who is conſtantly employed in ſuch a buſineſs ſhould be 'as ignorant of cattle as of the Chineſe language:' eſpecially when we conſider that this ſame Preſident is aſſiſted by *Conſervatori* choſen by the ſenate of Rome. The whole account is inconſiſtent, and evidently the effect of prejudice, for nothing can be more excellent or praiſe-worthy than the regulation in queſtion.

The ſeventh article, the *lottery*, is repreſented as bringing in a conſiderable ſum to the pontifical treaſury, by reaſon of the fondneſs of the people for gaming. This lottery, which is of a very ſingular kind, is highly diſadvantageous to the adventurer. Our limits will not allow us to ſtate the particulars of it. It may be ſufficient to obſerve, that the numbers amount to ninety in the whole; of which five only are drawn. Theſe five numbers determine the lot of the adventurers, who are allowed to gamble either on one or all of the five numbers for whatever ſum they pleaſe. To ſhew the folly of ſuch gaming, we have only to remark, that the chances againſt gaining a terno of an hundred crowns (*terno* ſignifies the chuſing of three numbers, and naming the order in which they ſhall be drawn) are, one hundred and ſeventeen thouſand, four hundred and ſeventy-nine, to one.

Thus much may ſuffice with reſpect to the revenues of the Pope: for as to the money annually received at Rome on account of *ſpiritual concerns*, and which amounts to between five and ſix hundred thouſand pounds, the author obſerves, that it muſt be deemed an article of trade, and not of finance, as none of it has gone into the treaſury ſince the time of Sixtus V. the whole being diſtributed among the officers of the Datary, and a multifarious tribe of retainers to the law, called *ſpedizionieri*, or agents, who correſpond with foreign countries, and who tranſact all the buſineſs.

With regard to the *public debt*, we are informed that Clement VII. was the firſt who borrowed money on the credit of the ſtate (*anno* 1527), at the ſame time inſtituting public funds, called in Rome *Luoghi di Monte*, and dividing the ſums lent him into actions, or lots of one hundred crowns each. The money was raiſed in order to ſupply the exigencies of the Emperor Charles V. then engaged in expenſive and ruinous wars. Sixtus V. increaſed the debt, which was at firſt inconſiderable, to ten millions of crowns, at the ſame time laying down a plan for the payment of the whole without the impoſition of any new taxes. The plan being ſingular, we will lay it before our readers.

'The Pope has in his diſpoſal a great number of poſts or employments, particularly in the Roman datary.—They are all during life, and Sixtus ordained, that as the occupiers dropped off, their employments ſhould for the future be ſold, at certain fixed prices, to any that would offer for them. He formed a curious table, or tariff, for this purpoſe, which was never to be exceeded, and the prices were ſo moderate, as to leave a very conſiderable profit to the purchaſers, inſomuch that, within theſe few years, they have brought in a clear annual income of eight *per cent.* on the money expended in the purchaſe. Theſe employments are called *vacabili*, becauſe they are vacable, or transferable, from any occupier under ſixty years of age to another, though of inferior age. The ſums received from the ſale of theſe *vacabili*, were to form a ſinking fund for the extinction of the public debt, which was to be paid off at certain periods, and in certain proportions, and was fully ſufficient to clear off the whole principal and intereſt in a certain courſe of years, had Sixtus's plan been regularly executed by his ſucceſſors. But inſtead of this, though the *vacabili* have been ſold ever ſince, not a farthing has been ever paid off, and the public debts, or *Luoghi di Monte*, which at that time did not exceed twenty millions (of crowns), were increaſed to fifty at the acceſſion of the preſent Pope.'

The foregoing ſcheme may deſerve commendation in a financial point of view. But we do not rightly underſtand the author, when he talks, in one place, of the employments being *for life*, and in another place of their being *transferable at the age of ſixty*. In the latter event, they may be ſaid to be held in perpetuity, except in caſes of ſudden death. For inſtance, a man might purchaſe at the age of twenty, and ſell at that of ſixty, and ſo of others, and for ever. Such a plan could hardly anſwer to the pontifical treaſury: or if it be really ſuch, why are the employments firſt repreſented as held by the purchaſer for life only? There is evidently ſome miſtake.

We ſhould now attend to this writer's account of the form of government, in its ſeveral parts: but this muſt be deferred.

[*To be concluded in our next.*]

ART. VI. *Edict of the Grand Duke of Tuſcany*, for the Reform of Criminal Law in his Dominions. Tranſlated from the Italian. Together with the Original. 8vo. pp. 55. Printed at Warrington. Not to be ſold. 1789.

THE public are indebted to the humane and excellent Mr. HOWARD for this pamphlet; which contains an account of the reſult of the long deliberations of a beneficent prince, whoſe ſtudy it has been, for many years paſt, to diminiſh the evils to which human ſociety neceſſarily gives birth, and to augment the happineſs of his people.

In an attempt of this nature, where ſo many complicated intereſts are involved, and which, on many occaſions, are far from being apparent, it is not to be expected that perfection can be attained: nor will it be poſſible, while one conſiderable object powerfully engroſſes the attention, to keep in view, at all times, ſome others, which, though of leſs magnitude, are ſtill of very great importance to thoſe who are affected by them. The neceſſary conſequence is, that, in every great reform, *partial* evils muſt be produced, that may furniſh grounds on which the captious may raiſe objections. To this ſource we may aſcribe ſome complaints that have been raiſed in Tuſcany, againſt the ſyſtem of government adopted by Duke Leopold, which, on account of the variableneſs of the laws, for ſome time paſt, has occaſioned great temporary diſtreſs to individuals. This is a political evil of no inconſiderable magnitude; it muſt be ſeverely felt whenever any conſiderable reform in the laws of a country are attempted; and it ought to furniſh a leſſon of caution to every monarch, whoſe will is ſufficient to conſtitute a law. And though, at the firſt view, an ardent mind, glowing with beneficence, is apt to complain of the difficulties that oppoſe the reform of obvious defects in the laws of a country ſo conſtituted, yet the cool and attentive obſerver ſees reaſon to be pleaſed with the bars that are placed in the way of *haſty* innovations; *becauſe experience* enables us to guard againſt certain evils that have been long known, more eaſily than againſt thoſe produced by new ſituations, which frequently do much hurt before they are generally ſeen; and which, when adverted to, occaſion, in the ſame manner, other evils by the remedies applied to correct *them*.

We do not mean, by theſe remarks, to throw out any inſinuation againſt the code of laws now before us; but merely to point out the ſource of thoſe complaints which young men who read theſe laws (which ſeem all to be dictated by the pureſt ſpirit of humanity) would deem unreaſonable and capricious in the people; and to reconcile our countrymen to that ſyſtem of legiſlation which happily guards, in ſome meaſure, againſt theſe evils.

We perfectly agree with the worthy philanthropiſt, who has cauſed this work to be tranſlated into the Engliſh language, when he characteriſes it in the following manner:

'The editor is very ſenſible that there are paſſages in this edict, which do not conſiſt with that extenſive liberty which is the juſt *pride* and *boaſt* of Engliſhmen; and that there are likewiſe regulations found here which are better adapted to the police of a *ſmall* ſtate, than to that of a *large* and *populous* country: he does not therefore give it as a complete ſyſtem of penal laws; but at the ſame time he is fully perſuaded, that there are many things in it which are well deſerving of *notice* and *imitation*; and that whenever a reviſal of our own penal laws ſhall take place, many uſeful hints may be derived from this code for their improvement.'

Thoſe particulars which we have noted as moſt deſerving the attention of the Engliſh reader, in this edict, are the following:

In the ſhort introduction to it, the Grand Duke obſerves, that experience, ſince his acceſſion to the ducal throne, has enabled him to perceive, 'that the mitigation of puniſhments, joined to a ſcrupulous attention to prevent crimes, and alſo a diſpatch in the trials, together with a certainty and a ſuddenneſs of puniſhment to real delinquents, has, inſtead of increaſing the number of crimes, conſiderably diminiſhed that of the ſmaller ones, and rendered thoſe of an atrocious nature very rare.' On this principle, he has altogether aboliſhed the pain of death; has totally forbidden the uſe of the torture; the confiſcation of the criminal's goods; and has excluded many crimes from the liſt of thoſe that were formerly called treaſon. Branding with a red-hot iron is alſo forbidden, and another puniſhment common heretofore in the duchy under the name of the *ſtrappado*. In lieu of theſe ſevere puniſhments, thoſe to which the judges may now condemn offenders, are,

'Pecuniary fines.

'Laſhes given in private.

'Impriſonment, provided it does not continue more than a year.

'Baniſhment from the bailiwick, or juriſdiction of the bailif, and three miles *round*.

'Baniſhment from the *vicariat*, and five miles round.

'Confinement at *Volterra*, and in its territory.

'Confinement in the lower province.

'Confinement at *Groſſito*.

'Baniſhment from every part of the Grand-duchy. This ſhall be ordered only for thoſe who have obtained pardon on diſcovering their accomplices, for vagabonds, quacks, begging foreigners, foreigners in general who tranſgreſs, and calumniators.

'Pillory without baniſhment.

'Pillory with baniſhment.

'Public flogging.

'Public flogging upon an aſs.

'Bridewell, or houſe of correction for women, from the ſpace of one year to during life; each of them to have her hair cut, and to be employed in the labours for which ſhe is beſt calculated: thoſe who are condemned for life, to be clothed differently from the others, and to have a label ſewed to their clothes, on which ſhall be written theſe words—*The laſt puniſhment*.

'Public labour for men, for three, five, ſeven, ten, fifteen, twenty years, and for life.

'To the puniſhment of public labour, a label expreſſing the nature of the crime ſhall be annexed; *and thoſe who are condemned for ten years and upwards, and thoſe who have been retaken after attempting to make an eſcape* *, the judge may, according to the circumſtances of the ſaid caſe, cauſe them to wear an iron ring on the foot. As the puniſhment of public labour for life is reſerved for capital crimes, the convict, in addition to the iron ring and a *double chain*, ſhall have his clothes of a particular colour and form, to diſtinguiſh him from the other convicts: he ſhall be barefooted, and ſhall be employed in the moſt difficult and fatiguing occupations, having theſe words written on a label expreſſing the nature of the crime,—*The laſt puniſhment*.'

In this *code*, for ſo it ſhould be called, great attention is beſtowed on the manner of arreſts,—the nature of bail,—impriſonments.—The laſt of which is guarded againſt with the moſt ſcrupulous care, unleſs where it is ordered as a puniſhment; and rules are adopted for bringing on a trial in every caſe as ſoon as poſſible. The rules for taking evidence are alſo well defined; and among other peculiarities, to which Engliſhmen ought to advert, the uſe of *oaths* in judicial proceedings is, in almoſt

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* The Engliſh reader who may take the trouble of comparing this paſſage with the tranſlation, article lv. p. 30. will obſerve the words here printed in Italics very different from thoſe in the pamphlet. On reading, we obſerved a diſcrepancy between what here occurs in the Engliſh verſion, and what is ſaid in article civ. p. 56.; but this, on conſulting the original, we found was to be aſcribed to the tranſlator; we have, therefore, corrected it above. We are ſorry to obſerve that in this, and ſome other places, the Engliſh tranſlation is not ſo faithful as it ought to have been. Should it ever be *publiſhed, the whole of* the tranſlation ſhould be carefully reviſed.

thoſe contained in the law concerning murder, or any other
remeditated againſt ſome member of the family, and unleſs
no other way of coming at the truth.'
e other regulations are here made, which we ſhould be
ſee adopted in this country, particularly that which pro-
public fund for the indemnification of thoſe who have
y an unlucky combination of circumſtances, without
on their part, ſubjected to the hardſhip of impriſonment
al for crimes, of which they have clearly proved their
ce. We ſhall tranſcribe what follows reſpecting this

d having conſidered that, as it is one of the principal duties
rnment to prevent crimes, to proſecute, and to puniſh them,
a duty no leſs eſſential, to indemnify not only thoſe who
ſtained a loſs *by the crimes of offenders,* but alſo thoſe who, by
ticular circumſtances of their caſe, or by ſome unlucky com-
n of events, appear, without its being poſſible to aſcribe it to
e's fault or malice, *to have been expoſed to a criminal proceſs,*
o are frequently detained in priſon, to the prejudice of their
and intereſt, as well as of their families, and are afterwards
nnocent, and of conſequence acquitted; and having provided
out of the public revenue for the expences of juſtice, which
s formerly uſed to be paid out of the treaſure, conſiſting
of the produce of the confiſcated property, and partly of the
ry fines, our will is, that a ſtock be formed, under the di-
of the preſident of the chief tribunal of *Florence,* and of the
ficer of *Sienna,* into which are to be brought all kinds of
the different tribunals of the ſtate, and of which ſtock they
nder every year an account to us. Out of it ſhall be taken
ith to indemnify, as far as it ſhall be aſſigned to them, thoſe

is declared to be obliged to pay the ſaid indemnification, he who is to receive it prove clearly, that he has uſed all poſſible means to procure it out of the property of him who was condemned to pay it *.'

Thoſe alone who are much converſant in criminal proſecutions in Great Britain, can have any idea of the miſchiefs to which innocent perſons are expoſed by the means here alluded to. In many inſtances, the caſes claim redreſs from the mere diſtreſs which they occaſion; and in others, from the *injuſtice* that the law permits with regard to the application of the effects of culprits. In many caſes, we have reaſon to aſſert, the very money which has been unjuſtly obtained by ſwindling practices, though recovered even in the ſtate in which it was obtained, and though taken from the culprit, can by no means be reſtored to the injured perſon. Our laws, with regard to both the particulars here noticed, loudly call for amendment.

We regret that our limits forbid us to enlarge, and to give examples of ſpecific crimes, with the puniſhments annexed to them; and the more ſo, as this pamphlet is not *for ſale.* We can only remark, that the ſame mild ſpirit of philanthropy runs through the whole of the inſtitutions with that which is conſpicuous in the quotations we have made.

The ſevereſt puniſhment is public labour, for a longer or a ſhorter time; and there ſeems to occur no difficulty in carrying this puniſhment into effect. An Engliſh reader will naturally be induced to aſk, how it happens, that while ſo many other nations find ſo little difficulty in inflicting this puniſhment, it ſhould be attended with ſo much trouble and expence in England, as to be deemed nearly, if not altogether, impracticable? We wiſh that this queſtion were fairly diſcuſſed; for it is a melancholy conſideration, that ſo many lives are annually ſacrificed to juſtice in this iſland, if it be poſſible to avoid capital puniſhments;—and in a political light, the yet greater numbers who are *baniſhed* for leſs crimes, and who are thus loſt to the community, whence they muſt be conveyed *at a great expence,* is an evil that much wants redreſs. We ſhould be glad to ſee the obſervations of ſome perſon of knowlege and beneficence, on this intereſting ſubject.

We remark one precaution, adopted in this code, to prevent attempts to eſcape from public labour, viz. that if thoſe who endeavour to make an eſcape be caught, they ſhall be obliged to recommence the term of labour to which they were originally condemned. We were ſorry, however, not to find any proviſion

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* The laſt paſſage is here ill tranſlated; it ought to run thus: And provided, where the culpable perſon has been declared liable to pay the ſaid indemnification, he who ſhould have received it, make it appear that he has uſed all poſſible means to procure it out of the property of him who was condemned to pay it.

ſion made for *legally* ſhortening the term of labour, in any caſe, in conſequence of exemplary behaviour; convinced as we are, that *hope* operates more powerfully on the human mind than *fear*, and that its effects are uſually more beneficial to ſociety, eſpecially in caſes of this ſort: we are inclined to believe that this omiſſion is an overſight.

The greateſt objection which we made to the whole ſyſtem of this penal code, is, that *impriſonment* is a puniſhment which appears to us to be too frequently ordered. Impriſonment, without very particular precautions, is uſually attended with ſuch bad conſequences to the morals of the culprits, and engenders future crimes in ſuch abundance, that we wiſh it had either been leſs frequently reſorted to, or that greater precautions had been adopted to guard againſt the natural effects of idleneſs and bad company. Indeed, priſons, eſpecially for female culprits, in this code, ſeem to be more of the nature of Bridewells than ſimple priſons: but we do not obſerve a ſingle hint of *ſolitary* impriſonment; which, in many caſes, is, we think, not only the moſt *dreaded* puniſhment, but alſo the moſt effectual that hath ever yet been deviſed for promoting reformation.

We cannot cloſe theſe remarks without taking notice of *libels*, a crime that in abſolute monarchies is uſually conſidered as of the deepeſt dye. But the Duke of Tuſcany, with a magnanimity which reflects the higheſt honour on him, thus mentions them: 'But in the caſe of libels, or rather bills paſted up, containing ſimple ſlander, as alſo mere verbal ſlander againſt the government, its magiſtrates, or miniſters, which ought rather to be deſpiſed, than puniſhed by the ſanction of law,' &c. He then preſcribes, that on diſcovering the guilty perſon, he may be ſimply admoniſhed or reprimanded in ſuch manner as to make him cautious in future; unleſs, however, judges or magiſtrates be inſulted in the exerciſe of their office, when the culprit muſt on no account be ſuffered to eſcape without a puniſhment proportioned to his conduct. This mildneſs ſeems to be the more extraordinary, as ſlander, in other caſes, is ſeverely puniſhed; and, in particular, a *ſlanderous* charge by an attorney againſt a priſoner to be tried for ſome crime, ſubjects the attorney, even if he had been miſled by erroneous information, to a puniſhment of the ſecond degree of ſeverity.

It is with real ſorrow that we find that *ſalt*, an article which Europeans deem neceſſary even almoſt for exiſtence itſelf, ſhould be, in every nation, the ſource of ſuch calamities to the people. Though the puniſhments with regard to the ſmuggling of this article in Tuſcany are now rendered leſs ſevere than formerly, they are ſtill by far the moſt diſproportionally ſevere in the whole code. Surely it might be poſſible to find ſome ſource of revenue equally productive, that would leſs expoſe the people to diſtreſs, than ſalt-duties.

Though this, like every other human performance, cannot be deemed entirely perfect, yet we look on it as the moſt glorious trophy of beneficence that was ever erected by the hands of *Royalty*—for we conſider the whole as entirely the production of *Leopold*. When a monarch thus applies himſelf, with aſſiduity and unremitting attention, to promote the welfare and happineſs of his people, what a godlike character does he aſſume! To ſuch a man we would wiſh to apply, without hyperbole, the exaggerated language of Eaſtern nations, O KING! LIVE FOR EVER. By the decrees of Providence this is impoſſible. The great Henry of France was cut off in the midſt of his beneficent career by an untimely fate; nor does the weakly conſtitution of the amiable Leopold, as we have learned, promiſe to him ſuch a length of days as the world could wiſh. But the memory of ſuch men will remain, and the people in future ages will bow with gratitude and admiration when their names ſhall be mentioned. Was it wonderful, that unlettered nations converted their heroes into gods? when even in theſe enlightened times, we feel it ſcarcely poſſible to think of ſuch men without paying an involuntary tribute of reſpect, approaching to adoration!

ART. VII. *Sentimental Letters on Italy.* Written in French, by Preſident Du Paty. Tranſlated by J. Povoleri, at Paris. 12mo. 2 Vols. about 230 pages each. 6s. ſewed. Bew. 1788.

ART. VIII. *Travels through Italy,* in a Series of Letters; by Preſident Du Paty. Tranſlated from the French by an Engliſh Gentleman. 8vo. pp. 400. 6s. Boards. Robinſons. 1788.

ONCE more ſummoned to the claſſical and beautiful plains of Italy—*la bella Italia*, as the natives are pleaſed to expreſs it—we neceſſarily enter on a re-examination of its ſeveral productions, natural and artificial; and always with ſome degree of pleaſure. Were our *Cicerone*, on this occaſion, poſſeſſed of a taſte ſuperior to that which we have met with in others, we would gladly recommend him in a particular manner to the notice of the world. But the truth is, that we find not in him any talent for *diſcrimination* with reſpect to the works of art. Every thing is *fine! elegant! great! wonderful!* In a word, his enthuſiaſm on theſe ſubjects is ſuch, that, like the zeal of the bigot in matters of religion, it hinders him from employing his reaſon to advantage. His paſſion for the *antique*, alſo, has ſo aſtoniſhingly warped his judgment, that he gives to almoſt every production of former ages, from whatever hand it may have *proceeded*, an almoſt equal and uniform degree of praiſe. This is by no means the proper *temperament* of the man who viſits Italy. Such an one indeed, is equally cenſurable with the dull and phlegmatic ſot, whom the Abbé Winckelman has deſcribed in his letters from Rome: for as the latter is unable to reliſh the more diſtinguiſhed objects which he may meet with in his peregrinations, ſo is the former incapable of deſcribing them according to their ſeparate or relative merits;—with him "all glares alike, without diſtinction gay." A very capital fault. But we will preſent our readers with a few ſpecimens of this author's manner:

'It is ſix in the morning, and my imagination has awakened in the ſaloon of the palace of *Sera*, or rather in the palace of the Sun. I dare not yet lift up my eyelids. It is impoſſible to give an idea of the magnificence of this ſaloon. What the face of nature is when viewed through a priſm, ſuch is the ſaloon of the palace of *Sera.* What glaſſes! what a pavement! what columns! what gold! what azure! what porphyry! what marble!'

The celebrated pieces of ſculpture in the Square of Monte Cavallo, the works of Phidias and Praxiteles, are thus deſcribed:

'How ſhall I deſcribe the two horſes of marble which we ſee in the Square of Monte Cavallo, oppoſite the palace of the Pope, and the two ſlaves who are guiding them? Theſe two groupes are ſublime both in the thought and execution. Theſe horſes are indeed horſes, though of a particular ſpecies. They are horſes of marble. And then thoſe ſlaves! what bodies! what heads! what legs! what arms!'

What ſort of deſcription is this? It actually amounts to nothing. We ſometimes meet with *criticiſm* of a ſimilar kind on works of literature and ſcience, but it can only be entitled to ridicule or contempt*. In like manner does this gentleman proceed through the whole of his volume when ſpeaking of the productions of art. His deſcriptions of the ſcenes of nature, however, are in a much more pleaſing ſtyle. Through this part of his narrative, runs that tender and melancholy air, which, as a celebrated writer has well obſerved, is the uſual concomitant of genius. To ſpeak of the defects of ſuch a man as the Abbé Du Paty, to whom, on the whole, we cannot but award the palm of merit, is not an agreeable taſk. But, ſenſible of the force of the obſervation of the excellent Prelate already noticed, that "in ſound criticiſm, *candour* muſt not be indulged at the expence of *juſtice*," we have ſpoken with ſome degree of freedom[*]. We will now proceed to the more pleaſing part of our duty, that of laying before the Public a few of the writer's *beauties*; which will evince, as we have already intimated, that he is in poſſeſſion of a feeling and ſuſceptible heart.

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* The very extravagant practice of deſcribing every thing by *generals*, is ſo thoroughly expoſed by a learned Prelate of our own time, and is ſo particularly *in point*, that our readers will not be diſpleaſed with us, we think, for quoting it here:

"Cardinal PERRON, taking occaſion to commend certain pieces of the poet RONSARD, chuſes to deliver himſelf in the following manner: Que ſes ſaiſons ſont *bienfaites!* Que la deſcription de la lyre a Bertaut eſt *admirable!* Que le diſcours au miniſtre eſt *excellent!* Tous ſes hymnes ſont *beaux!* Celui de l'eternité eſt *admirable.* Ceux des ſaiſons *merveilleux.* [Perroniana] What now has the reader learned from the criticiſm, but that his *Eminence* was indeed very fond of his poet; and that he eſteemed theſe ſeveral pieces to be *well-turned, beautiful, excellent, admirable, marvellous* poems? To have given us the true character of *each*, and to have marked the preciſe *degree* as well as *kind*, of merit in theſe works, had been a taſk of another *nature.*"

Pæſtum. 'It is impoſſible to viſit theſe places without emotion. I proceed acroſs deſart fields, along a frightful road, far from all human traces, at the foot of rugged mountains, on ſhores where there is nothing but the ſea: ſuddenly I behold a temple, then a ſecond, then a third; I make my way through graſs and weeds, I mount on the ſocle of a column, or the ruins of a pediment. A cloud of ravens take their flight: cows low in the bottom of a ſanctuary: the adder, baſking between the column and the weeds, hiſſes, and makes his eſcape: a young ſhepherd, however, careleſsly leaning on an ancient cornice, ſtands ſerenading with his reedy pipe the vaſt ſilence of this deſert. How much do I regret to be ſo ſoon obliged to quit this ſpot: to be obliged already to conclude this letter! But the heat is exceſſive, and there is no where any ſhelter. I could wiſh, however, thoroughly to collect and carry off in my heart all the ſenſations I have juſt experienced. Why cannot I be ſtill left to treaſure up in this ſolitude, in this deſert, amid theſe ruins, ſomething of that melancholy feeling that enchants me?—Yes, I love to retire two thouſand years back into paſt ages, in the midſt of a Grecian city, and among the Sybarites.' * * * —'The proſpect that appeared to me moſt ſtriking is that from the terrace of the Villa Mondragone. To the left, the eye reſts on an eminence, which entirely interſects the

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[*] The following paſſages will ſhew that, even when he drops the tone of admiration, M. Du Paty does not always think or reaſon juſtly. 'I liſtened alternately to the ſtream, the nightingale, and the ſilence.'—*Liſtened* to *Silence?* indeed! This is only to be equalled by the line of the poet:

An horrid ſilence now invades my ear.

But this it is to indulge in enthuſiaſm, untempered by a ſpirit of philoſophy.

'The imagination of Michael Angelo was truly Roman; its views were always above the common ſtandard, as it is impoſſible for a giant not to ſtride.'

There is no *impoſſibility* in this. A giant may take as ſhort ſteps as a pigmy: though the pigmy is unable to take the ſtrides of a giant. Had the writer remarked that genius, like a giant, is *apt to ſtride*—*there* would certainly be nothing objectionable.

, and advances into the middle of the landſcape, the half of
t conceals like a curtain. This hill, which riſes and deſcends
declivity the moſt pleaſing to the eye, diſplays, in the form
nphitheatre, the collected treaſures of the richeſt vegetation:
are clad with every ſpecies of flower and foliage: at its feet
rable families of ſhrubs ſhoot up, and hang in purple and
cluſters and feſtoons; whilſt the brilliant ſummit is crowned
e bending branches of the pale olive, ſable cypreſſes, and
pyramidal pines. To the right of the terrace, a very differ-
ure preſents itſelf. Lake Regellus, on the borders of which
ained the firſt of all her victories: the riſing grounds of Ti-
ice the walks of Catullus and Leſbia: the fields cultivated by
erable Cato: marſhes, formerly the gardens of Lucullus, and
ces on which Cicero thought. Such were the rich proſpects
ed, while at the ſame time I ſurveyed beneath me the *Cam-*
i Roma; above, the expanſe of heaven, and before me the
bounded by Rome, the Appenines, and the ſea.'
found myſelf on the Appian way, and walked along it for
me. I there found the tomb of *Cecilia Metella,* the daughter
Craſſus whoſe wealth was a counterpoiſe to the name of
y and the fortune of Cæſar. This celebrated monument, de-
by an affectionate father to the memory of his daughter, is
l tower, of a very extenſive circumference; all the upper part
deſtroyed. It long ſerved as a fortreſs during the civil wars
, and is ſtill ſurrounded by barracks now in ruins. I entered
b of Cecilia Metella, and ſat myſelf down on the graſs. The
which diſplayed their brilliant colours in the corner of a tomb,
I may ſay amid the ſhades of death; the noiſe of a ſwarm of
ho were depoſiting their honey between two rows of bricks;
he ſurrounding ſilence rendered their pleaſing humming more
; the azure of the ſky forming, over my head, a magnificent
decorated alternately by flying clouds of ſilver and purple;
ne of Cecilia Metella, who perhaps was beautiful, and poſſeſſed
tendereſt ſenſibility, and who moſt certainly was unfortunate;
mory of Craſſus; the image of a diſtracted father who ſtrives,
ng up ſtones, to immortalize his ſorrow; the ſoldiers, whom
gination ſtill beheld combating from the height of this tower;
e and a thouſand other impreſſions, that I am neither able to
or to expreſs, gradually plunged my ſoul into a delicious
, and it was with difficulty I could leave the place.'

above may ſuffice with reſpect to the author's talent for
ing the *beautiful in nature*; and which every reader, we
e, will approve. But what ſhall we ſay to the following
tion concerning the ſtate of letters in Italy?

e Italians, in general, admit that they cannot write a book;
t this is only known in France. [Bravo! *modeſt* Monſieur Du
They therefore would willingly read nothing but our writ-
but the half of theſe eſcapes them. Every thing that is grace-
fined, or delicate, in a word every thing that can eſcape, is loſt
n.'

It is really aſtoniſhing to find this gentleman ſpeaking thus of the Italians. Are the names of *Toaldo*, *Denina*, *Landriani*, *Borch*, *Signorelli*, *Planelli*, *Fortis*, &c. &c. all of whom are of the higheſt eminence in different walks of literature:—are theſe men forgotten by, or unknown to the author? Or is it prejudice which has operated againſt them in his breaſt, and to their total excluſion from the rank which they are intitled to hold in the literary world? We know not how to determine the matter.

M. Du Paty has drawn a very pleaſing picture of the ſtate of the excellent government of the Grand Duke of Tuſcany, and of the ſeveral comforts which the people of that country experience under it. In a word, his obſervations on thoſe inſtitutions of civil polity which tend to promote the welfare and happineſs of mankind, are, for the moſt part, extremely judicious, and ſuch as do honour to his head and heart.

We find nothing in this performance touching the manners and cuſtoms of the Italians, which can much engage the reader's attention. The whole is rambling and deſultory; and tinctured, as we have already obſerved, with an extraordinary ſpirit of enthuſiaſm. We mean not, however, to object to this latter quality on the ſubject of Italy: exactly the reverſe.—But the author, by giving too great a looſe to it, continually runs into extravagance and error. "*Enthuſiaſm* (ſays Dr. Johnſon) has its bounds."

We are now to ſpeak of the two tranſlations here preſented to us. With reſpect to the *Engliſhman*, he talks in one place of 'amiable trees;' while in another, ſtrange to tell! he makes the harmleſs, inoffenſive Popes,—conjurors!—think not, reader, that we are deceiving thee—real, downright conjurors. Shameful! We believe they were never even ſuſpected to be ſuch before. 'The air in which I am now breathing is that in which Cicero enchanted all ears with his eloquence; the Cæſars uttered ſo many terrible commands, and the Popes pronounced their myſterious and ſuperſtitious inchantments.' Seriouſly, however, we muſt inform this gentleman, that his author ſpeaks not of the Pope's *inchantments*, but of his winning and perſuaſive language.

The verſion of Mr. Povoleri, though far from being faultleſs, exhibits nothing of this ridiculous kind. Mr. P. if we miſtake not, is an Italian.

The French publication contains ſome few pieces of poetry, chiefly extracted from the Latin claſſics, and by way of illuſtration. Theſe are given in the octavo, but not in the duodecimo tranſlation.

ART. IX. *The Progreſſes, and Public Proceſſions, of Queen Elizabeth.* Among which are interſperſed, other Solemnities, Public Expenditures, and remarkable Events, during the Reign of that illuſtrious Princeſs. Now firſt printed from original MSS. of the Times; or collected from ſcarce Pamphlets, &c. Illuſtrated with hiſtorical Notes. By John Nichols, F. S. A. Edinb. and Perth. Two Volumes. 4to. 3l. 3s. Boards. Nichols. 1788.

BISHOP Percy, in his Reliques of Ancient Engliſh Poetry, has expreſſed a wiſh, that a ſelect detail might be publiſhed of ſome of Queen Elizabeth's excurſions to the houſes of her nobility; he obſerves that the diaries which we have of this kind, ſtrongly paint the magnificence of her reign, mark the ſpirit of the times, and preſent us with ſcenes very remote from modern manners. Mr. Nichols, indefatigable in the purſuit of what is curious and antique, here offers us a collection, agreeing with the above propoſal, which forms two large volumes. The practice of making *progreſſes* about her dominions evidently ſhews the plan of popularity which this great Queen had laid down, from the beginning of her reign: yet it will by no means follow that a like ſcheme would comport with the circumſtances and manners of the preſent times.

The editor's Preface affords ſeveral amuſing accounts relative to the ſubject, introduced by ſome remarks on what preceded the Queen's coronation.

'Her paſſage (it is ſaid) through the city of London to Weſtminſter the day before her coronation 1558 (to which her magnificent progreſs from Hatfield to the Charter-houſe had been a prelude), was the riſing of a brilliant ſun, to cheer the nation, chilled with the horror of more than inquiſitorial cruelty, when the ſight of a princeſs, whoſe acceſſion foreboded ſuch a joyful change, muſt have had the ſame effect on every feeling heart as on that of the ancient citizen in Cheapſide, who ſhed tears of joy. — — If any turn of our affairs can be compared with that at Elizabeth's acceſſion, it is that which took place at the Revolution, when the former triumphs of truth over ſuperſtition, and of peace over perſecution, were freſher in every man's mind. Faction and fanaticiſm were the Hydras from which the reſtoration delivered England; but it was reſerved for the reign of William III. to eſtabliſh toleration on the firmeſt baſis.'

The marriage, coronation, trial, and execution of Anne Boleyne, with the ceremonial of Elizabeth's chriſtening, and the ſeries of hazards which ſhe experienced for three years, during the reign of her ſiſter, immediately follow the Preface and Index in the firſt of theſe volumes: to which ſucceeds, a regular detail of *Progreſſes* and other remarkable public events, ranged according to the years in which they took place, from 1558 to 1577 incluſively.

In 1564, we find the Queen at Cambridge, where, among other things, *we particularly notice the Latin* addreſs, in which,

after

after having been repeatedly deſired to ſpeak, ſhe took her leave of the Univerſity. The original Latin ſeems far to excel the Engliſh verſion. At Oxford, in 1566, Elizabeth finiſhed her viſit in the ſame manner: her modeſty or humility appears rather diſguſting, when ſhe begins with ſaying, '*Qui male agit, odit lucem: et ego quidem (quia aliud niſi male agere poſſum) idcirco odi lucem, id eſt, conſpectum veſtrum*, &c. But this was too much in the taſte of the time. When ſhe entered this city, her Majeſty was addreſſed in a Greek oration, which, we are told, ſhe anſwered in the ſame language, and commended the performance.——It is remarked how great a regard was paid, at that period, to the Calviniſtic divines: the Queen is complimented by the Univerſity 'for having recalled the followers of Peter Martyr and Martin Bucer out of Germany, and conferring the Divinity chair on Dr. Humphreys, who is ſaid to have been the conſtant hearer of Peter Martyr, the heir of his merits, and in age only inferior to his predeceſſor.' At the ſame time, we are told that when Dr. Humphreys, in his dreſs for the occaſion, approached to kiſs the Queen's hand, ſhe ſaid, ſmiling, "Mr. Doctor, that looſe gown becomes you mighty well: I wonder your notions ſhould be ſo narrow;" referring to ſome zeal which Dr. Humphreys had diſcovered againſt the eccleſiaſtical habits.

In another part of this work, which mentions the Queen's attendance at St. Paul's Church, we find a dialogue between her Majeſty and Dean Nowell, occaſioned by a new ſervice book, adorned with fine cuts and pictures, repreſenting the ſtories and paſſions of ſaints and martyrs, which he had placed on the Queen's cuſhion: her Majeſty expreſſed her diſlike, and ſharply reproved the Dean for that which he hoped might have recommended him to favour. But we muſt avoid extracts, of which a work like this would furniſh many, of a curious and amuſing kind. We ſhall juſt obſerve, that, beſide royal excurſions, entertainments, &c. we meet with the origin and deſcriptions of palaces and other buildings. Concerning Hampton Court we ſhall ſelect a paragraph taken from a MS. of Norden's, in the Britiſh Muſeum, which ſays, "It is admirable, to conſider the mighty and huge buildings and the multitude of brick there diſpoſed; but more admirable to waye the founder (Cardinal Wolſey) his perſon, ſtate, and wealth: but in thoſe days, men of his place, howſoever, *jure an injuria*, gathered where they ſtrewed not, reaped where they ſowed not, and received and exacted where, when, what, and of whom they liſted,—and ſo grew to wealth infinite, to gredyneſs inſatiable."—We ſhall take leave of the firſt volume, by adding a liſt of the plates which it contains, from which the reader may form ſome farther judgment of its contents:

Yeoman of the Queen's Guard: Woodſtock Palace, 1555: Map of London in 1558: Woodcroft Houſe, 1566: Burleigh Houſe, ib.: Shotover, ib: Cecil Houſe, ib.: Giddy Hall, 1568: Moulſham Hall, ib.: Richmond Palace, 1569: Vertue's Hunſdon Houſe 1571: Modern Hunſdon Houſe, ib.: Croydon Gateway, 1573: Dartford Priory, ib: North View of Croydon, 1574: Kenelworth Caſtle, 1575: Kenelworth modern Church, ib.

The ſecond volume is introduced by an account of the expences of the Queen's viſit, in the year 1577, to Sir Nicholas Bacon, at Gorham-bury, in Hertfordſhire, where ſhe continued from Saturday 18th May until Wedneſday after dinner following. Sir Nicholas found the charge of theſe three or four days ſufficiently heavy: it amounted to 577 *l.* 6 *s.* and 7¼ *d.* beſide 15 bucks and 2 ſtags. A very ſhort deſcription is given of this venerable manſion, which was purchaſed by Sir Harbottle Grimſtone of the heir of Sir Thomas Meautys, ſecretary to Francis Lord Verulam. The editor, in his Preface, laments the deſtruction of this memorable edifice; for his taſte in the preſervation of which, ſome few years ago, Mr. Walpole had complimented the late poſſeſſor. Among the *Achates* (or dainties) of the feathered kinds, enumerated in this entertainment, we obſerve, Herons, Bitterns, Godwittes, Dotterds, Shovelers, Curlews, and Knots. Here, we may add, that in the relation of her Majeſty's viſit to Cowdrey, Suſſex, where ſhe ſpent ſome days, we find it ſaid "the proportion of breakefaſt was three oxen, and one hundred and fortie geeſe."

This volume, like the other, contains, beſide a relation of viſits, progreſſes, &c. a variety of conceits, devices, poems, ſongs, ſpeeches, orations, eulogiums, dialogues, conferences, maſques, &c. which accompanied the excurſions, or were exhibited on other occaſions: among theſe, ſome are of a graver, ſome of a looſer kind; ſome odd or humourous, ſome learned, witty, or inſtructive; all marking a period in which men were emerging from the barbarity and ignorance wherein they had long been held, both by the church and the ſtate. They had not, at that time, paſſed far beyond the dawnings of real knowlege and ſcience: what they attained was ſtill disfigured and interrupted by the jargon, the quidlibets and abſurdities of the ſchools, which, under a parade of learning and inſtruction, really promoted ignorance, and have been too ſucceſsfully employed for ſuch baneful purpoſes. The principles of liberty alſo, and of religious reformation, which began to take place, were as yet but imperfectly underſtood, and their benefits but incompletely enjoyed. The Queen herſelf had a degree of her father's domineering ſpirit, and, though a true friend to the reformation, retained a *love to ſome kind of Popiſh pomp* and ceremony, together with high notions of the ſacred rights of royalty: thoſe were moſt likely to obtain her favour who cheriſhed, or appeared to cheriſh, ſuch opinions; and with ſuch perſons her court was ſurrounded, and ſimilar ſentiments very much pervaded the minds of the people. A ſuperſtitious awe of majeſty produced unmanly adulation and ſervile attentions. The ill effects of ſuch principles were diſplayed in a ſucceeding reign, when the whole kingdom was thrown into confuſion; in conſequence, on the one hand, of that deſpotic power which the prince had been made to believe he poſſeſſed, and on the other, of the worthier notions concerning their juſt rights, which the people had, by that time, more generally imbibed. Miſerable was the ſtate of thoſe days; yet, at preſent, we perceive and enjoy the fruits of that and other revolutions, under a government, which, we hope, we know how to value, and for which, we truſt, we are duly grateful.

Her Majeſty's wardrobe, together with a detail of Gifts preſented to her, or by her to others, and ſometimes ſigned by the Queen's own hand, of which we have engraved autographs, form ſeveral pages of this volume. Characters of Elizabeth are added, drawn by Sir Francis Bacon, Edmund Bohun, Eſq. and N. Breton: in the latter, we obſerve the following words—"All under God and her ſcepter cannot chuſe but remember her: and therefore though the Pope held her an heretique, and like a devill did curſe her, and the devills of the world ſought many wayes to annoy her, yet while the Popes were accurſed, and the devill was dampned, ſhe ſafely lived, gracioußie reigned, and peaceably died."

The plates in this volume are, Standen Houſe; Long Melford; Audley End; Royal Arms; The Queen's Fans; Theobalds; Lord Burghley's Monument; Ditto, Hoſpital at Stamford; Whitgift's Hoſpital at Croydon; Holland Houſe; Salt-cellars and Knife; with ſeveral others.—Here we muſt conclude, referring the reader to the work itſelf for farther information and amuſement; abundance of which is there preſented to his attention.

ART. X. *Poems*, by Charles James, Eſq. 8vo. 2 Vols.—about pp. 130 in each. 6s. ſewed. Cadell. 1789.

IT is a very old, and, with many people, a very favourite maxim, that he who ſtrikes the firſt blow, has the beſt of the battle. Mr. James is decidedly of this opinion; and meaning to have a *ſet-to* with the critics, he has aimed a deſperate ſtroke at his adverſaries; and, doubtleſs, expects that it will *tell*. In other words, to drop the language of the ſchools[*], the author charges the preſent race of critics with wanting either judgment or candour, or both. He tells us, 'that it is the peculiar habit of the day, to analyſe every little fault, and by holding it partially up, to murder piece-meal, what collectively might be ſaved.' We ſhall not attempt any vindication of critics or criticiſm, but ſhall leave our author, after reading the preſent article, to ſit as judge in his own cauſe, and to determine whether his cenſure will apply to us.

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[*] The *boxing* ſchools, we mean.

Before we examine the poems contained in the volumes before us, we ſhall offer a few remarks on the doctrines laid down in the preface.

Mr. J. is deſirous of exculpating himſelf from a charge, which, he ſuppoſes, may be brought againſt him, of imitating the writings of his predeceſſors. Should ſuch ſimilitude be found, it came, he tells us, unlooked for. But leſt this apology ſhould be inſufficient, he proceeds to ſhew, that what may be thought a want of originality in him, ariſes from Nature being already exhauſted. Let us however give his own words:

'The three ſiſter arts have already reached the utmoſt limits of inventive genius. Nothing now remains for a modern but a happier method of expreſſing, or a more lively way of colouring what has been ſlightly touched before. Thus, for inſtance, we ſee Virgil not only adopting the paſtoral ideas of Theocritus, but, in ſome places, affording a literal verſion. The ſame neceſſity which obliged Virgil to imitate the Grecian, made Pope and Addiſon the faithful copiers of both. Pope ſoon felt, from his intimacy with the ancients, the neceſſity of following their footſteps. The *non antea trita via*, he well knew, could no more be found. To ſupply therefore the want of originality, he very cautiouſly ſelected from others whatever images could ſuit his purpoſe, &c.'

From this ſameneſs of animal nature, he adds, or rather from its exhauſted ſtate, the only praiſe we can look for, muſt be found 'in fortunate adaptation and felicity of terms: nor can it be expected, that, ranſacked as every part has been, a writer whoſe aim is more to intereſt than ſurpriſe, ſhould be ſo peculiarly happy, as never to paint what others have conceived before him.'

To confirm theſe ſentiments, the following note is extracted from Mr. Pye's Ariſtotle: "The poet being an imitator equally with the portrait painter, or any other artiſt who forms likeneſſes, it is evident he muſt chuſe out of theſe modes of imitation: he muſt either draw things as they were, or are, or as they ought to be; and he muſt form theſe imitations either by plain language, or by foreign words and metaphors."

Thus, then, according to Mr. James, we muſt be contented if future poets retail that which their predeceſſors have already given in the lump: a ſentence as unpleaſant to us, as it would be to a glutton by profeſſion, to learn that nature could no

longer

longer furniſh him with freſh ſupplies of veniſon, but that he muſt dine on ſcraps collected from former meals, and made into a haſh. Fortunately, however, the caſes are, both, unlikely to happen.

Though we might object to any ſtatement which makes the poet an imitator of Nature equally with the painter*; yet, for the preſent, we will ſuppoſe it to be ſo. Let us then aſk, Is Nature ſo exhauſted, that the painter cannot produce an original picture? Is ſhe ſo copied, that every future tranſcript from her muſt appear to be a copy from ſome preceding artiſt? Will any one aſſent to this? If not, why then deny *that* originality to poetry which is allowed to painting; the objects of whoſe repreſentation, when compared to thoſe employed by poetry, are confined within narrow limits?

'But obſerve,' we are told, 'what advantages the ancients poſſeſſed over us moderns: they had opportunities for originality, of which, by employing them, they have deprived us.' True, they had. But who are theſe *ancients?* for, unleſs we go up to the very head, it will appear that *they* had juſt the ſame cauſe of complaint againſt thoſe who went before them.

But waving this, if our predeceſſors had any means of arriving at originality, of which we are deprived, we, in our turn, have materials which they could not poſſeſs; and theſe materials, too, furniſhed by themſelves: ſince, by making familiar to us thoſe ideas which to them were original, they have increaſed our ſtock of knowlege; and, conſequently, enabled us to bring that to light, which has not yet been obſerved†.

Let the poet then view Nature with his own eyes, and think for himſelf: he will find no reaſon to complain of her being already exhauſted by the labours of his predeceſſors; nor need he fear that, by increaſing the drain, he will take all chances of original thought from thoſe who are to follow him. In proportion to the extent of his acquaintance with what is already known, will be his probability of adding to the general ſtock; while he will be enabled to diſtinguiſh between what is really his own, and what is borrowed.

But we muſt quit this ſubject, on which indeed we ſhould not have dwelled ſo long, but that the arguments which we have been combating, ſtrike at the very root of improvement; and tend to make us ſit down the ſpiritleſs copyiſts of thoſe whom we ſhould be ambitious to equal, and even ſtrive to excel.

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* "Of all the fine arts," Lord Kaims obſerves, "painting only, and ſculpture, are in their nature imitative."

† Our readers may find the arguments, contained in this and the preceding paragraph, much augmented and ſtrongly enforced in *Dr. Young's* Conjectures on original Compoſition.

The poems in the preſent collection were compoſed ‘ during the interval of ſixteen and twenty-ſeven :’ of courſe, they are unequal in their merits. We may learn, however, from ſome pieces written before the author had quitted ſchool, that he had formed an early acquaintance with many of our beſt poets. Theſe have every merit which can reaſonably be expected in ſuch juvenile efforts, and muſt afford pleaſure to thoſe who wiſh to trace the progreſs of a youthful bard: at firſt, while employed in the ſtudy of Virgil's Eclogues, filled with paſtoral images; till, with Prior or Hammond, lighting on ſome Cloe or Delia, he ſickens at ‘ being offered the uſe of a fan,’ and is thrown into poetical extaſies ‘ by a bow from a carriage.’ At laſt, and it is too often the fate of poets, neglected by his Delia, and angry with the blockheads of the world, who do not prize his genius as they ought, he finds ‘ wiſdom the ſureſt entrance into woes ;’ and, lamenting his own knowlege, expatiates on the ‘ bleſſings of ignorance!’

The poems with which the author ſeems to have taken moſt pains, and which principally demand our attention, are the ‘ Vanity of Fame,’ an Epiſtle from ‘ Petrarch to Laura,’ and ‘ the Year 1800, or, It will be ſo:’ though, whence the latter obtains its name, we know not, as it deſcribes what, the author tells us, at preſent exiſts.

Mr. James has taken Pope for his model; and perhaps a better could ſcarcely be found ; but he has followed him too cloſely. Inſtead of thinking for himſelf, he has too often ſuffered Mr. Pope to think for him. No one can read ‘ the Vanity of Fame,’ without being perpetually reminded of Pope's Moral Eſſays ; and ‘ Petrarch to Laura,’ is Eloiſa to Abelard. In ‘ the Year 1800,’ we have parts of the Eſſay on Criticiſm : though not ſo plainly marked. Out of many, we ſhall ſelect a few inſtances of reſembling paſſages ; after obſerving, that we do not think the ſimilitude between trifling parts ſo blameable, as that which we can trace running through whole poems.

At p. 27. vol. i. we read,

‘ A child in innocence, in ſenſe a man.’

Pope ſpeaking of Gay, calls him

“ In wit a man, ſimplicity a child.”

At p. 68. ‘ —whoſe great and only ſigh,
‘ Is juſt to breathe, be ſparing, and to die.’

Pope writes, “ —ſince life can little more ſupply,
“ Than juſt to look about us, and to die.”

At p. 76. ‘ The frugal crone
Grieves at the candle's half-extinguiſh'd beam,
Spares the long ſnuff, and feeds the dying flame.’

Pope. “ The frugal crone, whom praying prieſts attend,
Still ſtrives to ſave the hallow'd taper's end, &c.”

At p. 86.—we have part of Gray's Elegy.

‘ ——can honour's breath inſpire
The ſenſeleſs duſt, or wake its native fire?
Can trophied monuments, or ſculptur'd ſtone,
One moment flatter, when the ſoul is gone?’

Were not further exemplification needleſs, we might give inſtances from every page of the Epiſtle from Petrarch to Laura.

Independently, however, of theſe blemiſhes, the poems which we have noticed, poſſeſs many juſt and ſtriking thoughts, clothed in elegant and forcible language. Our readers will not be diſpleaſed with the following extract:

‘ Unequall'd Clodia! faireſt of the fair!
The pride of Leic'ſter, and the Muſe's care!
E'en thou, at laſt, ſhalt yield to nature's lot,
Thy beauty vaniſh'd, and thy name forgot!
The roſe and lilly, which ſo ſweetly grace
The brightening features of thy youthful face,
Thoſe eyes that dart a conqueſt in each glance,
Thoſe feet that ſhame the graces in the dance,
Muſt ſoon or late ſubmit to Nature's lot,
Their owner vaniſh'd, and her name forgot!
Reſiſtleſs magic ſhall no longer roll
From thoſe bright eyes, and fix the captive ſoul:
No more, as gaily thro' the dance you move,
Delight ſhall ſteal the rapt admirer's love,
Or rob ſome hapleſs virgin of her ſwain,
While amorous Cupids flutter in thy train:
Some other maid, when thou ſhalt bloom no more,
Will ſhine the little goddeſs of the hour;
With half thy charms be flatter'd to the tomb,
And bear, with half thy ſenſe, her tranſient bloom;
Some other Bard, in ſtrains outlaſting mine,
May ſing of charms that ne'er can equal thine!
Confide, like me, the fond-deluding ſigh
To ſome frail verſe, which ſoon or late muſt die!’

We will add one other extract, that, as we have had occaſion to criticiſe the author's poetry, we may give him his revenge. The following paſſage is in ‘ The Year 1800.’

‘ So ſung the Muſe, regardleſs of her foes,
Anxious the traitor's boſom to expoſe
Bare to the ſlighted land; anxious to ſhoot
Her ſearching arrow at Corruption's root;
When Caution—clad in B—tt—'s rev'rend form,
Her heart-ſtrings throbbing at a monthly ſtorm,
Appear'd half palſied—for the hour was come
When critics beat the literary drum,
And wits impreſs'd, in regular array,
Before their generals widen into day.
Fearleſs I view'd the field, where many a name,
Damp'd in its infant ſtruggle up to fame,’

Extinguiſh'd lay; where Dulneſs in her prime,
Reign'd o'er the wide-extended regions of—a rhyme!
Wondering I gaz'd, for wond'rous was the plan,
And with a ſmile beheld the tricks of man;
Saw Nature vanquiſh'd by the worſt deceit,
And proſtrate Genius, bound at Folly's feet;
While gilded Faſhion's mercenary train,
O'er the wide realm of letters held their reign;
In ev'ry province would at once preſide,
And wav'd the rod of inſolence and pride!'

ART. XI. *An Eſſay on Medals:* or, an Introduction to the Knowledge of ancient and modern Coins and Medals; eſpecially thoſe of Greece, Rome, and Britain. By John Pinkerton. A new Edition, corrected, greatly enlarged, and illuſtrated with Plates. 8vo. 2 Vols. 10s. 6d. Boards. Edwards, &c. 1789.

OF the firſt edition of this work, which was not ſanctioned by the name of the author, we gave an account in Vol. lxxi. of our Review, p. 201. At that time, we pointed out what appeared to us reprehenſible in it; and into which the precipitancy of the author, rather than his inability for the taſk, ſeems to have hurried him. In the edition now before us, theſe errors are, for the moſt part, entirely removed. The enlargement of the work, from one volume to two, is a circumſtance that will immediately ſtrike the reader; but the improvements are not leſs conſiderable.

'Beſides many ſmaller inſertions, through the whole, a full account [is now given] of the Greek and Roman money, illuſtrated by perpetual reference to the original authors, and to the coins themſelves. Several errors of theoretic writers on this ſubject have been corrected by practical illuſtration from the coins,—the ſureſt evidence.

'The ſeveral claſſes of Greek and Roman medals, as divided into gold; ſilver; and firſt, ſecond, and third braſs; are more fully ſpecified by examples and obſervations on remarkable coins, than has hitherto been attempted in a work of this nature.

'A general account is given of the coinage of every modern kingdom in Europe; nay, of thoſe in Aſia, Africa, and America; but theſe laſt are reſtricted to brief hints.

'In the appendix, an important addition [is made] in the eſtimates of the rarity of the Greek coins of cities and of kings.

'Two of our firſt medalliſts, and a third gentleman very conſiderably ſkilled in the ſubject, have kindly condeſcended to go through every page of the firſt edition with the author, and to point out every error they could obſerve.'

When the reader is told, that Dr. Combe and Mr. Southgate were among the number that aſſiſted on this occaſion, he will not ſuppoſe, either that little has been done, or that much can remain unaccompliſhed toward perfecting a work of this nature.

Six plates are added; five of them, of coins, copied, by permiſſion, from Dr. Hunter's cabinet; the other, containing the letters and abbreviations occurring on Anglo-Saxon coins, from Hickes's Theſaurus.

Such are the enlargements and improvements of the edition now preſented to the public. Were we inclined to find fault, we ſhould ſay, that a few quaintneſſes of expreſſion and typography ſtill remain*. The printing, in particular, of the pronoun *I*, on all occaſions, with a little letter *(i)*, ſeems to be a kind of affectation much beneath the learning or the good ſenſe of the writer. The note in page 189, of the 2d vol. againſt the dealers in coins, appears to us of greater moment, as it concerns both the juſtice and liberality of the author. On this account, we wiſh it had been expunged: however, neither the one nor the other affect the general merit of the work. On the whole, therefore, we recommend the preſent edition as a valuable performance; and more likely to lead the reader to the knowlege of that very amuſing, and not unuſeful ſcience, the ſtudy of medals, than any book hitherto publiſhed in the Engliſh language.

Art. XII. *England delineated*; or, a geographical Deſcription of every County in England and Wales: with a conciſe Account of its moſt important Products, natural and artificial. For the Uſe of young Perſons. Crown 8vo. pp. 416. 4s. 6d. Boards. Johnſon. 1788.

As it is a reproach to this country, that, after all our improvements, we are ſtill without an accurate map of Great Britain, it is no leſs to its diſcredit, that we have no correct and comprehenſive account of the *preſent* ſtate of theſe kingdoms. There are few plans which would be more worthy of public attention and encouragement, than that of aſſociating ſeveral perſons, properly qualified for their reſpective departments, to make a tour through the iſland, in order to collect and report the preſent ſtate of agriculture, manufactures, commerce, and local cuſtoms and manners; to obſerve uncommon facts in natural hiſtory; and to glean up whatever antiquarian diligence has left unnoticed. Till ſuch a deſign be undertaken, it is an object of ſome conſequence, to provide, from ſources already known, or eaſily acceſſible, ſuch deſcriptions of this country as may be free from the groſs errors and faults which have diſgraced the tours through England, and books of

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* We will take the liberty, however, of pointing out one error to the writer, which is, κιδάφη, or κίδαφος, page 79 of the *Eſſay*, does not ſignify a *wolf*, but a *fox*. See Heſychius, and all the *Lexicons.*

Engliſh geography, that have been publiſhed, from the days of Camden * to this time.

This is the taſk which, on a ſmall ſcale, and in a general view, is here executed by Dr. Aikin, in a manner not unworthy of the idea which the public has long ſince formed of his judgment and taſte. The author's own account of his plan is this:

'The leading idea purſued in this work was, to ſketch out ſuch a general view of each county with reſpect to its geography, products natural and artificial, commerce, towns, and other principal objects, as might impreſs upon the mind a diſtinct notion of its diſcriminating character and relative conſequence. In doing this, the greateſt difficulty, next to that of collecting proper materials, was to keep a due medium between the meagre unintereſting manner of a catalogue, and ſuch a minuteneſs of detail as would have amplified the work beyond its propoſed limits, and would, if not equally diffuſed through the ſeveral parts, have rendered the whole diſproportionate. How far this point has been attained, the reader muſt determine; but few can form an adequate judgment of the difficulty of ſuch a taſk, without actual experience in attempting it.

'The *geographical deſcriptions* were purpoſely made ſomewhat diffuſe, that they might ſerve as exerciſes in that very uſeful branch of ſtudy; and therefore ought to be read with a good map in hand.

'The ſtate of *cultivation*, *trade*, and *manufactures*, in this kingdom, has undergone ſo many changes, even within a ſhort period, that it was not poſſible to derive from books alone ſuch information as might be depended upon. Therefore, beſides conſulting ſome of the moſt modern tours through particular diſtricts, and hiſtories of particular towns and counties, I thought it neceſſary to apply for written information to perſons reſiding in various parts of the country; and, in conſequence, I have been favoured with a number of communications, eſpecially relative to the ſeveral branches of commerce and manufacture, from the moſt reſpectable authorities, which, I flatter myſelf, have enabled me to give more authentic, though conciſe, accounts of a variety of important objects, than have hitherto appeared in print. I cannot, however, but lament that my opportunities for obtaining this beſt kind of information have not been every where alike.

'*Antiquities* I have almoſt entirely paſſed over. The neceſſary details on this ſubject could not poſſibly be brought within the preſcribed limits of this work; and the publications already extant have given much more copious and genuine information on this head than on the preſent circumſtances of things.

'For reaſons ſomewhat ſimilar, I have ſcarcely given any notices concerning *family hiſtory*, *noblemen's and gentlemen's ſeats*, *pleaſure grounds*, *proſpects*, and the like.

'Wherever a proper occaſion offered, I have been deſirous of introducing *hiſtorical matter* of importance, as connected with ſome particular place; in order that, by ſuch an aſſociation, the events might be forcibly impreſſed upon the memory of a young reader. I have, however, taken ſuch facts rather from the later than the earlier periods of our hiſtory, as being better authenticated, and of greater conſequence to us at preſent.'

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* We have not yet ſeen the new edition of Camden's Britannia, by Mr. Gough.

As a ſpecimen of this uſeful and pleaſing work, we ſhall ſelect the author's account of Warwickſhire.

'This county, of an irregular oval figure, terminating in a point at the north and ſouth, is bordered upon almoſt equally by ſix counties, viz. Staffordſhire, Worceſterſhire, and Glouceſterſhire, on the weſtern ſide from north to ſouth; and Leiceſterſhire, Northamptonſhire, and Oxfordſhire, on the eaſtern ſide in the ſame order. Its length, from the northern to the ſouthern extremity, is almoſt fifty miles; its breadth, acroſs the middle, thirty-two. In ſituation it is the moſt central in the kingdom.

'The river *Avon*, croſſing Warwickſhire in a very meandering courſe from the eaſt to the ſouth-weſt, divides it into two portions; of which the northern, and largeſt, was anciently almoſt an entire foreſt; while the ſouthern was a champaign and cultivated country.

'The woodland diviſion, though now, for the moſt part, cleared and cultivated, ſtill retains ſomewhat of its wild character, being interſperſed with wide heaths and moors, and ſprinkled with woods. The northern part has a gravelly ſoil; but this changes to clay on advancing towards the middle. The principal ſtream in the north of this county is the *Tame*, which, coming out of Staffordſhire, makes a ſweep acroſs a corner of Warwickſhire; and, after receiving ſeveral of its rivulets, and, among the reſt, the *Ankor* at Tamworth, returns at that town into Staffordſhire. Much cheeſe of a good kind is made in this northern part of the county; and it contains coal and limeſtone.

'The ſouthern portion, formerly called the *Feldon*, is a tract of great fertility, and very productive of corn. Its chief river is the *Leam*, which joins the Avon near Warwick. *Dunſmore heath*, between theſe two rivers, now moſtly encloſed, is the ſcene of ſome of the fabulous ſtories related of the famous Guy Earl of Warwick.

'On the borders of Oxfordſhire is a low ridge called the *Edge-hills*. Here was fought, in 1642, the firſt pitched battle between the forces of Charles I. and the Parliament, the event of which was indeciſive, each party claiming the victory. Beneath this ridge lies the fruitful vale of *Red-horſe*, extending up into Warwickſhire. On the Northamptonſhire border are ſome ſheep paſtures of excellent quality.

'*Warwick*, the capital of the county, is an ancient and neat town, ſituated upon a rocky eminence above the Avon, and crowned with a fine caſtle of the Earls of Warwick, ſtill in a habitable ſtate. It is not a place of trade.

'The city of *Coventry*, a joint biſhop's ſee with Litchfield, is a large and populous place, frequently mentioned in Engliſh hiſtory. It had very early a great trade in various articles of manufacture; as cloths, ſtuffs, thread, &c. At preſent, the principal branch is that of ſilk ribbons, which employs a number of hands. The goods are ſent to London by waggons. Some gauzes are, beſides, made here, and ſome camlets and laſtings. The buildings of this city are in general mean and ancient, and its ſtreets narrow. Here is the head of a canal, intended to join the Staffordſhire grand trunk with the Thames at Oxford.

'*Nun Eaton*, to the north of Coventry, partakes with it in the ribbon manufactory.

'But this county derives its principal conſequence, as a commercial one, from the town of *Birmingham*, ſituated in a corner of its north-weſtern ſide. For a conſiderable period its hardware manufactures have been noted; but of late years, by great additions to its trade from a vaſt variety of uſeful and ornamental articles, ſuch as metal buttons, buckles, plated goods of all kinds, japanned and paper ware, &c. it has riſen to be ſuperior in populouſneſs to any of the other modern trading towns in England, and has filled the ſurrounding country with induſtrious inhabitants. It is plentifully ſupplied with that important article coals, by means of a canal to Wedneſbury in Staffordſhire; and it has a communication with the great trunk from the Trent to the Severn, by means of a branch paſſing by Wolverhampton. The Birmingham goods are diſperſed about the kingdom, but chiefly ſent to London by land carriage. They are exported in great quantities to foreign countries, where, in point of cheapneſs and ſhew united, they are unrivalled; ſo that Birmingham is become, according to the emphatical expreſſion of a great orator, the *toy-ſhop of Europe.*

'The town of *Stratford upon Avon* has obtained fame on a very different ground; for here, the pride of Engliſhmen and delight of the theatre,

———ſweeteſt Shakeſpear, fancy's child,
Warbled his native wood notes wild.

'*Kenelworth Caſtle*, betwixt Warwick and Coventry, was the ſcene of great magnificence in the reign of Queen Elizabeth, who was here entertained with all the ſplendour the age could afford, by her favourite, Dudley Earl of Leiceſter.'

It is a peculiar recommendation of this work, that it is written in a manner, which will not fail to improve the taſte, at the ſame time that it informs the underſtanding, of the young reader. Inſtead of the inelegancies and vulgariſms with which former books of this kind have abounded, he will meet with correctneſs of ſtyle, and ſome pleaſing ſtrokes of pictureſque deſcription: circumſtances which render it particularly proper to be put into the hands of young perſons, as *an elementary work.*

ART. XIII. *Sermons on Education.* By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 4s. Boards. Rivingtons. 1788.

A Great improvement in the Art of Preaching has of late years been pretty generally adopted; viz. to inſiſt chiefly on moral and practical ſubjects. Diſcourſes of this kind are unqueſtionably much more *intereſting* and uſeful, than abſtruſe diſquiſitions on topics of controverſial theology, or critical inquiries into the meaning of difficult paſſages of ſcripture. But there ſeems to be ſome danger, leſt even the preceptive and didactic mode of preaching ſhould fail of its effect, by being too much confined to thoſe *general topics*, which are in themſelves obvious, and which, by being frequently diſcuſſed, muſt, in courſe, become trite. Nothing would contribute more to awaken an univerſal attention to thoſe public Lectures, which are now ſo commonly heard with indifference, than aſſiduous endeavours, on the part of the clergy, to unfold every moral ſubject in a full detail of *particulars*. In every addreſs to the imagination or the heart, particulars make a ſtronger impreſſion than generals. Cenſures of vice, or exhortations to virtue, will be intereſting, in the degree in which they are ſupported and enlivened by an appeal to facts. Perhaps the popularity of Archbiſhop Secker's Sermons has been chiefly owing to the judicious and happy uſe which he made of his extenſive knowlege of mankind, in a minute delineation of manners, as they exiſt in real life. If this mode of preaching ſhould be thought likely to introduce into ſermons a kind of familiarity unſuitable to the pulpit, the innovation will not be deemed unpardonable, when that which is loſt in dignity is ſupplied in uſefulneſs.

We have been led into theſe reflections by peruſing this volume of uſeful diſcourſes, in which the Author treats the ſubject of Education, not in the ſtyle of vague declamation, but of accurate diſcuſſion; and inſiſts on the ſeveral branches of inſtruction and diſcipline with a degree of minuteneſs, which, however uncommon in ſermons, is highly intereſting and inſtructive.

After an introductory diſcourſe, in which he lays the *foundation* of the culture of young minds *in religious principles*, he proceeds to the diſtinct conſideration of inſtruction, as it reſpects general knowlege, the duties of religion, the ſocial duties, the perſonal virtues, good manners, and ornamental accompliſhments; and concludes with a judicious recapitulation.

With what degree of ſucceſs Mr. Whitaker has introduced into theſe Sermons particular articles of education, will be perceived from the following reflections on the uſefulneſs of ſcientific and elegant accompliſhments:

'How many, whoſe hours drag heavily on in a vacancy of employment irkſome even to themſelves, would paſs their time with a degree of ſatisfaction and pleaſure, had they, in the years when they were capable of entering *thereon*, had any of theſe purſuits ſuggeſted to them! and what numbers who have been led *thereto* can now teſtify, that they have not only ſerved them as innocent avocations, but as means of enlarging their underſtandings, and meliorating their hearts! The mention of this will probably cauſe the ſubjects of aſtronomy and botany to recur to your remembrance, not only as peculiarly fitted to theſe ends, but as thoſe which, by the meritorious labours of ſome men of ſcience, have been laid open to thoſe to whom that which is particularly termed a learned education is not given, and the attainment of which is conſequently no longer chiefly confined to one ſex; and how much more wiſely, as well as more pleaſingly, may an hour be employed in contemplating the power and wiſdom of our all-perfect Creator, in the laws by which he hath made his worlds to move, and in the no leſs regular and wonderful ſtructure of a plant, than in frivolous amuſements deviſed for the conſumption of time *therein*! But though it be right to multiply purſuits, rather than to leave any hours to be paſſed in idleneſs, yet for females, as well as males, there are accompliſhments peculiar to their own ſex, the time ſpent in the exerciſe of which is by no means thrown away: a woman never looks ſo well as in attire wrought by her own hands; while if, by the practice of this art ſhe can, even by ſupplying the ornamental parts of dreſs, enable herſelf to miniſter more amply to the relief of the neceſſities of the indigent, how will ſhe ſtand excuſed (ſince it is our duty to do all we can), if through idleneſs or pride ſhe omits it? To this ſex too, we may conſider muſic as particularly belonging, when viewed as an accompliſhment; and a moſt elegant accompliſhment it is, though, where the love of it is extravagant, it ſometimes unhappily leads to the company of the moſt profligate of mankind, and whole families have to bemoan the faſcinating attractions of this art, as the main ſource of the accumulated diſtreſſes flowing from the idleneſs of a huſband or a parent. Skill in drawing opens almoſt a new world of amuſement, and ſtanding in a great meaſure clear of thoſe objections which might be urged againſt the acquiſition of the laſt mentioned art (as the ſhare of applauſe gained by it depends not on the number of thoſe in whoſe preſence the artiſt works), it at the ſame time helps to clear the path to other arts, and contributes to the formation of a general taſte *therein*. Without it, the works of the moſt eminent painters, ſculptors, and architects, loſe great part of their beauty in our eyes, and the remains of ancient elegance and ſkill, ſought with ſo great expence, and preſerved with ſo much care, have the moſt excellent parts of their workmanſhip overlooked by us; nay, numberleſs beauties even in the works of creation muſt paſs unobſerved by thoſe who cannot view either lines or colouring with an artiſt's eye: on the other hand, this accompliſhment leads to judgment in architecture, gives diſcernment in both figure and proſpect painting, and cauſing them to view even the face of nature with a more accurate eye, leaves not thoſe who are poſſeſſed of large domains under the diſgraceful neceſſity of buying another's taſte, or manifeſting that feebleneſs of mind which knows not even how to pleaſe itſelf. To preſerve our children from this imbecility of diſpoſition, diſhonourable to all in whom it is found, and making them uſeleſs in the world, it more eſpecially is, that I exhort you not to treat the accompliſhments I have now recommended as ſuperfluous; there is not one of them but will contribute either to increaſe or preſerve vigour of body or of mind: conſidered merely as employments they will do this, ſince nothing more certainly tends to deſtroy that of both, than idleneſs; whereas exertion calls forth a *man's powers*, and teaches him what reſources he has in himſelf. By the variety of ſubjects too preſented to the minds of our pupils in ſome of theſe attainments, their ideas will be enlarged, and their imaginations enriched; a point of more real conſequence than may, perhaps, by many be apprehended, ſince this faculty of the imagination, though, when ſuffered to rove uncurbed by reaſon, it may lead us to erroneous concluſions, is that in truth which keeps our thoughts from ſtagnating, and without it the higher faculties muſt go unſupplied with materials on which to work, and man would have little more activity than the clod on which he treads. Through the glowing colours with which this adorns them, objects not perceptible to our ſenſes appear deſirable; from this reputation, fame and glory receive thoſe tints which rouſe men to emulate each other in purſuit of them; by this, when nations are in their aſcending progreſs, the ſtateſman and the warrior are ſtimulated to raiſe their country to ſome higher point of power, or of fame; and when, through the diſappearance of rivals, or the ſuperior fortune of other nations, ſuch objects ceaſe, it takes another turn, and pictures to the mind other pleaſures to be derived from ſcience, and the kindred arts. It is ours, who confine not our proſpects to terreſtrial objects, to turn it where the wiſhes it may raiſe can never be diſappointed, and where, buſied in pourtraying in its richeſt colours the happineſs and glories of another life, it may rouſe us to perſevere undauntedly in the purſuit of them, through "whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report. If there be any virtue, and if there be any praiſe."

Although it would not be difficult to raiſe objections againſt ſome of Mr. Whitaker's obſervations, or to point out inelegancies and inaccuracies in his ſtyle, we readily decline, on this occaſion, the taſk of cenſure; becauſe we are of opinion that the Diſcourſes are, on the whole, adapted to convey many uſeful hints to parents and preceptors.

ART. XIV. *The Rights of Diſſenters from the Eſtabliſhed Church*, in relation, principally, to Engliſh Catholics. By the Rev. Joſeph Berington. 8vo. pp. 66. 1s. Robinſons. 1789.

THIS is a work that will attract attention. When we find a profeſſor of an intolerant religion pleading the cauſe of Diſſenters on principles of liberality, ſuch an inſtance will appear as a reſpectable phenomenon; and we ſhall rejoice, either at the reformation of a church, which, while it denied the ſalvation of heretics in the other world, hurried them thither with the moſt unrelenting cruelty; or, that Britiſh Catholics underſtand the rights of human nature better than their continental brethren. In either caſe, our penal laws ought to alter with them; but this alteration could not keep pace with the improvement in the objects of it, under whoſe power we had formerly ſo ſeverely ſmarted; there muſt be time for ſuſpicion to wear out, and for confidence to ſucceed.

But with all the reſpect ſo juſtly due to the candid reaſoning of Mr. Berington, we find ſome difficulty in blending the caſe of our domeſtic Preſbyterians, Baptiſts, and Quakers, with a claſs of Diſſenters, members of a foreign church, that aſſerts a claim of ſupremacy over all Chriſtendom, and actually exerciſed it over all princes and potentates who were weak enough to ſubmit to its control: for, wherever ſuch Diſſenters can eſtabliſh a footing and ſpread, *there* is a recovery of *loſt ground.*

Though Mr. B. ranks in this latter claſs, we are inſtructed by his profeſſions, that the objection ſtated does not apply to him. This performance, we learn, originated in a converſation, in which his opponent maintained, "that no Diſſenters from the national church, however innocent be their religion, and loyal their politics, can, with ſafety to the conſtitution, be admitted to an unreſtrained participation in all its privileges." And this is the propoſition which he now undertakes to refute.

He ſets out with an encomium on the Revolution, as juſt as it was unexpected; he profeſſes to conſider it as a ſignal bleſſing, a general benefit to all Britiſh ſubjects; and allows that the improved ſtate of things ſince that period has demonſtrated the truth. But he laments that Proteſtant Diſſenters, and eſpecially that Roman Catholics, were not admitted to an equal ſhare of its benefits; though ſince the decay of Jacobitiſm 'many of them embraced the principles of that party, which is thought to underſtand beſt the true ſpirit of the conſtitution. They became Whigs.'

We were ſtill more ſurpriſed to find the following juſt idea of toleration, avowed by a profeſſed Catholic:

> 'In examining what are called the *religious tenets* of a ſociety, it cannot be neceſſary to paſs thoſe in review, which are purely of a *ſpiritual* or *ſpeculative* nature. Theſe have no connection, moſt diſtantly, with the civil conduct of the ſubject, and may therefore be preſumed wholly to belong to another order of things. For example, my belief in the *Trinity* of perſons, or in the *Septenary* number of the ſacraments. Were the magiſtrate to take cognizance of ſuch tenets, ſurely, he would paſs the limits of his juriſdiction; and were he to reſtrict or puniſh the belief, he would perſecute for conſcience ſake.'

A ſentiment ſo inconſiſtent with the uniform practice of the church of Rome, makes us pauſe to ſee whether there is no artful reſervation in the terms: for as Dr. Butler, in his *Juſtification of the Tenets of the Roman Catholic Religion* *, endeavoured to exculpate the church of Rome from the odium of perſecuting hereſy, by charging it on the civil power, ſo here, we are apprehenſive

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* *See Rev. vol.* lxxvii. *p.* 414.

henſive leſt ſpeculative opinions, with which the magiſtrate is ſaid to have no concern, may, by inference, be conſidered as the peculiar province of the church: and be only ſhifted to and fro, to ſuit the argument in hand. Yet we do not believe Mr. B. would be a perſecutor.

We are ſorry to ſcrutinize with ſuch rigour the words of a man, who appears to write in a free and candid manner; but his declarations are ſo foreign to the known ſtern tenets of the church to which he adheres, that they muſt be either equivocal or perſonal: and if the latter, the honour due to *his* ſentiments cannot be extended to the credit of his religious perſuaſion.

The term Papiſt, he obſerves, was applied to the profeſſors of the old religion, at the time of the Reformation, as a mark of reproach, importing an undue attachment to the Biſhop of Rome, ſubverſive not of liberty only, and the common rights of citizens, but of all the independence and ſovereignty of crowned heads. 'In no period of the Engliſh hiſtory, even in the darkeſt ages, did we hold ſuch monſtrous doctrine; and when it was imputed to us, we repelled the imputation.' Here we are ſtaggered again! His ſentiments on this point are thus explained:

'The more I have conſidered this threadworn queſtion, the more has every review convinced me, that its object never ſhould have excited the fears of a diſcriminating and impartial public. But ſuch a public, alas! had no exiſtence; and here we have another of thoſe points, on which party has faſtened with an inveterate pertinacity. The language of the firſt Reformers, and the copied repreſentations of their deſcendents, ſhew, that they viewed it as their ſheet anchor, by which the veſſel they had launched was to hold, in the higheſt ſtorms of controverſy. Yet they had read hiſtory, and well knew that the alarms they ſtrove to raiſe were ideal; that their baſis was a fiction. I have my ſerious doubts, whether the Reformation could ever have made its way in the Chriſtian churches of Europe, without the portentous machinery to which I allude. The prejudices of ages, for I will now call them ſo, were to be ſurmounted, and this no ordinary means could effect. The perſon, therefore, and power of the Pope, were brought before the people; and that no circumſtance, which can affect the mind, might be wanting, recourſe was had to the *Book of Revelations.* Thence they draw a horrible imagery, and fitted it, in all the diſproportions of a monſter, to the figure they would preſent. Yet what, at that time, was the Pope, or rather what had he been, when his power was greateſt?

'However much I may be attached to my religion, I never felt the leaſt diſpoſition to defend it by addreſs, or any diſguiſe of its moſt ſuſpicious tenets. Why ſhould I attempt it now? And the ſources of information which lie open to me, are open to the world.—When the power of the Pope was greateſt, in the eleventh and twelfth centuries, hiſtory ſays, he was uſeful to Chriſtendom as he was powerful, and powerful as he was religious. A profligate Pope could be turbulent, but his influence decreaſed as he receded from that line of virtue, which the moſt ignorant men were aware ſhould ever be purſued by the firſt paſtor of the church. With this notion, let me aſk, whether more good than evil would not be effected by an adminiſtration ſo conſtituted, the principle of whoſe increaſing influence was virtue, or at leaſt the ſhew of it, which in its effects would be the ſame? Europe was now divided into governments, unorganized and fluctuating, torn by internal ſtrife, and open to perpetual invaſion. To allay theſe feuds, to conciliate animoſities, to generate harmony, was the *real* intereſt of the Pontiff; becauſe, as his ſway reſted on opinion, this was beſt maintained in that temper of mind which leads to ſubmiſſion. The Kings had recourſe to him for the termination of differences and quarrels, with their ſubjects, and with one another; becauſe, as no ſettled laws or cuſtoms had aſcertained the extent of rights, or privileges, or even of territory, only the power, deemed paramount to every other, could award a definitive judgment. But ſuch applications, whenever they were made, ſerved to ſanction the juriſdiction of the court which received them. It is notorious, that the whole prerogative was adjudged to it by theſe proceedings, and, on other occaſions, by the conceſſions of princes, who found their advantage in it.

'Rome, thus the centre of communication, kept up an intercourſe with the remoteſt provinces; and poſſeſſing the ſciences, and the arts, and the beſt knowledge of the times, they were diffuſed from their ſource, and carried improvement with them.—All power that man adminiſters is ſubject to abuſe, and ſuch was the power of Rome. It was abuſed; but its ſalutary effects far preponderated; and I can pronounce with confidence, that, whatever men may think, who only view one ſide of the object, Chriſtendom owed much of the civilization, and ſcience, and virtue, and religion which it then poſſeſſed, to the prevailing influence of the Roman Pontiff. Providence commits not the world to the caprice of human paſſions; but to every period has wiſely pre-ordained the fitteſt means for the maintenance of truth and virtue.

'The influence of Rome in this country was not permanently great. When the urgency of their affairs ſeemed to want it, the princes implored its interference; ſo did the prelates and nobility in their appeals and remonſtrances. But when they had ſources of defence, of accuſation, or of annoyance, at home, adequate to their wiſhes, they thought not of the Roman See, and ſtood on their own ſtrength. Its Legates, on theſe occaſions, were treated with a marked indifference; nor, at any time, could they enter the kingdom without the conſent of the monarch. The tranſactions of every reign clearly announced, that whatever power was exerciſed by the Pope, as manager or mediator in the concerns of ſtate, it was not conſidered as irrevocably annexed to his office. What might be his own perſuaſions, mattered little.'

As a common umpire, the Pope might have been uſeful in barbarous ages, before political and moral rights were underſtood, and admitted as rules of conduct; but he made Europe pay very dear for his interpoſition: and whatever uſeful arts might have been diffuſed from Italy, we never underſtood that the court of Rome was *the ſeat of virtue*! His own perſuaſion, as to the nature and extent of his power, was not, however, ſo trivial a matter; for plauſible as this repreſentation may be, an unlucky confeſſion follows, deſcribing its operation:

'The Popes, born of the race of man, finding themſelves in poſſeſſion of a power, which gradually roſe to a vaſt magnitude, had endeavoured to ſtrengthen and ſecure it by every poſſible expedient. Recourſe was had to precedents, drawn from the higheſt antiquity, which courtly and misjudging canoniſts laboured to eſtabliſh, and to the authority of the ſcriptures, arbitrarily and looſely interpreted. What was *human*, ſoon became a *divine* right; for only that could be *divine*, which the pureſt antiquity had immediately derived from the ſource of the Chriſtian eſtabliſhment. And the riſe, the progreſs, the exerciſe of that prerogative, which I ſpeak of, might be traced through all its ſtages.'

Such then was the conduct of the church of Rome *de facto*; and againſt ſuch an aſſuming hierarchy, it is the common cauſe of all nations to revolt: but, notwithſtanding the ſeeming candour of this author, we ſtill read with heſitation, and ſcarcely know how to underſtand him. For, after thus admitting that the Popes, ſubject to the frailty of human nature, extended their power *by every poſſible expedient*, and the aſſiſtance of courtly canoniſts in making out their divine right, does he not indirectly countenance this divine right? He adds farther in its favour:

'No juriſdiction, I will venture to aſſert, was ever leſs uſurped, becauſe it was freely delegated; and none was ever leſs abuſed, becauſe it was generally exerciſed for the purpoſes for which it was beſtowed. That it ſhould never have been beſtowed, could the ſtate of things have borne its abſence, I am moſt willing to allow; but the friends to *national churches*, and their temporal power, ſhould view, I think, with pleaſure the exaltation of a juriſdiction, whence their own ſcheme can draw authority and ſupport.'

The primitive delegation and right of ſucceſſion admitted, uſurpation is out of the queſtion; and this power, though ſtrengthened and ſecured by every poſſible expedient, was nevertheleſs, it ſeems, irreproachably exerciſed! Let the page of hiſtory, to which Mr. B. hardily appeals, decide the point.

This primitive delegation inherited by the Pope, and authorizing only *one* church, of which Rome is to be conſidered as the centre, muſt be kept in mind, as the true key to a doctrine that would otherwiſe ſtartle a curſory reader on finding it maintained by a profeſſed Roman Catholic; and this is, that 'the eſtabliſhment of national churches ſeems unauthorized by the ſpirit of Chriſtianity; does not promote the real cauſe of religion; is hurtful to the general intereſt of the ſtate.' He argues this propoſition in ſo fair and candid a manner, that, if we forget Rome, which he does not then introduce, we might ſuppoſe Mr. B. had turned Independent! But *national* churches muſt ſurely be ſuperfluous and injurious, when there is *one* church for all.

On

ide, that the man who ſhall only draw an hypotheſis againſt
will be pronounced a fit inhabitant for Utopia. In that re-
look for my eſtabliſhment.—It has been ſaid, that a houſe
pon ſand cannot ſtand; yet here we have a houſe built on *pre-*
which has ſtood, and probably will ſtand long. Prejudices
not form a ſandy foundation: indeed, I am inclined to be-
hat they gradually cement into a rock, againſt which the
ſcends, and the floods come, and the winds blow, and beat, in
In this country, probably, where the ſtrength of ſectaries is
nd daily growing, a change will be effected: but it will only
ange from one eſtabliſhment to another, as it happened at the
ation. Let us then remain as we are; for a better eſtabliſh-
s I have ſaid, more conſonant with the rights of the people,
prerogative of the crown, England can never enjoy. I have
iſh to ſee my own religion again *eſtabliſhed*; rather let it re-
it is, provided its profeſſors enjoyed the civil rights of citi-
As it is, I am convinced, it poſſeſſes moſt of the original
r of Chriſtianity; and he that can deſire to ſee that again
by the wealth, the dignities, the pageantry of an eſtabliſh-
et him not pretend to any ſincerity of belief in the maxims
lation.—Who would be pleaſed with the eſtabliſhment of
rianiſm, muſt have a ſorry taſte, indeed.—As our national
then is in quiet poſſeſſion of its dignities and emoluments,
ay they remain. They have laws to ſecure theſe, and ſub-
as ſtrong enough for an eternal barrier againſt all intruſion.
n other mounds and paling be raiſed, ſuch as once fenced
,

So thick entwined,
As one continu'd brake; the undergrowth
Of ſhrubs and tangling buſhes had perplex'd
All path of man or beaſt that paſs'd that way

ſelf? When Numa Pompilius ſettled the religion and polity of the Roman ſtate, he had nightly colloquies, it was aſſerted, with the nymph Egeria, and the people were taught to reverence his laws, as the oracles of heaven. To hear ſome men ſpeak, it ſhould ſeem as if they believed in a ſimilar co-operation; that each Attorney-general has had an Egeria to whiſper in his ear oracular deciſions. I admit the great perfection of our ſyſtem; but I cannot think that the views of legiſlators were, at all times, wiſe; much leſs that penal ſtatutes and diſabilitating clauſes, either belong to the eſſence of the conſtitution, or may not be touched with impunity. Innovations are not lightly to be made; but it would be well if, at ſtated periods, a ſolemn review were inſtituted of the magnificent plan; and ſuch retrenchments and additions made, as to the wiſdom of Parliament might ſeem expedient. Whereas, from a miſjudged veneration, ſuch as the antiquary entertains for a Gothic ruin, excreſcent members and ſuperfetations are allowed to accumulate, till the beauty of the ſtructure be diſfigured and overwhelmed. On its front was originally engraved in golden characters, SALUS POPULI SUPREMA LEX. Are the words now clearly legible? I refer to the ſtate of the Proteſtant Diſſenters, and of the Roman Catholics.'

His concluſion, however, requires inveſtigation. A little before, he had pleaded, 'in the various abuſe that has been thrown out on Catholics, it ſeems never to recur to any one that many valuable parts of the Engliſh conſtitution were framed by them.' Granted. He adds, 'The Engliſh Catholics, then, who reared this conſtitution, at the great expence of their lives and fortunes, and who loved it in its unfiniſhed ſtate, ſhall they hate and attempt its ruin, when it has acquired due form and ſtability?' Moſt aſſuredly no! But here we have a little art to point out. The term *Catholics* is retained, under a change of national character. Thoſe Catholics who, as he obſerves, framed *Magna Charta*, and improved their civil government, choſe afterward to improve their church government; they ſhut out the Pope, and became Proteſtants! The *nation*, therefore, once Catholic, but now under a reformed church, will never attempt the ruin of their conſtitution, now it has acquired due form and ſtability. The Catholics whom *he* means, are thoſe individuals who ſtopped ſhort, and refuſed to concur in giving it that due form and ſtability.

If Catholics have been harſhly treated by our laws, let Mr. B. reflect with what bitter hatred they treated heretics while they were in alliance with the civil power! The recollection of this treatment undoubtedly influenced the ſuffering party when they ſupplanted their perſecutors, againſt whom they very naturally ſtudied to ſecure themſelves according to the ſituation and ideas of the parties at the time; for we muſt not eſtimate theſe laws by modern principles under different ſituations. But though the rights of mankind are now better underſtood where hereſy is *predominant*, the maxims of the Romiſh church ſtill remain juſt objects of dread! Mr. Berington, ſurely, will not affirm that *his* notions of toleration, written for the latitude of Great Britain, will be ſubſcribed without more expreſs qualification by the conclave at Rome.

It is, therefore, by overlooking a partial, to comprehend a full, view of the ſubject, that we cannot altogether join in the concluſion above drawn. Mr. B. admits, that ' a better eſtabliſhment, more conſonant with the rights of the people, and the prerogative of the crown, England can never enjoy.' Is the legiſlature then to be blamed for ſecuring it by the ſame human prudence which raiſed it, and which is employed to guard the crown, and to ſecure our civil rights? The time was, when mere toleration would have contented all diſſenters; but as times mend, their demands increaſe: perſonal rights being ſecured, they now boldly reproach the ſtate for withholding political privileges. Even Catholics, hoping for an act of oblivion, preſs foremoſt in the crowd! But though there are faſhions in principles as well as in dreſs, let us beware of ruſhing from the extremes of caution to thoſe of confidence.

Art. XV. *Tracts*, by Warburton, and a Warburtonian; not admitted into the Collection of their reſpective Works. 8vo. pp. 281. 5s. Boards. Dilly. 1789.

THE learned editor of this ſingular publication muſt not expect us to compliment him on his *calmneſs and impartiality*, notwithſtanding he has been pleaſed to ſtyle *himſelf* (p. 157) *diſpaſſionate and impartial*. His eagerneſs to attack the Biſhop of Worceſter, both on the ſcore of omiſſions and commiſſions, and the ſwollen torrent of poignant language which he has poured forth againſt him, ſeem to indicate a mind warmed and ſtimulated by paſſion. To genius, inflamed by anger, rather than to judgment ſoftened by candour, we muſt aſcribe the prefaces and dedication with which the pieces contained in this volume are again introduced to the notice of the reader. They ſeem to be republiſhed, not ſo much for their intrinſic value, as that they were deemed capable of forming admirable batteries, whence Dr. Parr might diſcharge his heavy artillery on the R. R. Editor of Warburton's Works. Whether he has any juſtifiable motives for commencing theſe hoſtilities, it is not our buſineſs, as critics, to enquire; we have only to do with what is before us, or to conſider how far theſe proceedings are, in themſelves, juſt, reaſonable, and ſuch as one literary gentleman might be fairly allowed to carry on againſt another.

With reſpect to the charge firſt brought againſt the Biſhop of Worceſter, of his having criminally omitted ſundry *Tranſlations in Proſe and Verſe, and the critical and philoſophical Enquiry into the Cauſes of Prodigies and Miracles, as related by Hiſtorians*, &c.

in the complete edition of Warburton's works, lately publiſhed by him, we think Dr. Parr has been too haſty. He is deſirous of attributing Dr. Hurd's conduct, in this inſtance, to a bad motive; when, for aught that, at preſent, appears to the contrary, it might have proceeded from one which is commendable.

The editor thus begins his preface to the Two Tracts of Warburton:

'For reaſons, which it is by no means difficult to conjecture, though it might be invidious to ſtate them, the Biſhop of Worceſter has not deigned to give a place to the two following Tracts in his late magnificent edition of Warburton's works. By republiſhing them, however, without the permiſſion of the R. R. Editor, I mean not to arraign his taſte or his prudence. I am diſpoſed even to beſtow ſome commendation upon the *delicacy of his friendſhip* in endeavouring to ſuppreſs two juvenile performances, which the author, from unneceſſary caution, or ill-directed pride, would probably have wiſhed to be forgotten. But among readers of candour and diſcernment, the character of Biſhop Warburton cannot ſuffer any diminution of its luſtre from this republication. They who are curious in collecting books, muſt certainly be anxious to poſſeſs *all* the writings of that eminent prelate.'

Warburton's reputation, we agree with Dr. Parr, would not have ſuffered, had theſe Tracts been included in the ſplendid quarto edition of his works; but the Biſhop might have judged otherwiſe, and if this was the caſe, we cannot wonder at their excluſion. Editors are not bound to give to the curious collectors of books every thing which they might wiſh to poſſeſs. Warburton himſelf did not think that he was obliged, in his edition of Pope's works, to exhibit all the pieces which this celebrated poet ever compoſed; and, perhaps, he particularly requeſted of his learned friend, Dr. Hurd, to omit the *Tranſlations*, together with the *critical and philoſophical Enquiry*, &c. from the poſthumous collection of his works; and though this requeſt might have proceeded from *unneceſſary caution, or ill-directed pride*, his editor is not entitled to any ſevere animadverſion for complying with it.

In a note, ſubjoined to the preface, Dr. Parr admits, that 'if the Biſhop did impoſe any prohibition of this kind, the Right Rev. Editor has acted an honourable part in holding them back.' He moreover confeſſes, that he knows not but that the Biſhop might have impoſed ſuch a prohibition. To what then does the accuſation amount? It is a charge unſupported by evidence, —*that* is imputed to Dr. Hurd as a crime, which might poſſibly proceed from an amiable virtue. The Editor cenſures the Biſhop of Worceſter in one page for having acted *upon motives which it would be invidious to ſtate*; when it appears in the next, that there is at leaſt a poſſibility of his *having thus acted a very honourable part.* Had the learned editor of theſe tracts patiently waited till

the

the republication of the *Tracts of a Warburtonian*, it is
to be vindicated, as the attack made on Dr. Hurd for
g the Tracts of Warburton. The plea for this publication
s intimated, though not expreſsly mentioned, in the title-
s unfounded, viz. *that it is to ſupply the defects in the col-*
f the Biſhop of Worceſter's works. We never heard that
R. Author had ever collected his works together in a re-
dition; but had he even been ſo employed, we think he
have been allowed to reject the indiſcretions of his
r years. Is an author bound to perpetuate his faults,
luded from the privilege of repentance? This *Warbur-*
hought otherwiſe; he has, therefore, if we have not been
rmed, been endeavouring for years paſt to buy up all the
of theſe two pamphlets, that the attacks which they con-
Jortin and *Leland*, being undeſerved by thoſe great men,
w diſapproved by himſelf, might no longer have exiſt-
Dr. Parr requires a *direct and explicit retractation*; but
not uſual with authors; a tacit acknowledgment of error
uch as, in general, we muſt expect. But be this as it
here appears, to us, ſomething unfair and invidious in
g back to the light two haſty publications, which it is the
their very reſpectable author to envelope in darkneſs and
n. Greatly, therefore, as we admire the learning, the
e, and the energy of compoſition diſplayed by Dr. Parr
dedication and preface which he has thought fit to prefix
n, we lament at ſeeing him ſo unſuitably employed;—
ve that ſuch great talents, and ſuch ſplendid attainments,
confeſſedly poſſeſſes, ſhould be exerted only to diminiſh

has taken in the preſent inſtance, as ſuch as one author ſhould be permitted to take with the works of another *living* author.

There is little in the pamphlets that will now intereſt the reader, ſo that few will be diſpoſed to thank the editor for reſcuing them from the oblivion which they had almoſt obtained. For the dedication and preface, let Biſhop Hurd make his acknowledgments, if he finds himſelf ſo diſpoſed. The former breathes no fulſome flattery; nor is the latter calculated to make the Biſhop proud of his works. Biſhop Warburton and his Lordſhip are exhibited as a pair of portraits; and, as writers, are thus contraſted with each other.

'He (Warburton) blundered againſt grammar, and you refined againſt idiom. He, from defect of taſte, contaminated Engliſh by Gallicism, and you, from exceſs of affectation, ſometimes diſgraced what would have ariſen to ornamental and dignified writing, by a profuſe mixture of vulgar or antiquated phraſeology. He ſoared into ſublimity *without* effort, and you, *by* effort, ſunk into a kind of familiarity, which, without leading to perſpicuity, borders upon meanneſs. He was great by the energies of nature, and you were little by the miſapplication of art. He, to ſhew his ſtrength, piled up huge and rugged maſſes of learning, and you, to ſhew your ſkill, ſplit and ſhivered them into what your brother critic calls ψήγματα καὶ ἀραιώματα. He ſometimes reached the force of Longinus, but without his elegance, and you exhibited the intricacies of Ariſtotle, but without his exactneſs.'

This is a very fine antitheſis;—the two pictures are ſtrongly contraſted; and every ſtroke in each, manifeſts the hand of a great maſter; but both are not good likeneſſes. Warburton is well drawn; but his R. R. Editor is ſo pictured, that few, we will venture to ſay, will be able to trace the reſemblance. No man of taſte and judgment, whoſe mind is not jaundiced by prejudice, will allow this to be a fair appreciation of the merit of Biſhop Hurd's works, as compoſitions. Though not faultleſs, he evidently claſſes among our moſt judicious and elegant writers.

After ſo noble a paragraph, as that which is contained in the above extract, was compoſed, it was not to be blotted out for the trifling conſideration of its having deviated a little from truth. Ingenious writers have a way of ſetting all right, without making the dreadful ſacrifice of a poliſhed antitheſis. This is managed by throwing in a little ſubſequent praiſe, which ſeems to ſoften the weight of the charge; and yet, after an author is pronounced *little*, *mean*, *exceſſively affected*, *intricate*, *a ſplitter and ſhiverer of learning*, and one who has adopted into his ſtyle *a profuſe mixture of antiquated phraſeology*, there does not appear to be much room for flattering commendation; but we are miſtaken. The Biſhop of Worceſter, notwithſtanding *his efforts were meanneſs*, is confeſſed to have produced 'beauties, which, from their ſuddenneſs, originality, and ſplendour, have burſt into "a flood of glory" upon the aſtoniſhed and enraptured reader.' Nor does Dr. Parr's commendation of Dr. Hurd, terminate in this one declaration. He proceeds:

'Often has my mind hung with fondneſs and with admiration over the crowded, yet clear and luminous galaxies of imagery diffuſed through the works of Biſhop Taylor, the mild and unſullied luſtre of Addiſon, the variegated and expanded eloquence of Burke, the exuberance and dignified eaſe of Middleton, the gorgeous declamation of Bolingbroke, and the majeſtic energy of Johnſon. But if I were to do juſtice, my Lord, to the more excellent parts of your own writings, and of Warburton's, I ſhould ſay that the Engliſh language, even in its wideſt extent, can not furniſh paſſages more ſtrongly marked, either, by grandeur in the thought, by felicity in the expreſſion, by pauſes varied and harmonious, or by full and ſonorous periods.'

Leſt, however, the Biſhop ſhould become vain by ſo flattering a commendation, Dr. Parr ſummons the whole force of his mind, and plays off another ſtinging antitheſis on him.

'To grapple with the unwieldy, was among the frolics of Warburton, whilſt your Lordſhip toiled in chaſing the ſubtle. He often darkened the ſubject, and you perplexed it. He, by the boldneſs and magnitude of his conceptions, overwhelmed our minds with aſtoniſhment, and you, by the ſingularity and nicety of your quibbles, *benumbed* them with ſurprize. In him, we find our intellectual powers expanded and invigorated by the full and vivid repreſentation which he *ſometimes* holds up, both of common and uncommon objects, while you, my Lord, contrive to cramp and to cripple them by all the tedious formalities of minute and ſcrupulous analyſis. He ſcorned every appearance of ſoothing the reader into attention, and you failed in almoſt every attempt to *decoy* him into conviction. He inſtructed, even where he did not perſuade, and you, by your petulant and contemptuous gibes, diſguſted every man of ſenſe, whom you might otherwiſe have amuſed by your curious and ſhewy conceits.

'Converſant as I may be in the moſt celebrated writings of the Warburtonian ſect, I confeſs myſelf unable to expatiate after your Lordſhip's manner, upon their romantic freaks of affectation or ſpleen in the choice of their ſubjects—upon the ſtately array, or the groteſque machinery of their arguments—upon the wanton coruſcations of their metaphors, and the "baſeleſs fabrics of their viſions" in *allegories* and *double ſenſes*—upon the rambling digreſſions into which we are diverted, and the intricate labyrinths in which we are bewildered by their notes—upon the luxuriant and vicious, as well as upon the more chaſte and more happy embelliſhments of their ſtyle. I leave therefore this land of phantoms and wonders to be explored by ſome dainty commentator, who, like Launcelot, "hath planted in his memory an army of good words," and who, like your Lordſhip, "would for a trickſy phraſe defy the matter." Let me, however, drop a few remarks upon thoſe unſparing and undiſtinguiſhing ſallies of ridicule *which have been* employed, ſometimes to adorn, and ſometimes to *enforce* both the "light and the ſolid whimſies," both the critical chimeras, and the theological dogmas, of the Warburtonian ſchool.

'Wit was in Warburton the ſpontaneous growth of nature, while, in your Lordſhip, it ſeemed to be the forced and unmellowed fruit of ſtudy. He, in theſe lighter exertions, ſtill preſerved his vigour, as you, in your greater, ſeldom laid aſide your flippancy. He, perhaps with better ſucceſs than Demoſthenes, ſeized the *famam dicacis*, and you, with ſucceſs not quite equal, aimed at the praiſe of urbanity. He flamed upon his readers with the brilliancy of a meteor, and you ſcattered around them the ſcintillations of a firebrand.'

More of this kind follows; but what we have extracted is ſufficient to ſhew the ſtyle and tendency of this publication; which, whatever credit it may reflect on Dr. Parr, as a ſcholar, and as a fine writer, will not fail, in other reſpects, to ſubject him to the honeſt, undiſguiſed, cenſure of his impartial and unbiaſſed readers.

He muſt forgive our not allowing him "the immunities of inviſibility," and the freedom with which we have delivered our ſentiments on this anonymous publication which we have attributed to him. We have no pleaſure in ſuch animadverſions; and gladly turn from them to thoſe parts of the work which entitle him to conſiderable praiſe. The character of Warburton and his writings is admirably drawn; and we ſhould ſpeak in the higheſt ſtrains of the warmth of the Editor's friendſhip to Jortin and Leland, had it not prompted him to, what we deem, exceſſive ſeverity toward their former antagoniſt. Theſe great men are honoured with a juſt and eloquent eulogium; and if, 'while they were living, no balm was poured into their wounded ſpirits by the hand that pierced them,' Dr. Parr has, at leaſt, appeaſed their manes, and cauſed the laurels of fame once more to bloſſom on their tombs.

Art. XVI. *Vindiciæ Prieſtleianæ:* An addreſs to the Students of Oxford and Cambridge; occaſioned by a letter to Dr. Prieſtley*, from a Perſon calling himſelf an Undergraduate, but publicly and uncontradictedly aſcribed to Dr. Horne, Dean of Canterbury, and Preſident of Magdalen College, Oxford. By Theophilus Lindſey, A. M. formerly Fellow of St. John's College, Cambridge. 8vo. 5s. Boards. pp. 343. Johnſon. 1788.

THIS apology for Dr. Prieſtley is, at the ſame time (as thoſe who are acquainted with Mr. Lindſey's former publications will naturally expect), an apology for the writer's theological tenets. It is written with the ardour of a man who "loves his friend," and with the firmneſs of an author who has taken a decided ſtation in the field of controverſy; but it is alſo written with a very commendable degree of candour and moderation.

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* See Rev. vol. lxxvii. p. 420.

The firſt ſubject to which the *Undergraduate's letter* to Dr. P. calls Mr. Lindſey's attention, is *ſubſcription*. On this topic, he takes a brief review of the complaints which have been made, for a century paſt, *individually*, by many of the moſt reſpectable ornaments of the church of England, ſuch as Tillotſon, Locke, Hoadly, Clarke, Whiſton, Law, Durell, and Blackburne; and *collectively*, by the authors of the Free and Candid Diſquiſitions, by the clerical petitioners in the year 1771; and by another clerical aſſembly (among whom were Dr. Yorke Biſhop of Ely, Dr. Percy Biſhop of Dromore, Dr. Roſs Biſhop of Exeter, and Dr. Porteus, now Biſhop of London) who met, about the ſame time, in Tenniſon's library, " to requeſt a reviſal of the Articles and Liturgy, but judged it fitting to conſult firſt their ſpiritual ſuperiors, and to be directed by them."

Mr. Lindſey next proceeds to vindicate Dr. Prieſtley's character as a philoſopher and a theologian; and pays a juſt tribute of reſpect to the genius, and induſtry, which have enabled him to make diſcoveries in ſcience, that have engaged the attention of all Europe; and to the perſpicuity and ſolidity of his writings in defence of natural and revealed religion.

Dr. Prieſtley's doctrine concerning inſpiration, is ſtated at large, and pronounced to be, not only moſt favourable to a rational and ſatisfactory vindication of Chriſtianity, but conſonant to the opinion of many learned writers, particularly Eraſmus, Luther, Caſtellio, Tucker, and Durell; quotations from whoſe writings are brought forward to prove that they thought and ſpoke as freely on this ſubject as Dr. Prieſtley. A long and curious paſſage is tranſlated from Caſtellio *De arte dubitandi et confitendi, ignorandi et ſciendi*, from which we ſhall make the following extract:

' It is to be attended to, that, in the ſacred writings, there are four ſorts of ſubjects of diſcourſe. And as Paul incidentally mentions them in one place, I ſhall quote them, 1 Cor. xiv. 6. *Now, brethren, if I come unto you ſpeaking in foreign languages, what ſhall I profit you, unleſs I ſpeak by revelation, or by knowlege, or by prophecying, or by doctrine?*

' *Revelation*, the Apoſtle calls, what is made known in an extraordinary manner by Almighty God.

' *Prophecying* is the ſame, only received ſomewhat differently.

' By *knowlege*, I underſtand what grows out of what we ſee and hear.

' *Doctrine*, I call that which we gather from learning, and our reaſoning faculties.

' This, I apprehend, no one will deny to be Paul's real meaning. Indeed, if neither Paul, nor any one elſe had ſaid it, the thing would in itſelf be true, that theſe *are the four* ſubjects of diſcourſe in the ſacred writers. For they wrote concerning divine things, exactly in the ſame way as they were wont to talk about them with one another; and whether they wrote or ſpake, their mind and knowlege and divine inſpiration were the ſame; nor are their writings any thing elſe but their converſation with abſent Chriſtian friends, or with poſterity.

'This matter may be eaſily explained. For Paul gives us an example, what *revelation* is, in himſelf, where he ſays, Gal. i. 11, 12. *I certify you, brethren, that the Goſpel which was preached by me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jeſus Chriſt.*

'What Agabus, Acts, xxi. 10, 11. ſaid of Paul's bonds and impriſonment, is an inſtance of *prophecy*.

'The hiſtories of John, and Luke, are ſpecimens of what the Apoſtle calls *knowlege*; the former relates what he ſaw, and wherein he was in part an actor himſelf; Luke, what he learned from credible witneſſes.

'What the Apoſtle would have us to underſtand by *doctrine*, is exemplified in the diſquiſitions concerning the *works of the* law, and *juſtification by faith*, in his Epiſtle to the Galatians; where he makes uſe of reaſoning and arguments drawn from the authority of the Hebrew Scriptures.

'Now ſince this is the true ſtate of facts, we muſt be careful in reading the ſacred writers, that we do not create confuſion and miſtake by blending theſe three things together, revelation, knowlege, and doctrine, and by arguing upon them as the ſame; but keeping them diſtinct, to look upon what comes by revelation, as the oracles of God; what knowlege of facts we have, to conſider as received by credible teſtimony; and what is delivered as doctrine, to eſteem only as the opinions of men. By this ſeparate conſideration and diſtinguiſhing of each ſubject, we ſhall ſteer clear from that confuſion and error, which will otherwiſe be unavoidable.

'If therefore we meet with any diſagreement or contradiction in the ſacred writings, we muſt carefully obſerve, whether it be in the oracles, *i. e.* the word of God, or in the teſtimonies to it, or the opinions of men about it. For if it be in the word of God itſelf, we muſt diligently weigh and conſider all the circumſtances of place, time, perſons, occaſions, reaſons for delivering it, till we find a real harmony, where we thought the diſagreement lay. But if we cannot by theſe means diſcover it, we muſt believe that there is ſome point of which we are ignorant, which if we could ſee, all would be in perfect agreement. For the ſpirit of truth, God himſelf, who is the author of his word, cannot contradict himſelf, nor can forgetfulneſs, or error, or ignorance belong to him.

'But if the diſagreement be in the teſtimonies to the facts of the New Teſtament, we are not to be too ſuperſtitious, nor over-minute and ſcrupulous in marking and comparing each word, but to content ourſelves with a general agreement upon the main points. For if laws both human and divine, direct us, very properly, to give credit to two or three witneſſes, although ſuch witneſſes, otherwiſe very upright and honeſt men, ſeldom agree in every word, eſpecially if it be in a matter of any length or obſcurity; we ought ſurely to obſerve the ſame rule, and be governed by the like prudence and quity, without any troubleſome nicety or exactneſs, in weighing nd reconciling the teſtimonies of the ſacred writers. For we ſhall gain nothing elſe by our ſcrupuloſity, but ſuch a degree of ſcepticiſm, that no teſtimony of authors, profane or ſacred, will ſatisfy us; or ſhall make ourſelves perfectly ridiculous, by endeavouring to reconcile trifling differences, which never can nor need to be adjuſted.

'And this that I have remarked concerning teſtimony, is to be extended to opinions of their own, delivered by the ſacred writers. We are to pay as much deference to them as is due to holy and good men, or as much as they themſelves require of us: but not to erect them into oracles, or place their word upon a level with the word of God, when they themſelves are far from demanding any ſuch thing from us.'

On the principal queſtion between Dr. P. and his opponents, Mr. L. maintains, that throughout the Hebrew ſcriptures, Chriſt is uniformly ſpoken of as a man, and that in ſuch character the Jews expected him; that this is the light in which he is repreſented by the evangeliſts, not excepting St. John; and that the idea of his natural peccability neceſſarily follows from that of his humanity. With reſpect to *the miraculous conception*, he aſſerts, that the ſufficiency of Chriſt for his office of Teacher and Saviour of the world, and our faith in him as ſuch, do not depend on the truth of this fact: but he declines giving any decided opinion on the queſtion.

In farther reply to Dr. Horne (the ſuppoſed author of the Undergraduate's Letter) the Socinian doctrine concerning the death of Chriſt is ſtated and vindicated; and the arguments for the popular doctrine given in Biſhop Butler's Analogy, are examined.

For Dr. P.'s opinion concerning the unity of *human nature*, Mr. L. apologizes, by pleading, that it has been held by other eminent divines, and is not inconſiſtent with the doctrine of ſcripture.

Mr. Lindſey concludes with ſome remarks on Dr. Horne's merits as a ſcripture-critic, particularly as it appears in his commentary on the Pſalms.

Whatever may be thought of our author's arguments on the controverted points on which he treats, his honeſt love of truth, and the frankneſs with which he communicates his ideas, entitle him to attention and reſpect.

We cannot conclude this article more properly, than by a quotation with which Mr. Lindſey has furniſhed us from Biſhop Lowth's viſitation ſermon, preached at Durham in 1758, expreſſing ſentiments in which all the friends to free inquiry will heartily agree:

" Let no one lightly *entertain ſuſpicions* of any ſerious propoſal *for the advancement of religious knowledge*; nor, out of unreaſonable prejudice, endeavour to obſtruct any inquiry, that profeſſes to aim at the further illuſtration of the great ſcheme of the goſpel in general, or the removal of error in any part, in *doctrine*, in practice, or in *worſhip*. *An opinion is not therefore falſe, becauſe it contradicts received notions: but whether true or falſe, let it be ſubmitted to a fair examination; truth muſt in the end be a gainer by it, and appear with the greater evidence.* Where freedom of inquiry is maintained under the direction of the ſincere word of God, falſehood may perhaps triumph for a day: but to-morrow truth will certainly prevail, and every ſucceeding day will confirm her ſuperiority."

Art. XVII. *The Works of the late John Gregory*, M.D. 4 Volumes. Crown 8vo. 12s. Boards. Cadell, London; Creech, Edinburgh. 1788.

DR. Gregory's chief view, in his various writings, was not confined to the mere improvement of his readers in ſcientific knowlege. In ſome of his compoſitions, he points out the proper uſe of philoſophy, by ſhewing its application to the duties of common life; in others, he has ſucceſsfully endeavoured to inculcate virtuous principles; in one work he has delineated that propriety of conduct which is neceſſary in the practice of the nobleſt art; and in another he has exhibited the elementary principles of the ſcience which he profeſſed.

The treatiſes contained in theſe volumes have formerly engaged our attention, and may be found in the preceding volumes of our Journal, as referred to in the note *. What is new in the preſent publication, is, *The Life of the learned and benevolent Author*; of which we ſhall give our readers an abridgment.

Dr. Gregory was deſcended from an ancient family in Aberdeenſhire; and among his anceſtors, we find a ſucceſſion of men, eminent for their abilities, and of diſtinguiſhed reputation in the annals of ſcience and literature. James Gregory (the author's grandfather) had immortalized his name by the invention of the reflecting teleſcope, and the deſcription of that valuable inſtrument in his learned work *Optica promota, ſeu abdita radiorum reflectorum & refractorum myſteria, geometrice enucleata*, publiſhed at London in 1663, when its author was only 24 years old. He wrote many other works, which engaged the notice of Newton, Huygens, Halley, and other great mathematicians of the time, and procured for the author of them the eſteem of the learned. He was choſen Fellow of the Royal Society; and, about the ſame time, was elected Profeſſor of Mathematics at St. Andrew's, whence he removed to fill the chair of Mathematics at Edinburgh; where, being employed in ſhewing the ſatellites of Jupiter through one of his teleſcopes, he was ſuddenly ſtruck with total blindneſs, and died in the courſe of a few days, in the 37th year of his age.

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* *A comparative View of the State and Faculties of Man with thoſe of the Animal World.* Rev. vol. xxxiii. p. 356. and vol. xxxv. p 22[illegible] *Lectures on the Duties and Qualifications of a Phyſician.* Rev. vol. xli. p. 401 *Elements of the Practice of Phyſic.* Rev. vol. xlviii. p. 326. *A Father's Legacy to his Daughters.* Rev. vol. l. p. 268.

David Gregory, Savilian Profeſſor of Aſtronomy at Oxford, was nephew of the former, and was almoſt in as high reputation as his uncle: it is ſomewhat remarkable that as James had invented the reflecting teleſcope, David firſt ſuggeſted the idea of compounding the object glaſſes of the refracting teleſcope as now practiſed by Mr. Dollond. His ſon David was Regius Profeſſor of Modern Hiſtory at Oxford, and Dean of Chriſt's Church. James, the brother of the Savilian Profeſſor, was Profeſſor of Mathematics at Edinburgh, preceding the celebrated Maclaurin. Charles, another brother, was Profeſſor of Mathematics at St. Andrew's, and was ſucceeded by his ſon David. James Gregory, the ſon of James the inventor of the reflecting teleſcope, was Profeſſor of Medicine in King's College, Aberdeen, whoſe eldeſt ſon, James, ſucceeded him, and whoſe youngeſt ſon, John Gregory, was the author of the works now before us.

He was born at Aberdeen, June 3d, 1724. His father dying when he was only in his ſeventh year, the care of his education devolved on his maternal grandfather Mr. Chalmers, Principal of King's College, and on his brother James. The rudiments of his claſſical education he received at the Grammar-ſchool at Aberdeen. In King's College, he completed his ſtudies of the languages, ethics, mathematics, and natural philoſophy. He was a good claſſical ſcholar, and a warm admirer of the beauties of ancient authors; which greatly aſſiſted him in diſcriminating the excellencies and defects of literary compoſition, and in forming for himſelf that pure and perſpicuous ſtyle which characterizes his writings. He inherited no ſmall ſhare of the mathematical genius of his family; and of theſe ſtudies, whenever he is led to mention them, he generally expreſſes himſelf with great enthuſiaſm.

In 1742, Mr. Gregory went to Edinburgh, where the ſchool of phyſic was then riſing to that celebrity which has ſince ſo remarkably diſtinguiſhed it; and after attending the lectures of Monro, Sinclair, Rutherford, Alſton, and Plummer, for three years, he went to Leyden; a place at that time famous for three medical Profeſſors, Gaubius, Albinus, and Van Royen. While at Leyden, Mr. Gregory had the honour of receiving from Aberdeen an unſolicited degree of M.D. and on his return thither, from Holland, he was elected Profeſſor of Philoſophy in that Univerſity. In that *capacity* he read lectures for three years, *when he reſigned his chair,* apprehending that the duties of his profeſſorſhip might interfere with the practice of phyſic, which he wiſhed to extend.

In 1752, Dr. Gregory married Elizabeth, daughter of William Lord Forbes. Of her character it is enough to ſay that her huſband, in that admired work *A Father's Legacy to his Daughters*, declares, that "while he endeavours to point out what they ſhould be, he draws but a very faint and imperfect picture of what their mother was."

The field of medical practice at Aberdeen being then preoccupied by his elder brother, James, Dr. John Gregory went to London, in 1754. Already known by reputation as a man of genius, he found an eaſy introduction to many perſons of diſtinction, both in the literary and polite world. In Nov. 1755, his brother James dying, he was elected Profeſſor of Phyſic at Aberdeen, whither he returned in the beginning of the following year, and where he remained till 1764; when he changed his place of reſidence for Edinburgh; and obtained the Profeſſorſhip of the Practice of Phyſic in that Univerſity, on the reſignation of Dr. Rutherford, in 1766. This office he diſcharged with ſignal honour, till 1773, when having gone to bed, on Feb. 9th, with no apparent diſorder, he was found dead in the morning. His departure had been inſtantaneous; for there was not the leaſt diſcompoſure of limb or of feature.

We ſhall conclude this article with the character which his biographer has juſtly drawn:

'Dr. Gregory was conſiderably above the middle ſize. His frame of body was compacted with ſymmetry, but not with elegance. His limbs were not active; he ſtooped ſomewhat in his gait; and his countenance, from a fulneſs of feature, and a heavineſs of the eye, gave no external indication of ſuperior powers of mind or abilities. It was otherwiſe when engaged in converſation. His features then became animated, and his eye moſt expreſſive. He had a warmth of tone and of geſture, which gave a moſt pleaſing intereſt to every thing which he uttered: but, united with this animation, there was in him a gentleneſs and ſimplicity of manner, which, with little attention to the exterior and regulated forms of politeneſs, was more engaging than the moſt finiſhed addreſs. His converſation flowed with eaſe; and, when in company with literary men, without affecting a diſplay of knowledge, he was liberal of the ſtores of his mind.

'He poſſeſſed a large ſhare of the ſocial and benevolent affections, which, in the exerciſe of his profeſſion, manifeſted themſelves in many nameleſs but important attentions to thoſe under his care: attentions which, proceeding in him from an extended principle of humanity, were not ſquared to the circumſtances or rank of the patient, but ever beſtowed moſt liberally where they were moſt requiſite. In the care of his pupils, he was not ſatisfied with a faithful diſcharge of his public duties. To many of theſe, ſtrangers in the country, and far removed from thoſe who had a natural intereſt in their concerns, it was a matter of no ſmall importance to enjoy the acquaintance and countenance of one ſo univerſally reſpected and eſteemed. Through him they found an eaſy introduction to an enlarged and elegant ſociety; and, what to them was ſtill more valuable, they experienced in him a friend who was ever eaſy of acceſs, and ready to aſſiſt them, to the utmoſt, with his counſel and patronage. The ſame ſpirit of philanthropy endeared him in a particular manner to his intimate friends, by whom he was loved with a degree of fervour approaching to enthuſiaſm.'

Several anecdotes relative to Dr. Gregory's numerous and honourable literary connexions and friendſhips, with a variety of obſervations, naturally ariſing from the premiſes, are to be found in this very agreeable account of the Doctor, and of his valuable writings;—but, for theſe, we muſt refer the curious reader to the work itſelf, as we have not room to enlarge, however inviting the ſubject.

MONTHLY CATALOGUE,

For AUGUST, 1789.

ARTS, &c.

Art. 18. *Eſſay on the Conſtruction and Uſe of a Mine Auger.* To which are added the Deſcription of an Earth-Borer, for Country Gentlemen and Farmers; and an Improvement on the Well-Borer of Merſennus. Illuſtrated with Copperplates. Tranſlated from the German of Mr. Geiſs, by William James M'Neven, M.D. Member of the Royal College of Phyſicians of London. 8vo. 2s. pp. 52. Richardſon. 1788.

THE deſcriptions of theſe inſtruments cannot be ſufficiently underſtood without the plates with which they are accompanied. The pamphlet, beſide the deſcriptions, contains the methods of uſing the inſtruments, cautions for preventing accidents that may happen during the operation, and the means of remedying them when they do happen. To the practical miner, therefore, this publication may prove very uſeful.—The tranſlator dates from Stephen's Green, Dublin.

Art. 19. *An Eſſay proving Iron far ſuperior to Stone of any Kind, for breaking and grinding of Corn, Grain, and Pulſe,* &c. &c. By W. Walton, Land-ſurveyor, at Weſt-Lynn, Norfolk. 8vo. pp. 35. 6d. Printed at Lynn, and ſold in London by Robinſons. 1788.

The chief deſign of this pamphlet is to recommend the uſe of an hand-mill, of a peculiar conſtruction. As Mr. Walton has not deſcribed the engine, we can give no account either of its uſefulneſs, or its ſuperiority, with reſpect to other inventions of the kind. Mr. Walton ſeems to be an ingenious artiſt, and we heartily wiſh his mechanical contrivances may turn to his advantage. He recommends them, particularly, *to ſoldiers of rank*, country gentlemen, merchants, farmers, brewers, maltſters, millers, bakers, chymiſts, druggiſts, colourmen, and painters.

MATHEMATICS, &c.

Art. 20. *A ſhort Syſtem of Arithmetic and Book keeping.* With a Supplement containing Anſwers to the Arithmetical Queſtions. By R. Hamilton, LL. D. Profeſſor of Philoſophy at Aberdeen, 12mo. pp. 273. 2s. 6d. bound. Elliot and Kay. 1788.

A few years ago, Dr. Hamilton publiſhed *An Introduction to Merchandize* *, in two volumes octavo, which, as we ſaid in our account of it, contained a variety of important and uſeful matter, arranged with judgment, and well adapted for conveying inſtruction. Some reſpectable teachers had thought the whole of it too long for ordinary uſe, and that part of it was not adapted to the capacity of beginners; at their requeſt, therefore, the author has drawn up the preſent ſhort ſyſtem abridged from the former. The plan ſeems to be well executed, and this ſhort treatiſe will ſerve for the common uſe of ſchools; but the large work will be ſtill neceſſary for ſuch ſtudents as deſire to obtain a thorough knowlege of the particulars of counting-houſe buſineſs.

NATURAL HISTORY.

Art. 21. *Torberni Bergman Meditationes de Syſtemate Foſſilium naturali,* &c. *i. e.* Thoughts concerning a natural Syſtem of Foſſils for the Uſe of Oryctological Students. By Sir Torbern Bergman. A new Edition. 8vo. 2s. 6d. pp. 111. Rivingtons. 1788.

Theſe thoughts were firſt communicated to the public in the New Tranſactions of the Royal Society at Upſal for the Year 1784. They contain directions for diſtinguiſhing foſſils from each other, and for aſcertaining thoſe characteriſtical marks which are at the ſame time natural, conſtant, and ſufficient for the baſis of a ſyſtematical arrangement.

After ſhewing how foſſils are to be diſtinguiſhed from other natural bodies, the author proceeds to ſhew what particular marks are fallacious, and what are conſtant and certain. Among the former are ſhape, ſize, colour, and other external appearances, which are to be diſcarded, and ſuch only admitted as will diſcover the conſtituent principles of the foſſils. Chemical experiments are the only ſure methods of acquiring this knowlege, and the author gives proper directions for conducting them.

Having thus determined what marks are to be admitted as characteriſtic, the author deſcribes his propoſed ſyſtem, for the particulars of which we refer our readers to the 70th volume of our Review, p. 47. where we gave an account of the author's *Sciagraphia*, as tranſlated by Dr. Withering.

The mineralogical ſtudent is indebted, as we hear, to Dr. Thompſon, Profeſſor of Anatomy at Oxford, for this edition of the *Meditationes*.

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* See Rev. vol. lviii. p 400; and lxiv. p. 472.

MEDICAL.

rt. 22. *An Eſſay on the Rupture called Hydrocele:* explaining the Anatomy of the Parts affected; with Objections to the Inciſion, Seton, &c. in which is communicated an improved Method of radically curing that Diſorder, with more Certainty and leſs Pain. By Benjamin Humpage, Surgeon. 8vo. pp. 38. 1s. Murray. 1788.

Mr. Humpage gives a brief anatomical deſcription of the parts, me obſervations on the uſual modes of treating the diſeaſe, and ncludes with the recommendation of an improved method of cure.

This method is by a cauſtic, applied in the manner recommended y the late Mr. Elſe, in a ring, but, inſtead of uſing that gentleman's uſtic *, he applies a piece of lint dipped into *concentrated nitrous id,* on the ring of the defenſative plaiſter. 'This application,' the uthor ſays, 'anſwers all the purpoſes of any cauſtic, with leſs pain the patient, and more certainty as to its effects.'

rt. 23. *The Works of Thomas Sydenham,* M.D. &c. &c. To which are ſubjoined Notes, corrective and explanatory, from the moſt eminent medical Writers, &c. With a Variety of Annotations by George Wallis, M.D. 2 Vols. 8vo. About 500 pages in each Volume. 12s. Boards. Robinſons, &c. 1788.

As we preſume that our medical readers are intimately acquainted ith the writings of the great Sydenham, it would be needleſs to ecapitulate their contents. We ſhall, therefore, only ſay that the reſent publication is a new edition of Dr. Swan's tranſlation, with otes; for Dr. Wallis ſays, in his Preface, p. xi. 'With reſpect to he tranſlation, the preſent editor has done little more than compared that of Dr. Swan with the original, and where he has found ny errors, which indeed are too few even to mention, he has endeavoured to alter them. For the Doctor has given, in general, he full ſenſe of the original; and though the language might be here and there meliorated, in juſtice to his labours it has been thought better to be guilty of this unimportant omiſſion, than conſidered hypercritical.'

Dr. Wallis's notes render this work more valuable than the former tranſlation; as they contain ſuch obſervations as the improvements of the ſcience have furniſhed. The value of Sydenham's works conſiſts chiefly in the excellent obſervations which he has delivered concerning the nature of diſeaſes. The methods of cure are alſo amply treated; but they have been greatly improved. Our preſent *materia medica* is much more refined, and our *formulæ* are more conciſe than Sydenham's; ſo that there is great room for the annotator's help in theſe circumſtances. Thus the preſcriptions in the author's *Proceſſus integri* might have been accompanied with others of a more modern and a neater form.

A Life of Sydenham is prefixed to this edition; which, if our memory does not betray us, is the ſame as that given by Dr. Swan: whoſe edition is not now before us.

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* ℞. *Lixiv. ſapon.* ℔ ij. *coque ad* ℥viii. *adde calc. viv.* ℥iii. *Extr. Thebaic. Pulv.* ℥i. *M. f. paſta.*

Art. 24. *The Duties of a Regimental Surgeon conſidered:* with Obſervations on his general Qualifications; and Hints relative to a more reſpectable Practice, and better Regulation of that Department, &c. By R. Hamilton, M.D. of the Royal College of Phyſicians, London; Member of the Medical and Phyſical Societies of Edinburgh, &c. 2 Vols. 8vo. About 360 Pages in each Volume. 10s. 6d. Boards. Longman. 1788.

On military medical practice, a variety of intereſting and excellent books have made their appearance within the preſent century; in which the diſeaſes incident to troops are minutely deſcribed, and judicious plans are delivered for cure, with the moſt approved methods of preventing diſorders, and ſtopping the ravages of ſuch as are epidemical or infectious. Dr. Hamilton, juſtly thinking that a treatiſe on the *Duties of the Regimental Surgeon* would be uſeful to young men entering the ſervice, has here laid down many excellent rules for the conduct of regimental ſurgeons.

He ſtates the great difficulties attending the regimental ſurgeon's ſtation; and we ſincerely wiſh his rational propoſals for removing them may have the deſired effect of inducing government to make the neceſſary alterations in this department of the army. Theſe difficulties, however, may, in a great meaſure, be rendered tolerable by following the judicious inſtructions which Dr. Hamilton gives for duly diſcharging the duties that are incumbent on the ſurgeon, and for his general behaviour and conduct.

We have peruſed the work with attention, and have received from it pleaſure and inſtruction. We intended to have given large extracts from it, but as they can only prove uſeful to one claſs of readers, and as every individual of that claſs ought to read the work itſelf, we have altered our intention.

Though the profeſſed deſign of this performance does not promiſe much medical or ſurgical diſquiſition, yet Dr. Hamilton has interſperſed, among his excellent obſervations, many uſeful hints and remarks on various parts of the practice.

Art. 25. *A Treatiſe on Diluents,* and an Enquiry into the Diſeaſes of the Fluids of the Human Body, to aſcertain the Operation of Diluents upon them. With Dilution practically applied to particular Diſeaſes: wherein the Efficacy of Mineral Waters is conſidered, &c. By Thomas Jameſon, Surgeon of his Majeſty's Navy. 8vo. pp. 134. 2s. 6d. ſewed. Murray. 1788.

The doctrine of dilution has been, undeſervedly, much neglected by modern medical authors, eſpecially by thoſe who write on therapeutics. The dietetical writers have indeed attended to the ſubject of diluents, as being part of diet; but their obſervations do not extend to the conſideration of dilution as a remedy in diſeaſes.

In the introduction, Mr. Jameſon deſcribes the common properties of water as the moſt general diluent. He proceeds to the theory of dilution, the effects of water in the mouth and fauces, in the firſt paſſages, in the circulation, and in the ſecretions and lymphatic ſyſtem. In the ſecond chapter, he treats of the application of dilution in particular diſeaſes; and, in the third, of the different kinds and quantities of diluents.

From this recapitulation of the contents of this treatiſe, our readers muſt perceive that it contains much important matter; and though little of it is new, yet the materials are ſo well arranged that it will be peruſed with advantage by the proficient as well as by the tyro.

IMPEACHMENT *of Mr.* HASTINGS.

Art. 26. *Copies of the ſeveral Teſtimonies tranſmitted from Bengal,* relative to Warren Haſtings, Eſq. late Governor General. 8vo. 5s. pp. 176. Stockdale. 1789.

Theſe declarations in favour of Mr. Haſtings, from the ſeveral nations, dignitaries, tribes, religions, ſects, claſſes, and bodies of people, bearing their common teſtimony to the happineſs which they enjoyed under his excellent government, (excellent, in their eſtimation, beyond all example!) will, no doubt, effectually operate as an antidote againſt the poiſon adminiſtered to his fame, in the impeachment that hath been brought againſt him in England. It is impoſſible, we apprehend, for an unprejudiced perſon to peruſe theſe warm and affectionate encomiums, without aſtoniſhment. With the character of a guardian angel [as here exhibited by the grateful Indians], he hath been charged by his countrymen, at home, with the conduct of an infernal!—Surely TRUTH will at length prevail! But, on which ſide the truth lies, it is not for *us* to offer any conjecture, beyond the confines of our private apprehenſion.

Art. 27. *A ſecond Letter from Major Scott to Mr. Fox,* containing the final Deciſion of the Governor General and Council of *Bengal,* on the Charges brought againſt *Rajah Deby Sing.* 8vo. 1s. pp. 28. Stockdale. 1789.

Mr. Scott's firſt letter to Mr. Fox was mentioned in our Catalogue for June, p. 550. In the preſent letter, this indefatigable friend and champion of Mr. Haſtings introduces the 'final deciſion of the Governor and Council, in the affair of Deby Sing,' with ſome farther obſervations on the conduct of Mr. Burke, againſt whom he repeats this charge, that he 'has aſſerted, in ſome inſtances, what he *knew* to be unfounded at the time he aſſerted them; and that, in others, he has ſtated acts of great enormity as facts proved and eſtabliſhed, which, on the moſt ſolemn inveſtigation, turn out *to have had no exiſtence whatever.*' The Major alſo contends, that 'neither Mr. H. nor any other Engliſh gentleman, appears to be, in the ſlighteſt degree, implicated in the criminality of Deby Sing, and of courſe, Mr. Burke's ſtatements were wholly unfounded.'

Art. 28. *Major Scott's Speech in the Houſe of Commons,* on the 1ſt and 3d of July 1789, on the State and Finances of India. 8vo. 1s. pp. 35. Stockdale.

Major Scott's ſpeech is here preceded by that of Lord Frederic Campbell, which has great merit, and both contribute to give us a moſt advantageous idea of the preſent flouriſhing ſtate of the provinces of Bengal, Bahar, Oriſſa, &c.; and it likewiſe appears, that for all this great proſperity, the Eaſt India Company, and this nation in general, are chiefly indebted to this circumſtance, that the ſucceſſors of Mr. Haſtings, in that government, have wiſely continued to act *on the excellent ſyſtem* which he had previouſly formed, and had actually introduced into practice. One particular, incidentally mentioned by Mr. Scott, may afford information to many of our readers, with reſpect to the vaſt importance of the Britiſh poſſeſſions in that eaſtern part of the globe:—Mr. Dempſter had found fault with the large military eſtabliſhment in Bengal; in reply to which, Major Scott deſired the Hon. Gentleman to recollect 'the prodigious extent of country which the army there covers and defends—*twelve hundred and fifty* miles in length, and in ſome places *ſix hundred and fifty* in breadth: and that one-third of the expence of the Bengal army is borne by the Nabob of Oude; whoſe country, in return, is effectually ſecured.'

NAVAL.

Art. 29. *The Naval Atalantis*; or, a Diſplay of the Characters of the Poſt-Captains who ſerved during the late War. By Nauticus *Junior*. Part II. 8vo. pp. 125. 3s. ſewed. Ridgway. 1789.

In the Review for January, p. 84, we inſerted ſome account of the firſt part of the Naval Atalantis, which exhibited the characters of ſuch of our flag-officers as were diſtinguiſhed during the late war. In this ſecond part, the author brings forward his pourtraiture, or, rather, *Sketches* of the Poſt-Captains; and he dedicates his performance to Lord Malmeſbury. Perhaps he is related to this nobleman, as he ſigns his real name to the dedication, viz. *Joſeph Harris*: but his aſſumed ſignature of *Nauticus Junior*, ſtill keeps its ſtation, as we ſee, in the title-page. Perhaps, as opportunities occur, he may retouch theſe ſketches; and then, in time, they may be regarded as finiſhed pictures; but, at preſent, they are by no means entitled to that denomination.

Art. 30. *Naval Signals, conſtructed on a new Plan.* By Captain T. Weſt. 4to. 3s. Boards. Cadell. 1788.

It is abſolutely impoſſible to convey to our readers an adequate or ſatisfactory idea of the plan on which Captain Weſt has conſtructed this treatiſe, without the plates that illuſtrate the manner of diſplaying the flags. The method is doubtleſs ſimple, and has the peculiar advantage of being at the ſame time extenſive.

Art. 31. *The Art of War at Sea*; or, Naval Tactics reduced to new Principles; with a new Order of Battle. Illuſtrated with Copper Plates. Tranſlated from the French of Viſcount de Grenier, Rear Admiral in the French Navy; by the Chevalier de Sauſeuil, Knight of the moſt noble Order of St. Philip, &c. 4to. pp. 60 and 4 Copper Plates. 6s. Boards. Hooper. 1788.

The original, whence this tranſlation is made, is only part of a larger work intended by the Viſc. de Grenier to follow this eſſay, as ſoon as, from the reception it ſhall have met with from the royal navy in France, he finds himſelf able to form an opinion of the degree of confidence which he may place in his new ideas, and his mode of conſidering the art of war at ſea, which is the chief object of his inquiries.

As the work is therefore only the beginning of a performance, which the public are informed will ſhortly be laid before them, and which M. de Sauſeuil has alſo promiſed to tranſlate, we ſhall defer our r farther notice of this treatiſe, until we ſhall have an opportunity ſeeing the whole work.

MILITARY.

rt. 32. *A Liſt of the Officers of the Army and Marines*—Succeſſion of Colonels, and a Liſt of the Officers of the Army and Marines on Half-Pay. With Indexes, The 37th Edition. 8vo. 6s. ſewed. Walter, &c. 1789.

The gentlemen of the War-Office, and the Admiralty, are the roper Reviewers of this book: but *we* may obſerve, that the preſent publication bears date from the War-Office, May 25, 1789.

IRISH POLEMICAL CONTROVERSY.

rt. 33. *An Examination of the Biſhop of Cloyne's Defence of his Principles*; with Obſervations on ſome of his Lordſhip's Apologiſts, particularly the Rev. Dr. Stock: containing an Inquiry into the Conſtitution and Effects of our Eccleſiaſtical Eſtabliſhments; and alſo, an hiſtorical Review of the political Principles and Conduct of Preſbyterians and Epiſcopals in Great Britain and Ireland. With a Defence of the Church of Scotland from the Charge of Perſecution, brought by his Lordſhip's Apologiſt. By William Campbell, D. D. Miniſter of Armagh. 8vo. pp. 216. Printed for Byrne, Dublin. 1788.

After a controverſy is once opened, and a reply is made, a continuation of it grows tireſome: be the ſubject whatever it may, it too ften dwindles into the mere ſnip-ſnap of perſonal altercation. harges are quoted, defences are urged; accuſations, and recriminations multiply; miſquotations and miſconſtructions are exchanged, retorts and aſperities agitate the eager parties; while the ublic, having formed an opinion, grow indifferent and inattentive, nd leave the champions to themſelves: and when this is the caſe, hey tire alſo,—and ſo controverſies end.

Thus it will fare in the inſtance before us, concerning which, we elieve, there are few intelligent perſons who have not already fully made up their minds; and though an auxiliary has appeared on the piſcopal ſide, Dr. Campbell is far from quitting the field. We cannot attend to every blow, but obſerve, in general, that the Preſbyterian advocate has the policy to aim his ſtrokes at the moſt tender and open parts; he is accordingly very ſevere on the ſubject of tithes. Many pertinent remarks occur on other eccleſiaſtical matters, but they are chiefly of a detached nature, ariſing incidentally from paſſages cited from his two adverſaries.

The Biſhop's character of the Iriſh Preſbyterians, has provoked Dr. Campbell to enter into the hiſtory of epiſcopacy; which he finds, in its origin, to juſtify the preſbyterian model of church government, until it was corrupted by a connection with, and ſupport by, the civil power: to preſerve an alliance with which, under all changes and complexions, all its faculties were exerted. The Biſhop is accordingly entertained with a variety of curious anecdotes, illuſtrating the general principles by which prelates are actuated; and this has been drawn upon him by his haſty attack on the Preſbyterians.

At the cloſe of this examination, Dr. Campbell communicates, from a correſpondent, the private *hiſtory* of Mr. Williams, who, ſome few years ſince, opened (on a ſingular plan) a chapel in Margaret-ſtreet, Cavendiſh-ſquare, London; which is produced to juſtify the diſſenting congregations from the charge of ill treatment of their paſtors, brought by Dr. Stock, in his Anſwer to Dr. Campbell's Reply to the Biſhop of Cloyne.

EDUCATION, SCHOOL-BOOKS, *&c.*

Art. 34. *The Academic Speaker*; or, a Selection of Parliamentary Debates, Orations, Odes, Scenes, and Speeches, from the beſt Writers, proper to be read and recited by Youth at School. To which *is* prefixed, Elements of Geſture; or, Plain and eaſy Directions for keeping the Body in a graceful Poſition, and acquiring a ſimple and unaffected Style of Action. By John Walker, Author of Elements of Elocution, Rhyming Dictionary, &c. 12mo. 3s. 6d. in Sheets. Robinſons. 1788.

There was, perhaps, little occaſion for a new collection of pieces for ſpeaking, after what has already been publiſhed in this way: and indeed the preſent compiler ſeems to have been much at a loſs for new materials. As far, however, as geſture is capable of being taught, the *Elements of Geſture*, prefixed to this work, may be conſidered as a valuable addition to the precepts of Elocution, with which Mr. Walker has already furniſhed our ſchools. The plates which he has annexed to the work, may be very uſeful in aſſiſting a *judicious* preceptor to give his pupils eaſy and graceful attitudes in ſpeaking; but there will be ſome danger leſt they ſhould lead the pupil into minute attentions, inconſiſtent with animated expreſſion. *Eſt quadam prodire tenus, ſi non datur ultra.*

Art. 35. *The New Expoſitor:* containing Tables of Words from Two to Seven Syllables, incluſive; accented, explained, and divided, according to the moſt approved Method of Pronunciation. By James Aſhton, and John Clegg. 8vo. 1s. Printed at Liverpool, and ſold in London by Lowndes. 1788.

This Spelling Dictionary is, on the whole, well executed, conſidering the ſmall compaſs to which the authors have confined themſelves.

Art. 36. *The Bloſſoms of Morality.* Intended for the Amuſement and Inſtruction of young Ladies and Gentlemen. By the Editor of *The Looking-Glaſs for the Mind.* 12mo. pp. 212. 2s. ſewed. Newbery. 1789.

In theſe pleaſing tales, the young reader will meet with much to amuſe his fancy and intereſt his feelings, and at the ſame time, much to exerciſe his judgment and improve his morals. The ſtories, which are partly original and partly borrowed, are related in correct language. For our account of *The Looking-Glaſs for the Mind,* ſee Review, vol. lxxvii. p. 80.

Art. 37. *A Sketch of Univerſal Hiſtory.* To which is added, a brief Chronology of the moſt remarkable Events in the Hiſtory of England. 12mo. pp. 170. 1s. 6d. bound. Stockdale. 1789.

This ſketch commences with the earlieſt information which can be obtained, viz. from the Scriptures; and comes down to the preſent *time.* The chronological ſeries of events begins with King Egbert,

A. D. 827, and concludes with the latter end of 1788. We cannot pretend to aſſert the accuracy of ſuch a work; but, as far as *that* may e relied on, we recommend this little volume, as a very proper reſent for thoſe young perſons who are entering on the truly im- ortant, neceſſary, and pleaſing ſtudy of HISTORY.

rt. 38. *The young Engliſh Scholar's complete Pocket Companion.* In Six Parts. Selected from the beſt Writers, divided into ſhort Leſſons, and adapted to the Capacities of Children. Part I. A compendious Engliſh Grammar. Part II. The Hiſtory of the Kings of England, with the moſt remarkable Events of each Reign. Part III. Geography, in Four Parts, containing, firſt, the natural Diviſion of the World in general; ſecond, a Tour through Europe; third, the Counties of England, pointing out the moſt remarkable Curioſities; fourth, a geographical Table of the principal Places in the known World, and their Situations. Part IV. Chronology, containing an Account of the moſt remarkable Events, Diſcoveries, and learned Men, from the earlieſt Period to the preſent Time. Part V. The moſt uſeful Tables in Arithmetic, with the different Weights, Meaſures, &c. Part VI. An alphabetical Liſt of Foreign Coins, with their Engliſh Value. By R. Gentleman. 12mo. pp. 185. 2s. 6d. bound. Printed at Kidderminſter; and ſold in London by Longman, &c. 1788.

Of the contents of this volume, the compiler informs the reader ficiently in his title-page. Concerning the merit of the compila- n, we ſhall only ſay, that we can diſcover no *extraordinary* marks judgment in the ſelection, or of taſte in the execution.

MISCELLANEOUS.

t. 39. *Authentic Elucidation of the Hiſtory of Counts Struenſee and Brandt*, and of the Revolution in Denmark in the Year 1772. Printed privately, but not publiſhed, by a Perſonage principally intereſted. Tranſlated from the German, by B. H. Latrobe. 8vo. pp. 301. 4s. Boards. Stockdale. 1789.

This hiſtory contains many particulars with which we were before ry little acquainted, and ſome that, to us, were entirely new. n the whole, it ſeems entitled to a conſiderable degree of regard, th reſpect to authenticity, notwithſtanding ſome appearances of rtiality in the author; and notwithſtanding, too, the extraordi- ry account which is given of the manner in which the work was iginally formed. ‘ It was written,’ ſays the ingenious tranſlator, his preface, ‘ in French, by an officer intimately engaged in the olitics of the Daniſh court, at the period of which it treats, upon parate *cards:* the occurrences were ſet down as they happened, nd the cards placed in the hands of a perſon of the firſt conſequence. fter the ferment occaſioned by the revolution had ſubſided, the tter put theſe materials into their preſent form; and had a ſmall umber of copies printed at a private preſs in Germany, for the uſe f his friends. One of theſe copies fell into the hands of the editor, ho hopes that the leiſure which produced this tranſlation, has not een leſs uſefully than agreeably employed.’

Whether this work really thus *owes* its exiſtence to what may be alled a *game at cards, or whether this ſtory* is no more than a cunningly deviſed tale, intended to conceal the truth, we cannot pretend to ſay; but this we ſhall add, that the book, in its preſent Engliſh dreſs, hath afforded us much agreeable amuſement; and that it is written in a manner which, in our opinion, juſtly entitles it to the attention of the Public. It abounds with ſenſible obſervations, and curious anecdotes, with reſpect to the ſituation of the Daniſh court, the royal family, and the raſh politics of Count Struenſee.—As to the unfortunate Queen Matilda, her unhappy ſtory is told with the requiſite delicacy, and the faireſt appearance of impartiality and candour.

N. B. This is the work alluded to, in p. 623 of our Appendix to lxxxth vol. of the Monthly Review, *juſt publiſhed*.

Art. 40. *French Morality cut ſhort:* or, the Chance attending a Seat at a Fire-Side. 12mo. pp. 93. 2s. 6d. ſewed. Robinſons. 1789.

A very indifferent tranſlation of a lively and ingenious work, entitled, *Le Hazard du Coin de Feu*; written by the younger Crebillon.

Art. 41. *The Conjuror unmaſked*; being a clear and full Explanation of all the ſurprizing Performances exhibited, as well in this Kingdom, as on the Continent, by the moſt eminent and dexterous Profeſſors of Slight of Hand, &c. &c. 12mo. 2s. 6d. ſewed. Stalker, &c. 1788.

We never did, and never ſhall, pretend to be conjurors, nor wiſh to make our readers think ſo; but if we were inclined that way, an attentive peruſal of this production would make us complete proficients in the whole art of '*humbugging*:' but let not Jonas, nor Breſlaw, nor the reſt of that worthy fraternity, be alarmed:—upon honour, we have no ſuch intention.

Art. 42. *The Narrative Companion, and Entertaining Moraliſt:* being a Selection of Hiſtories, Novels, Tales, &c. &c. 12mo. pp. 324. 2s. bound. Wenman. 1789.

In the title to this little volume, we thought we recognized an old acquaintance; and on conſulting a very good friend, yclept *General Index*, the finger of detection pointed to page 330 of our 23d volume. If our readers will follow this direction, they will there ſee that *the Narrative Companion* firſt appeared twenty-nine years ago, in two volumes.

Art. 43. *Moral Eſſays, and Reflections.* By Mrs. Goſling. 8vo. pp. 127. 3s. Boards. Printed at Sheffield, and ſold by Robinſons, in London. 1789.

As from the complexion of Mrs. Goſling's Reflections, we are perſuaded that ſhe is a very good woman, we are pleaſed to ſee her thoughts patroniſed by a reſpectable liſt of ſubſcribers. The moral obligations are ſo plainly dictated by our own feelings, and by the relative ſituation of man to man, that no thinking perſons can be blind to them; and thoſe who do not think, are not thoſe who receive inſtruction. They are ſo plain, indeed, that we do not expect to ſee them enforced by more cogent arguments than have *always* been urged in their favour, and which experience confirms. Yet when any perſon adds to the number of moral writings, we

ought

to do juſtice to the motive; and ſhould they engage the atten-
f thoſe who are ever on the hunt for ſomething new, ſuch
gs may gain ſtrength from this adventitious circumſtance, and
re good than might be expected.

4. *The Traveller's Companion*; or New Itinerary of England
Wales, with a Part of Scotland. Arranged in the Manner
Copper Plates; being an accurate and comprehenſive View of
principal Roads in Great Britain, taken from actual Surveys,
rein every Object worthy of Notice is pointed out; illuſtrated
wo Maps; to which are annexed, the Circuits of the Judges,
Ports from whence the Packets ſail, and a copious Index
re the Market-Days of each Town are particulariſed. By
mas Pride, and Philip Luckomb. 8vo. pp. 148. 4s.
nd. Lowndes. 1789.

he title page ſufficiently diſplays the contents of the book, we
nly add, that ſuch roads as we recollect ſeem accurately de-
:—whence it is natural to form a favourable concluſion, with
to the whole.

5. *The Royal Tour to Weymouth*, &c. in 1789. Communi-
d by the Brace of white Greyhounds. 8vo. 2s. pp. 56.
ur of them as *white* as the Greyhounds]. Ridgway. 1789.

ard ſtruggle, and ſtrenuous effort, to make ſomething out of
g,—in ſpite of the axiom, *Ex nihilo, nil fit.*

6. *Political Geography.* Introduction to the ſtatiſtical Tables
he principal Empires, Kingdoms, and States in Europe. 4to.
35. and Four Tables on Royal Paper. 6s. Boards; or 15s.
the Tables paſted on Canvas, with Rollers. Lowndes. 1789.

he 77th vol. of our Review, p. 324, we gave an account of a
imilar to the preſent, where the new ſcience, called *Statiſtics*,
ribed. In the introduction to theſe tables, the author ſays, it
hat branch of political knowlege, which has for its object the
and relative power of the ſeveral modern ſtates, the power
from their natural advantages, the induſtry and civilization
r inhabitants, and the wiſdom of their governments.'

tables are divided into perpendicular columns, inſcribed,
tion, Armed Force, State of Finances, Political Conſtitution,
nilar to thoſe little general tables which ſtand at the beginning
chapter in moſt of the geographical books.

plan is doubtleſs a good one, as, by inſpection, the informa-
nted, may be ſpeedily obtained: hung on rollers, the four
will form a very uſeful part of the furniture of a library;
ontain the accounts of *Great Britain, Ireland, France, Spain,*
y, Auſtria, Pruſſia, Palatinate of the Rhine, and Electorate of
ia, Electorate of Saxony, of Hanover, Holland, Ruſſia, Den-
nd Norway, Sweden, Portugal, the Two Sicilies, Sardinia, the
State, the Republic of Venice, Poland and Lithuania, and, *the*
Empire.

itions may be made in a future edition,—at which the work
robably arrive, in due time; as it is certainly formed on a
plan.

Art. 47. *An Anſwer to the Letter of Theophilus Swift*, Eſq. on the Subject of the *Royal Duel**. 8vo. pp. 27. 6d. Stalker. 1789.

Diſapproves the conduct and the publications of Mr. Swift, with reſpect to the *duel affair*. The author ſubſcribes his name 'TRENCHARD;' but, with the *name*, he does not uſe the *pen* of that acute writer, to whom the friends of Freedom remain indebted for the *Independent Whig*, and *Cato's Letters*.—We do not, however, mean to intimate that this little, unimportant pamphlet is very ill written; but we think it contains nothing that ſeems likely to engage the public attention.

Art. 48. *Every Merchant's and Trader's accurate Calculator.* Being an original Work, conſiſting of Tables compoſed for the Uſe of Merchants to prove Invoices, make Bills, and reviſe their Day-Books, &c. &c. By John Jones, Grocer. 4to. 5s. ſewed. Cheſter printed, and ſold by Robinſons in London.

The tables here printed exhibit, at ſight, the prices of any number of *tons*, *cwts.* or *lbs.* the price of *cwt.* or 112 *lbs.* being given. They extend from 3d. to 6l. *per cwt.* At the end of theſe large tables are two ſmall ones, containing comparative views of the value of goods by the *ſhort* or the *long cwt.* Their uſe is ſufficiently obvious. Their merit depends on their correctneſs; and as far as we have examined them, they appear to be free from error.

Art. 49. *A Liſt of Scholars of St. Peter's College, Weſtminſter*, as they were elected to Chriſt Church College, Oxford, and Trinity College, Cambridge, from the Foundation by Queen Elizabeth, MDLXI, to the preſent Time. Including the Admiſſions into the firſt named College from MDCLXIII. To which is prefixed, a Liſt of Deans of Weſtminſter; Deans of Chriſt Church College, Oxford; Maſters of Trinity College, Cambridge; and Maſters of Weſtminſter School. Collected by Joſeph Welch. 4to. pp. 200. 10s. 6d. Boards. Ginger. 1788.

Mr. Welch ſays, in his advertiſement prefixed to this volume, that from an official connection with the royal ſchool of Weſtminſter, he was led to enquire into its hiſtory, and that of the members of ſo illuſtrious a ſeminary; of whom, at length, he gradually obtained the preſent liſt.

The title page ſufficiently deſcribes the contents of the book, which is, chiefly, a liſt of names, with the dates when the boys were admitted at Weſtminſter; and when they were elected to Oxford or Cambridge. The editor however has added many curious notes to the names of ſuch as have been famous in various branches of literature and philoſophy; ſpecifying the preferments, with their dates, that have been beſtowed on them, the honours which they have acquired, and, in many inſtances, an enumeration of the works which they have publiſhed; beſide a variety of biographical anecdotes.

The liſts of the Deans, &c. are illuſtrated with ſimilar notes. The editor ſays, it would have been a real pleaſure to him to have larged theſe biographical notes, but the ſmall portion of leiſure hich he enjoys, and the little opportunity of acceſs to books, muſt ead his excuſe for brevity. He has, however, given references to ch works as afford more ample accounts of the perſons whom he entions.

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* See our laſt Rev. p. 87, &c.

The work is printed in an elegant manner; and is ornamented with two neat engravings,—the one, a view of the old dormitory in 1758, the other, the dormitory in its preſent ſtate.

Art 50. *Anecdotes, &c. Ancient and Modern.* With Obſervations, by James Pettit Andrews, F. A. S. 8vo. pp. 470. 6s. Boards. Stockdale. 1789.

A perſon of extenſive reading, who, with judicious ſelection, and good taſte, keeps a common-place-book, and afterward communicates the contents to the public, certainly merits the grateful acknowlegements of thoſe who, at ſo cheap a rate, and in ſo eaſy a manner, are furniſhed with rational entertainment;—the fruit of many years' attention, and much labour, on the part of the compiler.

The preface to this volume informs us that,

'A retirement of ſome years, with the uninterrupted peruſal of a library compoſed chiefly of ſuch volumes as are not in the way of every ſtudent, have ſupplied the editor with a very conſiderable ſtock of extracts and remarks. It has been ſuggeſted to him, that if theſe were connected by a few obſervations, and ranged under proper heads, they might afford ſome amuſement to thoſe readers who have neither time nor inclination to labour through ſcores of unintereſting pages, for the ſake of two or three entertaining paragraphs. Encouraged by this idea, and by the favourable reception which his former publications (moſt of them anonymous) have met with, he has ſtepped forward once more in the literary walk, in hopes of meeting the ſame candour and good humour which he has before experienced from his countrymen.'

We are further told, that he has been aſſiſted in the proſecution of this deſign by 'his ingenious friend, Mr. Pye *, who has been employed in his ſervice, and has produced the whole article of 'Singularities,' and ſeveral other pieces. The invaluable magazine of anecdotes, collected by the equally intelligent and humourous antiquarian, Capt. Groſe, has been open to him, and thence ſome of the moſt amuſing anecdotes in the work are taken.'

Among the authors from whoſe works Mr. A. has extracted anecdotes and curious paſſages, we find the names of Brantome, Charron, Montaigne, Bayle, Perron, Menage, Rabelais, with various others, particularly Madame Charlotte Elizabeth of Bavaria, Ducheſs of Orleans, the ſhrewd and ludicrous lady, whoſe pleaſant memoirs have lately contributed much toward the amuſement of our readers.

The materials of which this work is compoſed, are arranged under proper heads, and printed alphabetically, according to the various denominations of the ſubjects, to facilitate the reader's recurrence to any particular anecdote, &c. as recollection may require.

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* 'Knight of the ſhire for *Berks*, and author of ſeveral elegant pieces of *poetry*.'

No extract from ſo very miſcellaneous a publication can be given, *as a ſpecimen*. One might as well preſent a roſe, or a ſweet William, in order to give an idea of the flowers contained in a garden, enriched by every ſpecies which the climate, aided by culture, could exhibit. But we think, nevertheleſs, that the following paſſage, relative to the celebrated Dean Swift, will be acceptable to many of our readers: it will ſerve to confirm the notion, ſomewhat generally entertained, of the bigotry by which the mind of that great wit, unfortunately for his fame, was ſo pitifully narrowed.

Remarking on 'the vulgariſm of modern fanatical preachers,' and on the enthuſiaſm of the Puritans of the laſt age, Mr. Andrews candidly acknowleges that 'the whole weight of fanaticiſm muſt not be heaped on their ſhoulders:' their adverſaries, he obſerves, muſt come in for a ſhare.

'A wilder, more enthuſiaſtic fanatic cannot be found (not even in the records of 1780), than Capt. Chreighton, a Scots officer of dragoons, employed by the hot-headed northern miniſtry of Charles II. to diſcover and ſeize Preſbyterian preachers among the Highlands. His life and adventures are to be found in one edition only, of the works of Dean Swift, who, great as his abilities were, actually ſuffered himſelf to be ſo far warped by bigotry, as to ſpeak of this wretched tool of perſecution, in the higheſt terms, and even to compare his Commentaries to thoſe of Philip de Comines.

'The firſt exploit of this hero was the ſeizing with a party of ſoldiers, one Stobow, a poor Non-con. teacher, and the leading him to almoſt certain death, although his daughter offered him a hundred dollars to let her parent eſcape. He then tells his readers how he and his comrades lived plentifully a whole year, on a contribution raiſed to recover a horſe, which they had literally *ſtolen* from a lady who attended a conventicle. Soon after, *our* Philip de Comines, at the head of twelve dragoons, took a very celebrated preacher, and brought him to the gallows. He now believed himſelf ſuch a favourite of heaven, that he had revelation after revelation, by dreams and impreſſions on his mind, to tell him the hiding-places of the poor, perſecuted Scotſmen, who were certainly by no means greater fanatics than himſelf. Theſe he loads with all the ſcurrility of a drunken trooper; they are "rogues, raſcals, rebels, &c." He "rakes hell" to find a ſoldier that can mimic their clergymen; in ſhort, the whole work, when conſidered as a performance recommended enthuſiaſtically by the Dean of St. Patrick's, one of the firſt proſe writers, patriots, and politicians which Ireland ever ſaw, ſtands forward as the moſt extraordinary inſtance of blind fanaticiſm, both in the writer, and in the encomiaſt, that any age ever produced.'

The inconſiſtency of Swift's character is really ſurpriſing! Who would imagine that the man who could occaſionally expreſs himſelf ſo warmly as he frequently did in favour of King William and the Revolution, could harbour ſuch uncandid ſentiments, and ſo perſecuting a ſpirit, in regard to thoſe whom he ought, at leaſt, to have conſidered as friends and allies, in ſupport of the common PROTESTANT intereſt? As to the religious differences between the eſtabliſhed church and the Diſſenters, it might rather have been expected *that the* author of Gulliver's Travels would have treated them as ters beneath his notice: or as quarrels about breaking the egg at broad or the narrow end!

Ve will tranſcribe the following ſhort and pleaſant anecdote, as infit companion to the foregoing inſtance of Swift's bigotry. It irs under the article

CONTROVERSY.

Parſon PATTEN was ſo much averſe to the Athanaſian Creed, he never would read it. Archbiſhop Secker, having been in- ned of his recuſancy, ſent the Archdeacon to aſk him his reaſon. do not believe it," ſaid the prieſt. "But your Metropolitan *does*," ied the Archdeacon. "It may be ſo," rejoined Mr. Patten, nd he can well afford it. He believes at the rate of *ſeven* DUSAND a year, and I, only at that of FIFTY."

Ir. Andrews ſeems, in his preface, to be apprehenſive that his pilement might meet with an ungracious reception from the iewers. Surely his fears were groundleſs! Thoſe Critics, we ceive, muſt be very ill-natured, who could ſnarl at the well- nded offer of a book, by no means ill-calculated for their enter- ment.

POETRY *and* DRAMATIC.

. 51. *Alfred*, an hiſtorical Tragedy. To which is added, A ollection of Miſcellaneous Poems. By the ſame Author. 8vo. p. 180. 4s. ſewed. Robinſons. 1789.

he writer of *a tragedy* ſhould be *a poet*. Whether the author of *ed* comes under that deſcription, the reader may judge for ſelf from the following ſpecimen. We have not ſelected the moſt ptionable lines in the performance. The *fable* is wholly un- thy of notice.

Enter Haldane, and Hardune. *Daniſh Chiefs.*

Haldane.

'When I was ſummon'd here, I little thought
That you had purpos'd, previous to my coming,
To abuſe me; elſe you had wanted now
The object of your anger.

Hardane.

O, you miſtake
My meaning: I but deſign'd to let you know
That favours never paſs unnotic'd by
The grateful—But if your heart informs you
You have merited my taunts, why take them.

Haldane.

Conſtrue it not into a demonſtration
Of my guilt, that I have underſtood your
Meaning; and, ſince I read your purpoſe in
Your eyes, 'tis beſt we part, that we may be
Hereafter better friends.'

The 'Miſcellaneous Poems' are ſo much ſuperior to the tragedy point of *harmony* (although the thoughts contained in them are ite and common), that we can ſcarcely believe them to be the pro- ction of one and the *ſame pen*.

Art. 52. *Sable Victims:* A Barbadoes Narration; inſcribed to the Promoters of the Slave Trade, and addreſſed to J. Hargrave, Eſq. a Friend to Natural Liberty. By F. Nicholls. 4to. pp. 41. 2s. 6d. Richardſon, &c. 1789.

Thoſe who, by an appeal to the paſſions, rather than by the energy of argument, would ſtrike the feelings of humanity, in order to excite our commiſeration for the poor negroes who are ſubjected to the miſeries of ſlavery, uſually ſucceed moſt by a pathetic tale, well ſeaſoned by ſevere invectives againſt the ſlave-holders.—The preſent poem comes under this deſcription: and it will not fail to produce the intended effect; unleſs the reader's taſte for good poetry, offended by the defects of the author's verſification, ſhould ſo far divert his attention from the ſubject, as to prevent his being duly impreſſed by it.

A neatly engraved repreſentation of the puniſhment of a negro ſlave, by burning him alive, for endeavouring to make his eſcape, is prefixed, by way of frontiſpiece.

Art. 53. *England's Heroical Epiſtles*, by Michael Drayton. With Notes and Illuſtrations 8vo. 4s. Boards. Johnſon. 1788.

The editor of this part of Drayton's works thinks it difficult to aſſign a reaſon why that author's poetry ſhould be ſo much neglected. He ſays, in his advertiſement prefixed, that he found conſiderable pleaſure in the peruſal of the Heroical Epiſtles, and that it will much increaſe his ſatisfaction, ſhould this edition ſerve to recommend their author to more general notice.—There is certainly as much merit in the works of this poet, as in thoſe of moſt of his cotemporaries of his own country; but Shakeſpeare, Spenſer, and Jonſon, muſt always rank far above him. A ſhort account of Drayton is prefixed to this volume. The notes and illuſtrations are partly taken from Drayton's own edition, others are ſupplied from our Engliſh hiſtorians, and ſome are furniſhed by the editor himſelf.

⁂ The beſt edition of the works of Michael Drayton, is that which is printed in four vols. 8vo. by Reeve, in 1753.

Art. 54. *The Judgment reverſed*; or, Chloe triumphant. A Portrait in the *Nude*. Intended (if it meets the Idea of Connoiſſeurs) as a Prelude to a larger Exhibition. By Humphry Hudibras, Eſq. 4to. 1s. Stalker. 1788.

This witty, wanton Bard ſeems rather deſcended from *Wilmot* than from *Butler*.

Art. 55. *Sacred and Moral Poems*, on Deity; Creation; Life; Death; and Immortality. By the late and preſent Biſhops of London, Milton, Pope, &c. &c. 12mo. pp. 320. 1s. 6d. ſewed. Wenman.

The editor acknowleges the truth of the old ſaying, "Of making many books there is no end;" and is aware that he may be added to the numerous liſt of *book makers*. He certainly has a juſt claim to a place among that honourable ſociety; but he muſt be ſeated on one of the moſt reſpectable forms; for though the office itſelf of a *Poetical-Beauty-Hunter* is ſo very common, the path which the preſent editor hath choſen, hath not been much frequented. *To thoſe*, therefore, who chuſe to take a ſerious walk in the gardens which are conſecrated to *ſacred* and *moral* poetry, we recommend this judicious and ſyſtematic ſelection.

Art. 56. *Poems, moral and entertaining*, written long ſince by Miſs Lewis, then of Holt, now, and for almoſt thirty Years paſt, the Wife of Mr. Robert Clerk, of Tetbury: with a few others addreſſed to her. Publiſhed at the Requeſt of her Huſband, for the Benefit of the Infirmary at Glouceſter, the Hoſpital at Bath, and the Sunday Schools at Tetbury. 8vo. pp. 335. 4s. Boards. Robinſons, &c. 1788.

Criticiſm might find ſufficient employment in turning over the pages of this volume, and *Approbation*, likewiſe, might have ſomething to ſay; but we are deterred, by the CHARITY-CLAUSE in the title page, from interfering between the ingenious authoreſs and the Public. We heartily wiſh ſucceſs to every benevolent purpoſe; and would, gladly, at all times, rather promote ſuch deſigns, than impede them by any remarks which might poſſibly be aſcribed to illiberality, inſtead of being referred to their genuine ſource.

Art. 57. *Crouch hill.* A deſcriptive Poem. With ſome Account of the Sieges of Banbury Caſtle, &c. 8vo. pp. 34. 1s. Robinſons. 1789.

We have not room for extracts, or we could aſtoniſh our readers with the poetical importance of that rural Briareus, a windmill; and ſhew how ſmoothly, in verſe, a barge can paſs through a lock: how a wanton flock of ſheep leap into a river, where every ſoul periſhes;

> " And how the King (heav'ns bleſs him) loves to ride,
> The Queen and Princeſſes to grace his ſide."

Art. 58. *Henry*; or, The Wanderer reclaimed. A Poem. Humbly inſcribed to Britiſh Youth. By Maria de Fleury. 8vo. pp. 38. 1s. Richardſon, &c. 1789.

A kind of ſacred interlude, in which Pleaſure, Religion, Divine Grace, &c. are perſonified, and introduced to act their ſeveral parts. The youth, Henry, being ſeduced by Syren, Religion tries to reclaim him, but fails; on which Grace is commiſſioned to undertake the good work, and ſucceeds. This well-deſigned performance will be approved by thoſe readers who have more taſte for the effuſions of enthuſiaſtic piety, than for the beauties of genuine, correct, and elegant poetry.

NOVELS.

Art. 59. *The Ramble of Philo, and his Man Sturdy.* 12mo. 2 Vols. 6s. ſewed. Lane. 1788.

This writer, like many who have lately ſtood forward to challenge the public opinion, has but ill digeſted his plan. He repreſents his hero, *Philo*, as a youth of abilities, who, having been almoſt ſecluded from ſociety in the early part of his life, reſolves, at the deceaſe of his father and at the age of twenty-four, to ſet out on a pedaneous expedition through the principal counties of England, in order to acquire a knowlege of men and manners. But what are the perſons, and what are the manners, which are here introduced to our notice? *Why truly, the people* are Mrs. Napkin, a country ſhopkeeper; Goody Gadfly, a hog-feeder; a butterwoman, with other like important and *notable* perſonages. The *manners* will therefore be readily gueſſed at. In a word, though the preſent production is a mere abortion of the brain, we muſt at the ſame time acknowlege, that it is written with a tolerable degree of correctneſs; and, in that reſpect, it ſeems to give a warrant for better things. But let the author, in future, weigh well the powers which nature has aſſigned to him—

> "Examine well, ye writers, weigh with care
> What ſuits your genius; what your ſtrength can bear."

For, to ſucceed in the line of writing which he has here attempted, requires not only the pen but the judgment of a Fielding, or a Le Sage.

Art. 60. *The Hiſtory of Sir Charles Bentinck, Bart. and Louiſa Cavendiſh.* 12mo. 3 Vols. 7s. 6d. ſewed. Hookham. 1788.

A trifling, ill-written work. It would be a terrible waſte of time to enter into any account of the plan of it; but an extract or two may be neceſſary in order to ſhew that the diction is ſuch as we have deſcribed it.—'If they ſought to remonſtrate upon the folly of entering the army without a fortune independent, and ſufficient to enable a man *to raiſe* by purchaſing, and endeavoured to paint to him the advantages which would accrue by laying out *of* his little patrimony in the commercial line, &c.'—'Pardon my weakneſs, dear Sedley, and excuſe my breaking off thus abruptly, but am too much agitated to proceed further at preſent.'—'Her behaviour aſtoniſhed me; but concluding ſhe might be at her meditation, thought no farther of the matter, but took up the epiſtle ſhe had left.'—'The glare of day was no longer pleaſing to my ſight: with the morning, my ſorrows ſeemed to have freſh riſen, and could not forbear repeating aloud, &c.'

The "mortal 'tipathy" (to borrow an expreſſion from the *Pretty Gentleman*[*]) which the preſent writer has to *pronouns*, is remarkable; and his language is only to be equalled by that ſame pretty gentleman's, as exhibited in his card to a friend; and which we tranſcribe for the amuſement of the reader, as well as a warning to authors in general againſt writing in ſo contemptible a ſtyle:

"Lord *Molliculo*'s compliments to Sir *Roley Tenellus*—hopes did not catch cold laſt night going from the opera—ſhall be proud of's company at cards next Wedneſday ſennit, to meet Lady *Betty*,—and begs will not fail."

Art. 61. *Powis Caſtle*, or Anecdotes of an ancient Family. 12mo. 2 Vols. 5s. ſewed. Lane 1788.

We ſat down before the Caſtle of Powis (to talk *en militaires*) with an intention of trying its ſtrength. It is, however, compoſed of ſuch flimſy materials, that ſhould the artillery of criticiſm be brought to bear againſt it, the place would be immediately demoliſhed. In conſideration therefore of its weak and defenceleſs ſtate, we are induced to raiſe the ſiege. To carry on the aſſault might appear inhuman; and the charge of *inhumanity* we wiſh to avoid.

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[*] See an eſſay ſo intitled, publiſhed in 1747.

Art. 62. *The Caſtle of Mowbray*, an Engliſh Romance. 12mo. 3s. ſewed. Stalker. 1788.

Somewhat better conſtructed than the citadel from which, on the principle of humanity, we have juſt withdrawn our forces; but ſtill, through the want of *diſcipline* among its people, it is unable to ſtand againſt a regular attack. To ſpeak without a figure, the preſent performance, as ſome of its incidents are borrowed from hiſtory, is not contemptible; but it is ſo full of what is uſually, though improperly, ſtyled *buſineſs*, that all is confuſion and perplexity. There is no diſcrimination of character—nothing that can lay hold of, or arreſt, the attention; and the mind, grown weary with tracing a ſeries of improbabilities, quickly "roams and expatiates" in ſearch of other and more intereſting perſons and ſcenes.

Art. 63. *Hiſtory of Lady Caroline Rivers*. By Miſs Eliz. Todd. 12mo. 2 Vols. 5s. ſewed. Printed for the Authoreſs. 1788.

——"Nonſenſe ſhall be eloquence in love."

So ſaid Dryden; and the poet might be very right; but why ſhould that nonſenſe be tranſmitted to the preſs? Why ſhould the public be peſtered with it?

Art. 64. *Maria Harcourt*. 12mo. 2 Vols. 5s. ſewed. Stalker. 1788.

"Another and another ſtill ſucceeds,
And the laſt fool is welcome as the former."

We mean not welcome to ourſelves, but to the novel-reading Public: for if ſuch ſcribblers as the author of the work before us were not encouraged, *we* ſhould not be troubled with ſo many of them—to uſe an expreſſion of the modern Hipponax—*perking* their performances in our faces*; and with ſuch a ſelf-ſufficient air.

Art. 65. *Eliza Cleland*. 12mo. 3 Vols. 7s. 6d. ſewed. Lane. 1788.

The witty but profligate Lord Rocheſter has written an eſſay or encomium on "*Nothing*." Finding it impoſſible to follow his example, or to convey to the reader a thorough and competent idea of the *nihility* of this performance, we muſt content ourſelves with obſerving, in a general way, that the "great Negative †" is here to be found in perfection; in all its original, undiminiſhed luſtre.

LAW.

Art. 66. *The Trial of Mr. Cooke*, Malt Diſtiller, of Stratford, for Adultery with Mrs. Walford, Wife of Mr. Walford, of the ſame Place, before Lord Kenyon, and a Special Jury. 8vo. pp. 50. 2s. Lewis, &c. 1789.

This appears to be a very flagrant caſe. Lord Kenyon entered with juſt *feeling* into the criminality of the adulterous tranſaction; and the jury, with a ſimilar regard to what ſeemed due to juſtice, and to the Public, on ſuch occaſions, gave the plaintiff THREE THOUSAND FIVE HUNDRED POUNDS damages.

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* —"Is not mine, my friend, a ſorer caſe,
When every coxcomb perks them in my face."

† "Nothing, thou elder brother e'en to ſhade!
Great Negative!"—&c.

POLITICAL.

Art. 67. *Lettre aux Etats Généraux de France.* 8vo. pp. 15. 1s. Ridgway. 1789.

An animated and pathetic declamation; written with the vivacity and ardour of a Frenchman, and breathing that ſpirit of liberty, and that regard for the natural rights of men, which ſo diſtinguiſh and elevate the character of a Briton.

Shall we not, as Engliſhmen, the friends and aſſerters of freedom, rejoice at the late wonderful Gallic revolution? Shall we not rejoice that the eyes of a Frenchman are ſo perfectly opened, and that his pen is ſo completely freed, as to produce the following paragraph?

‘ *En effet,* MESSIEURS, *juſqu'ici, la legiſlation & la magiſtrature, deſtitutées de pouvoir, n'etoient que le maſque de deſpotiſme; et vos parlemens, dans l'étroite dépendance d'un gouvernement entre les mains de miniſtres vicieux ou ignorants, de prêtres fourbes, ambitieux & cruels, de favoris lâches & corrompus, ou de femmes abandonnées, toujours (ſi on en excepte le ſage Sully, l'immortel Colbert) mû par des reſſorts indignes d'une grande nation, etoient en vain le ſanctuaire des loix, l'azile de la patrie; patrie! vrai Prométée! trop ſouvent ranimée pour alimenter les vautours qui dévorent ſon ſein!*’

The author intreats the States General to haſten the diſtribution of *the ſweets of equality*; to ſeize the preſent moment, and give conſiſtency and durability to their plans and operations: he reminds them, that the people are always capricious and inconſtant; that a Frenchman is paſſionately attached to his King; that he may be blinded by promiſes; and that an opportunity, never to be regained, may be loſt by trifling negociations and conceſſions.

We hope, and believe, that a conduct, conformable to this advice, will be followed by our now enlightened and emancipated neighbours.

THEOLOGY.

Art. 68. *An Hiſtory of the Sufferings of Mr. Lewis de Marolles, and Mr. Iſaac Le Fevre,* upon the Revocation of the Edict of Nantz. To which is prefixed, a general Account of the Treatment of the Proteſtants in the Gallies of France, Tranſlated from the French about the Beginning of this Century, and now republiſhed. By Joſeph Prieſtley, LL.D. F.R.S. 8vo. pp. 222. 3s. ſewed. Johnſon. 1788.

We perfectly agree with Dr. Prieſtley in thinking, that few works are more inſtructive, or more intereſting, than the memoirs of thoſe who have ſuffered in the cauſe of religion: ‘ they ſhew,’ as he juſtly obſerves, ‘ the actual force of Chriſtian principles, and the reading of them tends to diſpoſe the mind to feel and to act, as becomes Chriſtians in all ſituations, eſpecially the moſt trying ones.’ We are, therefore, pleaſed to ſee this zealous reformer ſtepping aſide out of the field of controverſy, to exhibit to Chriſtians of all deſcriptions, examples, which may ſerve to awaken a juſt ſenſe of the value of their common faith; and to hear him ſay: ‘ I hope that my zeal for any particular tenet, relating to Chriſtianity, will never make me loſe ſight of thoſe great principles which are common to all Chriſtians, *the Catholics* themſelves included; many of whom have alſo borne perſecution as well as any Proteſtants, though at the ſame time, from miſtaken views of things, they would not have ſcrupled to perſecute others. I am not, I hope, ſo bigotted to my own opinions, as not readily to allow, that many of thoſe who think the worſt of me, and who would think they did God ſervice in deſtroying me, if it were in their power, are as good men as myſelf. Though they think me certainly doomed to hell, they would rejoice to find me in heaven.'

Art. 69. *An Addreſs to the Deiſts:* or an Inquiry into the Character of the Author of the Book of Revelation: with an Appendix in which the Argument of Mr. Hume againſt the Credibility of Miracles is conſidered and refuted. By one who thinks, with that eminent Judge, Sir Matthew Hale, That Religion is the firſt Concern of Man. 8vo. 2s. Rivingtons. 1788.

This writer boldly attempts the ſolution of one of the moſt difficult problems in theology, to determine the meaning of the prophecies in the Book of Revelation. Whatever may be thought of his ſucceſs in this attempt, the friends of religion will be pleaſed with the manner in which he apologizes for Chriſtianity in general, and particularly with his ingenious remarks on the natural credibility of miracles.

Art. 70. *An Introduction to reform Singing:* Being an Eſſay to ſing the Holy Scriptures, or repeat them melodiouſly in Churches, inſtead of erroneous Rhimes, and human Compoſitions. 4to. 1s. 6d. Deighton. 1788.

This well-meaning author has, we fear, employed labour and expence to produce very little profit, at leaſt, as to himſelf. He is ſo afraid of heretical rhimes and unſcriptural phraſes, that he has ſelected ſeveral parts of the Pſalms and of the New Teſtament, throwing them into a kind of meaſure, and preſerving the words without alteration or addition. Specimen,

'Bleſſed *are* they which do
Hunger and thirſt after,
Thirſt after right'ouſneſs, for,
For they ſhall be fill-ed.'

We leave our readers to their own comments on this *reformation* of ſinging in divine worſhip.

Art. 71. *Plain Thoughts on the Sabbath,* with friendly Hints at a Reform of Morals. By a Clergyman. 8vo. 1s. Robinſons. 1788.

We were rather diſappointed, when we expected plain good ſenſe and ſerious exhortation, to find, at our entrance on this pamphlet, ſomething like high panegyric and bombaſt. However, the author made us amends afterward, though his ſtyle is ſtill a little ſtiff and affected, by the ſeaſonable and uſeful remarks and advice which he offers to thoſe in different ranks, the higher as well as the lower. Certainly the former, equally with the latter, ſtand in need of admonition and amendment, and muſt ſet the example if they hope for any conſiderable alteration among others. We ſincerely wiſh that this and other publications of the kind may contribute to ſo valuable an end.

Art. 72. *Sermons on practical Subjects.* By David Gilſon, M. A. Curate of St. Saviour's, Southwark, &c. 8vo. pp. 520. 6s. Boards. Rivingtons, &c. 1788.

Juſtice to the author ſeems to require, that we ſhould inſert a few words from his preface; in which he tells us, that theſe diſcourſes are not publiſhed from views of temporal fame or profit; that, he compoſed and delivered them under a higher ſenſe of account than what ſtands connected with human judgment, feeling no diſpoſition to court another ſanction, when ſubmitting them to open examination;—and that, at the requeſt of many reſpectable hearers, which it would have been undutiful in him to neglect, and by the favour of friends—whoſe kindneſs it would be ungrateful not to notice, they are preſented to Them, and to the Public.

'Indulgence (ſays he) for every weak, human effort, is what one man need not bluſh to ſolicit from his brother; and ſo far as either defect, miſtake, or languor, may be diſcovered by the ſcientific, the diſcerning, the devout—he aſks it of them. The manner of addreſs and familiar repreſentation held neceſſary and employed by the ſpeaker, remains unaltered by the writer.' And we are farther acquainted, that, 'He was aſked for his ſermons by hearers, who flatteringly, perhaps, yet kindly, expreſſed a confidence of their being beneficial to their fellow Chriſtians, in the *ſame ſtate as uttered to them*; and he gives them the ſame unvaried doctrine, from the preſs, which, from the pulpit, conciliated the favour he moſt regards; and (it is added) if it begat him any enmity—begat him that he is leaſt diſpoſed to ſhun.'

From ſuch paſſages, the reader will be apt to infer, that our preacher has met with ſome diſguſt—from what quarter does not appear:—But we obſerve, that the ninth ſermon, intitled *Schiſm*, reſpects certain *miſguided zealots*, as they are termed, by whom we may ſuppoſe the *Methodiſts* are meant, though he ſometimes expreſſes himſelf ſo generally on the ſubject, that he might be thought to include all perſons who diſſent from the eſtabliſhed church: but a man of ſenſe, as he is, can never be ſuppoſed to inculcate, or to believe, that an eſtabliſhed church, merely as *eſtabliſhed* by human laws, whether that of Geneva, or Rome, or any other country, conſtitutes the church of Chriſt, though there may be, and no doubt are, in each, many who are true and valuable members of it.

Some perſons who read or look into theſe diſcourſes, might perhaps be inclined to pronounce them methodiſtical, for they are of a popular and declamatory kind, in ſome inſtances, poſſibly, exceeding the proper bounds: yet the man of ability and knowlege appears, and appears zealous to promote that virtuous and uſeful practice, which is the proper and genuine effect of real religion. Mere ſpeculative opinions, or articles of belief, are not greatly, or generally, enlarged on; though, in this reſpect, the author ranks with thoſe who are deemed *orthodox*. He has a fluency of ſpeech, and often clothes his ideas agreeably, and with energy, introducing proper, and ſometimes ſtriking illuſtrations, images, and addreſſes. Such, among others, is that part of the ſermon on *Sorrow* which relates to *ſuicide*. The diſcourſes on the duty of *Maſters and of Servants*, are, we think, excellent on the whole, though ſtill in a popular way. Several paſſages throughout the volume are pleaſant, as well as inſtructive and perſuaſive; but ſometimes he will be thought affected, or quaint, or rough and violent, as particularly when he ſpeaks of the *female character*, in which paſſages, there are ſome plain and home truths, delivered with a kind of ſeverity, yet too obvious and ſurely confirmed, not to demand attention from all who have any concern in female education.

We have ſaid enough to give a proper idea, we hope, of this volume. The ſermons are conſiderably different from thoſe generally preached in Engliſh churches. The *Scotticiſms* which are occaſionally met with, and which, though allowable at Edinburgh, are unſuitable to London, diſcover the author's country. Every diſcourſe is concluded by a ſhort prayer, generally very devout, and well adapted to the ſubject.

ART. 73. *Two Sermons.* The firſt, preached at the primary Viſitation of the Biſhop of Wincheſter, at Southampton, July 15th, 1788. The ſecond, preached likewiſe at Southampton, at the Viſitation of the Chancellor of the Dioceſe, Sept. 13th, 1780. By William Gilpin, M. A. Prebendary of Saliſbury, and Vicar of Boldre in New Foreſt, near Lymington. 8vo. pp. 60. 1s. 6d. Blamire. 1788.

Theſe diſcourſes manifeſt the good ſenſe and good diſpoſition of the author, and are well written. The firſt is from 1 Cor. ii. 13. We unite with Mr. Gilpin in allowing the excellence of St. Paul's rule, *comparing ſpiritual things with ſpiritual*, or one part of ſcripture with another, or with the *general ſcheme* and tenor of the goſpel. When he applies this, among other ſubjects, to that of the *Trinity*, and ſeems to ſuppoſe, that an obſervance of this rule without the interference of the *words which man's wiſdom teacheth*, would certainly eſtabliſh the doctrine, we find it difficult to yield our aſſent. *Prejudices* and *prepoſſeſſions*, it might be commonly ſuppoſed, would be in favour of the point in queſtion; and it is well known, that wiſe and good men have entered on the enquiry rather under *their* influence; and yet on applying this rule, which Mr. Gilpin ſo juſtly recommends, and for which the more free inveſtigators of Scripture always plead, they have thought they ſaw ſufficient reaſon to take a different ſide.—Again, the preacher ſays, 'the idea of redemption is ſometimes given up'—yet we cannot but ſuppoſe, at preſent, at leaſt, that *redeeming* or delivering men from impiety and vice, recovering them to religious obedience, and aſſuring them of divine forgiveneſs by the miniſtry or mediation of Chriſt, is included in all the explications which are offered on the ſubject.—We ought to add, that he ſpeaks with a very becoming liberality and candour concerning thoſe who differ from what is deemed the orthodox opinion. To ſuch who plead that 'without this exalted faith in the divine nature of a Saviour, the mind cannot attain thoſe elevated heights of love, which the goſpel preſcribes,'—he replies, 'One ſhould think ſo, indeed: but before we paſs theſe harſh cenſures on others, let any of us, who do hold that doctrine, aſk our own carnal hearts, whether it purify them in this exalted manner.'—At the ſame time, he apprehends there is good ground to cenſure thoſe who publicly raiſe ſcruples. *Why, he aſks,* cannot they be ſatisfied with keeping their opinions at home? With remarks on this queſtion, the firſt ſermon finiſhes, exhorting the clergy, inſtead of employing their time on the difficult topics of the goſpel, to inculcate, by all means, thoſe important truths of religion which ſo much concern all perſons.

The ſecond diſcourſe, on the *Simplicity of the Goſpel*, from 2 Cor. xi. 3. is indeed worthy of a Chriſtian miniſter. Simplicity of doctrine, and ſimplicity of manners, are recommended in a judicious and perſuaſive ſtrain. ‘ We are not,’ ſays Mr. Gilpin, (addreſſing his brethren of the clergy) ‘ legiſlators; and things would not go on better, if we were. The only means which we have to employ in this matter (the ſupport or revival of religion) lie in two eaſy words, our *doctrine* and our *manners*; in both of which it ſhould be our utmoſt endeavour to attain, as far as we can, and to impreſs on others, the *ſimplicity that is in Chriſt*.’ The firſt part of this paſſage refers to what he had before mentioned, ‘ Some things may be wrong (meaning, we ſuppoſe, in the eccleſiaſtical eſtabliſhment) which the legiſlature only can rectify;’ to which it is added— ‘ favourable opportunities may perhaps ariſe, in future time, when a few things, which are now rather offenſive, may be brought nearer the ſimplicity of the goſpel.’—He ſpeaks cautiouſly, we ſee; as on a tender ſubject; but this gentle acknowlegement ſufficiently indicates the rectitude and candour of his mind.

Art. 74. *The Revelation of St. John conſidered as alluding to certain Services of the Jewiſh Temple,* according to which the Viſions are ſtated, as well in reſpect to the Objects repreſented, as to the Order in which they appeared. 8vo. 7s. Boards. Payne.

To give a diſtinct account of this volume, and compare it attentively with the works of others in the ſame department, would require more time and attention than we can allow, and would form a larger article than our limits will admit. The ſuppoſition of this author is ingenious, that the ſcene of the viſion which St. John beheld is laid in the Jewiſh temple; that it is introduced in conformity to the appearance which the High Prieſt made immediately after having performed the ſolemn ſervices on the great day of atonement, and that it proceeds in agreement with the obſervances of the ſeveral days of the feaſt of tabernacles. The writer appears to be well acquainted with hiſtory and literature ſuitable to ſuch an enquiry, and alſo to have inveſtigated his ſubject with great care. How far he is right in his explications, it is not for us to determine: in ſome inſtances, no doubt, he is ſo, as others have been; and in ſome we may conclude him miſtaken. In the firſt part, which finiſhes with the eleventh chapter of the book of *Revelation*, he ſeems pretty much to correſpond with Lowman and others, in the application of events, except ſome variation in point of time, as he fixes thoſe to one period, which former writers have diſtributed to the preceding or the following. His account of the *living creatures* (or *beaſts*, as they are improperly termed in the Engliſh tranſlation), is ſurely incongruous, if not abſurd, when he imagines them to be a repreſentation of Deity, or of Three Divine Perſons, and founds or ſupports this conjecture by ſome fancied meanings of Hebrew words.—This is *Hutchinſonian.*

The fall of a great ſtar from heaven, *Rev.* viii. 10. which rendered the waters bitter, and occaſioned the death of many who drank of them, has been underſtood by ſome to point at the doctrine of *Arius.* But this method of interpretation ſeems to be raſh, and what might be retorted with no great difficulty. Prepoſſeſſions of this kind ſhould not be brought to ſcriptural enquiries. It cannot be imagined, that mere ſpeculative opinions, where the mind is candid, ingenuous, and ſincere, ſhould draw down the judgments of Heaven. Mr. Lowman had, with probability, explained the above emblem of the ſtar, of thoſe ravages in Italy which ſucceeded the taking of Rome by *Alaric*, &c. The preſent writer, with great appearance of reaſon, while he turns off this emblem from the prevalence of *Arian* principles, directs it to the growing pretenſions and preſumptions of the Roman church, which became more deſpotic about this period, as was evidently manifeſted under the pontificate of Gregory the Great. ‘ With him (ſays this author) the darkneſs aroſe (See Rev. viii. 12.) which overſpread, and in time eclipſed the glory, of the Sovereigns of the Weſt, and which is yet but partially diſperſed.’ The *two witneſſes*, *Rev.* ii. 3. our interpretor apprehends to be the Jewiſh and Chriſtian churches, and offers ſome proper conſiderations in anſwer to an objection which may be made to the firſt of theſe. By *the woman having on her head a crown of twelve ſtars*, Rev. xii. 1. he alſo conceives is meant the Jewiſh church, and by the *Man-child* the offspring of the *woman*, Chriſt and his church: in which he ſeems to differ from moſt writers on the ſubject.—For the number of the *beaſt*, he appears to incline to the Greek letters which form the word *Lateinos*, which had been fixed on by Irenæus, who lived in the ſecond century. He writes ſenſibly on this as well as other ſubjects, and his book merits more attention than we can allow to it. In the appendix, which conſiſts of many pages, is added a diſſertation on the prophecies of Daniel, comparing thoſe parts which correſpond with the Revelations of John; and alſo a diſſertation on the riſe of that power in the church, which John hath ſignified by the *IMAGE of the Beaſt*, which he, very properly as it ſhould ſeem, underſtands to ſignify the *papal ſpiritual dominion.* ‘ The Pope,’ ſays he, ‘ was long the Image of the Beaſt (that is, we ſuppoſe, of *Heathen Rome)*, before he became the eighth head of the Beaſt, by the donations of Pepin and Charles the Great.’—All we can farther ſay, is, that this author ſpeaks handſomely of the late Mr. Lowman; in which reſpect we think ſome others have failed, who have, nevertheleſs, been indebted to his judicious remarks, and learned labours.

Art. 75. *Practical Obſervations on the Book of the Revelations*, intended to point out the many uſeful Inſtructions it contains, independent of its prophetical Meaning. 12mo. 1s. Rivington.

This author juſtly remarks, that every part of the ſacred books is ot of equal uſe. The book of *Leviticus*, ſays he, for example, though eceſſary to the Jewiſh religion, yet cannot certainly be thought o fit to be frequently read as the *Proverbs* of Solomon; nor is the book f the *Revelations* of ſo general uſe as the goſpel of *Matthew*: but oes it follow that they are *unfit to be known* and read at all? On ch *principles, therefore, he has conſidered* it as a duty to ſhew the young and ignorant what advantages he himſelf has found from the peruſal. Though he profeſſes not to explain the prophecy, he could not avoid giving a general plan, which he does by a ſort of analyſis; concerning which he obſerves, ‘ the plan I have offered, I believe, to be right on the whole, yet I am chiefly induced to recommend it, becauſe I take it to be harmleſs, whether right or wrong, and hope it may be uſeful.’ His principal intention is of a practical kind, and he accordingly preſents ſeveral very pertinent reflections and obſervations of this nature, which may be attended to with advantage. He is not a rhapſodical, or merely fanciful author, but appears to be a man of ſenſe, who has an acquaintance with his ſubject; and what explications or hypotheſes he advances, are propoſed with a becoming modeſty and piety. His ſentiments, in ſome reſpects, may be of the orthodox ſtamp, or what are deemed ſuch; but of this, little is diſcovered. One of his inferences is, the doctrine of free-will, and the conſequent neceſſity of diligent application; and another, the unity of God. Notes, and an Appendix, are added.

Art. 76. *On Marriages in Heaven*; and on the Nature of Heavenly Conjugal Love. Extracted from the Writings of the Hon. Emanuel Swedenborg. 12mo. pp. 37. 6d. Chalklen. 1789.

——— *conjux ubi priſtinus illi*
Reſpondet curis, æquetque Sichæus amorem. VIRG. Æn. l. 6.

This has been long eſteemed a very falſe and heterodox account; but it now comes out, that Dan Virgil knew much better how things were managed in the other world than ſelfiſh divines are diſpoſed to allow; who (to their ſhame be it ſpoken) exhibit ſuch dull, unamuſing pictures of heaven, as if they meant to keep all its rapturous delights ſnug to themſelves. But it is high time to expoſe theſe concealers of the truth. Know then, gentle reader, that heaven is a very ſprightly place, abounding with ſuch diverſions and entertainments as men of pleaſure would be happy to riot in. Baron Swedenborg, who, no doubt, has been there, and knows every thing about it (for he ſpeaks in the moſt confident manner poſſible), aſſures us, that ‘ all the inhabitants of heaven are men; the married angels are male and female; the tendency towards union, implanted in the ſexes at the creation, exiſts in the ſpiritual bodies of the angels, as in the material bodies of the men of this world. The angels of the two ſexes are always in the higheſt degree of beauty, youth, and vigour; it follows therefore that they enjoy the laſt pleaſures of conjugal love, which with them are more exquiſite than is poſſible with mortals, becauſe the ſenſes of a ſpiritual body are infinitely more perfect, and from the nature of their frame and conſtitution, admit not of wearineſs or diſguſt.’

But to *increaſe and multiply* is not Heaven’s command in heaven. The female angels are not to have their happineſs interrupted by *groanings*, and by the *mewling and puking of children in the nurſe’s arms.* Love is to have no ſuch termination there. ‘ From theſe unions (adds the author) children are not produced, but ſpiritual fruits of love and wiſdom.’

Shouldſt thou wiſh to know how this honourable gentleman got to heaven, where he has made all theſe very fine diſcoveries, we think it will be ſufficient to remove all doubt from thy mind to inform thee, that he performed his journey in that ſafeſt and moſt expeditious of all vehicles, A VISION.

THANKSGIVING SERMONS *continued:* See our laſt.

XXV. On the happy Recovery of his Majeſty, &c. Preached in the Chapel of Mile-End New Town, Stepney, April 23, 1789. By John Cottingham, late of Edmund Hall, Oxford. 8vo. pp. 42. 6d. Matthews, &c.

The caſe of Hezekiah has been cited, and applied, in moſt of the Sermons that have been publiſhed on the ſubject of our Sovereign's late illneſs and recovery; and Mr. C. has, in this plain and popular diſcourſe, very properly enlarged on it. He likewiſe piouſly aſſerts the doctrine of a particular providence;—the denial of which he treats as downright atheiſm: and this divine providence he conſiders as having been graciouſly exerted in favour of our happy country, by continuing to us the bleſſings of a good government, under the mild adminiſtration of a juſt and beloved Prince.

XXVI. *Two Sermons*; the *firſt* preached at the Royal Chapel of his Majeſty's Citadel of Plymouth, March 8, 1789, on account of our gracious Sovereign's Reſtoration to Health;—the *ſecond*, April 23, being the Day of public Thankſgiving for the ſame. By the Rev. John Malham, Teacher of the Claſſics, Navigation, &c. Plymouth Dock. 4to. pp. 17. 1s. Crowder, &c.

Mr. Malham, likewiſe, applies the caſe of King Hezekiah's ſick-eſs and miraculous recovery, to the immediate occaſion of his diſ-ourſe. Like Mr. Cottingham, too, he proceeds, in the firſt of theſe iſcourſes, to place the extraordinary inſtance of his Majeſty's reco-ery in the light of a ſpecial providential interpoſition; and he con-ludes with ſuitable reflections.—In the ſecond Sermon, he extols the ercies of God, as evinced in the reſtoration of the King's health; n which grateful theme, he expatiates with becoming zeal and yalty.—The preacher ſpeaks [in his prefatory *Addreſs*] with ſo uch modeſty, and diffidence of his own abilities, that to criticiſe his iſcourſes, merely with a view to point out defects, would be not nly unhandſome, but cruel.—Mr. Malham is likewiſe the author f ſeveral uſeful publications, which have been duly noticed in our eviews.

⁂ *The remainder of the* Thankſgiving Sermons *hereafter.*

CORRESPONDENCE.

‘ *To the* EDITOR *of the* MONTHLY REVIEW.

‘ SIR,

‘ PERMIT an admirer of your very valuable Journal to ſuggeſt what he humbly conceives would be an improvement to it. In the books you review, where you find it neceſſary to make long quotations from them—as in Gibbon's Roman Empire for inſtance—I cannot help thinking but if the pages of the book whence the extracts are made, were inſerted in the margin, or otherwiſe, of the Review, it would be extremely *advantageous to the readers,* and particularly ſo to young ones; as by that help they could, by keeping the Review by their ſide, accompany you in their progreſs through any work that comes under your notice, and, by availing themſelves at the inſtant of your obſervations and remarks, derive in a great meaſure the ſame benefit from ſuch references to your opinions, as they would receive from a living tutor at their elbow.

'Your candid conſideration of this hint will oblige one who begs to ſubſcribe himſelf with real reſpect,

SIR,
Your moſt obliged and very humble Servant,
'26 July 1789. S. W.'

The above hint will, in future, be attended to; but this regulation cannot, conveniently, take place, with reſpect to thoſe numerous *Articles that are already drawn up, and which only wait their turn for inſertion.*

⁂ It would be totally foreign to our plan to enter into the ſubject of Mr. Dallaway's letter. In the good opinion which Mr. D. entertains of us, we hope he will not find himſelf deceived.

†‡† R. G. will find the miſtake which he has detected, rectified, below, in the *Errata*.

⁎‡⁎ The article concerning which *Omega* writes, was drawn up by one of our aſſociates abroad; and this Correſpondent's letter muſt be ſent to that gentleman, when opportunity offers.

†§† The Letter from a very reſpectable Gentleman at *South Warmborough*, has been tranſmitted to the Reviewer to whoſe department it bears particular reference; whoſe preſent reſidence is remote from the capital, and whoſe obſervations on our correſpondent's favour are not yet received.

†⁎† We have, at ſeveral times, enquired for a comic opera, entitled, "The Cottagers, by Miſs Roſs;" but have not been able to procure it. It was publiſhed in April 1788.—If any of our readers will inform us where it may be had, we ſhall be obliged to them.

☞ The Letters of ſuch Correſpondents as arrived late in the preſent month, will be duly attended to, in our next number.

Errata in our laſt *Appendix.*

CONTENTS. Article BOXING, for 551. *r.* 454.
P. 605. l. 7. for 55. *r.* 551.
608. l. 18. for '*Signeur,*' r. *Seigneur.*

In the Review for July.

P. 19. l. 7. for 'into,' read, *on.*
40. par 5. for 'Worceſter,' read *Wincheſter.*
96. Art. VI. l. 8. for 'See Rev. for May laſt,' read, *See Rev. for May* 1788.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1789.

Art. I. *Philoſophical Tranſactions,* Vol. LXXIX. for the Year 1789. Part I. 4to. pp. 138. 8s. ſewed. Davis. 1789.

PHILOSOPHICAL *and* CHEMICAL.

IN the preſent publication, there is only one paper belonging to this claſs, namely,

Art. II. *Objections to the* Experiments and Obſervations relating to the Principle of Acidity, the Compoſition of Water, and Phlogiſton, *conſidered; with further Experiments and Obſervations on the ſame Subject. By the Rev.* Joſeph Prieſtley, *LL. D. F. R. S.*

According to M. Lavoiſier's doctrine, inflammable and dephlogiſticated air, united together by combuſtion, form *pure* water; and on this principle, the new ſyſtem of chemiſtry is, in a great meaſure, eſtabliſhed. But Dr. Prieſtley diſcovered that an *acid* alſo is produced at the ſame time, which he never fails to obtain, with the water, when the proceſs is conducted with due attention.

It has been objected to the Doctor's experiments (or rather to the conſequences deduced from them, for the facts themſelves are indiſputable), that the acid might come from *phlogiſticated* air; which, in one of his modes of operating, could not be excluded; and that it was reaſonable to conclude, that this was the caſe, becauſe Mr. Cavendiſh had procured the ſame acid (the nitrous) by decompoſing dephlogiſticated and *phlogiſticated* air with the electric ſpark.

To this he anſwers, that though, in Mr. Cavendiſh's *ſlow* decompoſition by *electricity*, the phlogiſticated air produces, or contributes to produce, the acid in queſtion, yet in this *rapid* decompoſition by *ſimple ignition, that* air is not at all affected; but remains, after the combuſtion of the other two, juſt as it was. The addition of phlogiſticated air, inſtead of increaſing the produce of acid, made it much leſs; probably, not from its being any obſtacle to the decompoſition of the others, but from its continuing

tinuing to ſubſiſt after the operation, and ſupporting or entangling the acid vapour, ſo as to impede its condenſation.

The acid produced in theſe proceſſes appears to be extremely volatile, inſomuch that ſome part of it always eſcapes. When the exploſions were made in quick ſucceſſion (the veſſel being exhauſted after each, and filled again as ſoon as poſſible), no liquor at all was collected, the whole of the acid vapour, together with the water with which it was combined, being drawn off uncondenſed; though the veſſel was never made more than a little warmer than the hand. As ſuch a degree of heat is by no means ſufficient to keep the whole of any quantity of water in a ſtate of vapour, it is plain, even from this circumſtance, that the vapour did not conſiſt of water only. Indeed the Doctor thinks it impoſſible for any one to *ſee* this vapour in a tall glaſs veſſel; and eſpecially to obſerve how it falls from one end to the other, and the time required for its wholly diſappearing, without being ſatisfied that it conſiſts of ſomething elſe than mere water. If the appearance to the eye ſhould fail to convince, the ſenſe of *ſmell* would do it; for even in a glaſs veſſel it is very offenſive, though it might not be pronounced to be *acid*.

To another of the Doctor's proceſſes, in which atmoſpheric air was perfectly excluded, and the pureſt dephlogiſticated air was produced in the proceſs itſelf, from precipitate *per ſe*, in contact with the pureſt inflammable air, it has been objected, that the precipitate might be impure, containing ſomething that might yield phlogiſticated air. Even if this had been the caſe, it is plain from the above experiments, that the phlogiſticated air, in thoſe circumſtances, would not have been decompoſed; but to obtain full ſatisfaction, M. Berthollet ſent him ſome precipitate on which he might depend; and on repeating the experiment with this, giving more attention to the proceſs than before, he found it more deciſively concluſive in favour of his opinion. He had then attended only to the drop of *water* that remained, and finding it to turn juice of turnſole *red*, he concluded it to contain nitrous acid: but he now examined the remaining *air* alſo, and found a conſiderable proportion of it to be *fixed air*, ſo that he is ſatisfied *this* was the *acid* with which the water was impregnated. And as fixed air is thus produced from precipitate *per ſe* (which contains the baſis of dephlogiſticated air) ignited in contact with pure inflammable air; and from iron (which contains the baſis of inflammable air) ignited in contact with pure deplogiſticated air; he concludes, that the two airs, united together, produce always an *acid*; that if they are both completely formed previous to their union, the acid is the *nitrous*; but that if either of them is in its *naſcent* ſtate, the acid is *fixed air*.

It has been ſaid, that the fixed air in theſe experiments may come from the *plumbago* in the iron from which the inflammable air was obtained. But, beſide that this would be contrary to the antiphlogiſtic hypotheſis itſelf, which makes all inflammable air to come from water; the Doctor finds the weight of the fixed air to be much greater than that of all the plumbago which the iron could have contained; and that inflammable air from tin gives the ſame reſult as that from iron, though tin does not appear to contain any plumbago. As it is from the reſiduum after ſolution in acids (that is, after the ſeparation of the inflammable air) that the quantity of plumbago in iron is aſcertained, it is highly improbable that any part of it ſhould enter into the inflammable air itſelf. He ſhews further, that the inflammable air from iron contains neither any real fixed air, nor the pure air which is one of its component parts, and which amounts, according to M. Lavoiſier, to 72 parts in 100 of the weight of the fixed air.

In his laſt volume of experiments, p. 30. the Doctor mentioned ſome inſtances of the revival of red precipitate in inflammable air, *without* finding any fixed air. He therefore preſumes, that he did not uſe the ſame precautions then which he does now, for he now always finds it; and particularly that he might not have attended to the effect of admitting a large quantity of water to a ſmall one of fixed air, by which the greateſt part of it would preſently be abſorbed. Beſide, the *poſitive* evidence, of actually finding a ſubſtance, is always more concluſive than the *negative* one, of not finding it.

He wiſhed to try the inflammable air from *ſulphur*, inſtead of thoſe from iron and tin, but could not procure a ſufficient quantity of it; as ſulphur cannot part with much phlogiſton, except in proportion as it imbibes pure air to form oil of vitriol. He mixed the ſulphur with turbith mineral, in order to ſupply it with pure air, but this made it yield vitriolic acid air, probably from there not being *water* enough to form inflammable air: for when iron is diſſolved in ſtrong acid of vitriol, vitriolic acid air is produced; but in the diluted acid, inflammable air.

‘ Since, however, vitriolic acid air unqueſtionably contains the ſame principle which forms the inflammability of inflammable air, this experiment proves, that ſulphur is not that ſimple ſubſtance which the antiphlogiſtians ſuppoſe it to be; but that it contains phlogiſton. Had it been nothing more than a ſubſtance which had a ſtrong affinity to pure air, it would have united with the pure air from the turbith mineral, and have made vitriolic acid; but no vitriolic acid air would have been produced.’

According to the antiphlogiſtic theory, phoſphorus, as well as ſulphur, is a ſimple ſubſtance; and, when ignited, imbibes pure air, and thereby becomes *phoſphoric* acid, without parting with *any thing*. *But the Doctor finds*, miſe, by their exertions, as ſure and as laſting a theory as the Newtonian: even this has been oppoſed: why then ſhould we be ſurpriſed, that the antiphlogiſtic doctrine ſhould meet with its opponents alſo?'

The work is divided into ten ſections. 1. *Of the compoſition of water.* 2. *Compoſition of acids.* 3. *Vitriolic acid.* 4. *Nitrous acid.* 5. *Marine acid.* 6. *Calcination of metals via ſicca.* 7. *Calcination of metals by ſteam, and the decompoſition of water.* 8. *Reduction of metallic calces by charcoal, and the formation of fixed air.* 9. *Solubility of metals.* 10. *Precipitation of metals by each other.* We muſt not think of leading our readers over all this ground; and ſhall only deſire them to accompany us to the end of the firſt ſection, which happens to be one of the ſhorteſt, as well as moſt intereſting in the book.

After mentioning, with due applauſe, the brilliant diſcovery of the production of water from the combuſtion of inflammable and dephlogiſticated air, the author conſiders Dr. Prieſtley's experiments, tending to ſhew——But Mr. Higgins himſelf ſhall ſpeak; and a Reviewer, as in duty bound, will attend at his elbow.

Mr. Higgins. 'Dr. Prieſtley ſuppoſes, that the water produced by the condenſation of inflammable air and dephlogiſticated air, is only what was ſuſpended and attached to them in their elaſtic ſtate; and that their reſpective gravitating particles form a different compound, namely, nitrous acid. To aſcertain this, he confined his airs with dry fixed *alkali* over mercury, to abſtract from them as much water as poſſible.'

Reviewer. It was not fixed *alkali*, but fixed *ammoniac.* The miſtake is of no great conſequence, but it is better to be accurate.

H. 'Having thus prepared his airs, he found, after exploding them, that the product of water fell far ſhort of the weight of both airs; and he obſerved a denſe vapour after every exploſion, which ſoon condenſed, and adhered in a ſolid ſtate to the ſides of the veſſel, which he afterwards found to be nitrous acid. Though I do not doubt this indefatigable philoſopher's facts, yet I beg leave to differ from him in his concluſions. I think the facts he adduces are not only inſufficient to ground his hypotheſis upon, but:——

R. Softly, good Sir—there is a material part of his facts which you ſeem to have forgotten. His experiments tend to prove that, beſide the adventitious water which the airs commonly hold in ſolution, they contain water as one of their *conſtituent principles*, without which they cannot ſubſiſt. He ſhews that, in all the experiments of the production of aeriform fluids, the preſence of water is eſſentially neceſſary; that if there is no water, no air is produced; and that where air is produced, a proportional quantity of the water diſappears. To do juſtice to his hypotheſis, you ſhould have ſtated this *diſappearance* of water *when aeriform* fluids are generated, as well as its re *appearance* when they are decompoſed. But proceed now in your own way.

H. —' but do not in the leaſt tend to contradict Mr. Cavendiſh's doctrine of water and nitrous acid. Let us ſuppoſe four ounce meaſures of the mixed airs to produce, by inflammation, in their ordinary ſtate one grain of water, and the ſame bulk of air, by expoſure to lime or alkali, to be deprived of half a grain, and that, after condenſation, the quantity of water produced not to exceed half a grain; are we to conclude from thence that water has not been formed? Beſides, we are to conſider, that the ſpecific gravity of air is altered in proportion to the quantity of water abſtracted from it. Therefore an accurate weight of both airs ſhould be aſcertained after they are deprived of their water, before we conclude that the weight of the water produced falls ſo much ſhort of the weight of the airs employed.'

R. I muſt leave the Doctor and you to ſettle this matter between yourſelves; obſerving only that, if he did really take a grain weight of moiſt air, and made ſo many operoſe experiments in order to determine whether, after having made it as dry as poſſible, it would ſtill yield a grain weight of water, eſpecially after he had ſo often found before, that even while moiſt it would not yield ſo much,—why, in that caſe, I muſt ſay that he is more defective in his underſtanding than I ever took him to be. But, after all, it may fairly be queſtioned, whether dryneſs or moiſture of the airs could make any very *ſenſible difference* in the reſult: for it appears from the unexceptionable experiments of M. De Sauſſure, that when air is ſaturated with as much moiſture as it can hold, all the water that can be ſeparated from it by abſorbents, amounts to no more than one 75th part of its weight; and who will pretend to appreciate the reſiduum after combuſtion to a 75th part of the weight of the air?

H. ' That nitrous acid is often formed, I have frequently experienced; but that it ſeparates from the moiſture produced, and, in a ſolid ſtate, is what I could never obſerve nor ſuſpect, conſidering the attraction of nitrous acid for water.'

R. Sir!—look at the Doctor's paper again. *Nitrous acid ſeparate from the water in a ſolid ſtate!* Nothing like it. He ſays, that when he uſed mercury for confining the airs during the exploſion, a part of the *mercury* was corroded, and formed a ſolid ſubſtance; but the exploſions being afterward made in a ſeparate veſſel, the acid vapour united with the water, only condenſing much more ſlowly than the water, as the nitrous acid might be expected to do in this highly phlogiſticated ſtate.

H. ' I frequently inflamed ſeveral cubic inches of light inflammable and dephlogiſticated air, and never obſerved, by the niceſt teſt, the preſence of an acid, when the airs worked upon were pure, and when the inflammable air prevailed. But when I reverſed the proportion, I always obtained nitrous acid in a ſingle charge. When the dephlogiſticated contained one-eighth phlogiſticated air, I obtained nitrous acid in great abundance. Hence I infer, if we could procure dephlogiſticated air entirely free from phlogiſticated, that not a particle of any ſort of acid would be produced.'

R. I would adviſe you, Sir, to repeat theſe experiments, with a little more attention; becauſe ſome that have been lately publiſhed by Dr. Prieſtley are point-blank in oppoſition to them; and ſhew deciſively, that phlogiſticated air has no ſhare in the formation of the acid, but remains unchanged after the operation.

H. 'If nitrous acid ſhould reſult from an union of light inflammable and dephlogiſticated air, *why* is not this formed during the ſlow combuſtion, &c.?'

R. You really aſk more queſtions than I can anſwer, but mere queſtions prove nothing. Give me leave to propoſe one or two to you. Why is it by *inſtantaneous combuſtion* that nitrous acid is produced from dephlogiſticated and *inflammable* air? And why is it only by *ſlow* tranſmiſſions of the electric ſpark, continued for days or weeks together, that the ſame acid is produced from dephlogiſticated and *phlogiſticated* air? You ſay that *languid combuſtion* is inſufficient to cauſe the union of the two laſt-mentioned airs; and yet the fact is, that it is only by languid combuſtion that the union is effected. When you have duly conſidered theſe ſtatements, you will know better, perhaps, what to think of ſome of your own.

H. 'That all elaſtic fluids hold a conſiderable quantity of water in ſolution, is well known to every body; but we are not to infer *from thence*, that water is a neceſſary ingredient in them, and that it is chemically united to the real gravitating matter of the different airs, particularly when we can extract the moſt part of it from them.'

R. True, Sir. It does not *follow from thence*, and nobody ever thought that it did; but the queſtion is, whether it follows *from Dr. P.'s experiments?*

H. 'Therefore I do not ſee why we ſhould ſay with Dr. Prieſtley, that inflammable air conſiſts of inflammable air and water. We may as well ſay, that ſilicious earth (as water is ſeparable from it) is ſilicious earth and water; or that ſulphur is ſulphur and water, and ſo with all other known ſubſtances.'

R. If the Doctor *had* ſaid ſo, I ſhould be as little inclined as you to follow the example; but he has *not*; he ſays again and again, that inflammable air conſiſts of water and *phlogiſton*. See Phil. Tranſ. lxxviii. 156 & 315.

H. 'If the greater part of dephlogiſticated air be water, and if iron be calcined in conſequence of its union to water, as Dr. Prieſtley ſuppoſes, *I would aſk*, Why is not inflammable air produced during the calcination of iron in deplogiſticated air, as well as when calcined by the ſteam of water?'

R. And *I would anſwer*, that if you had ſtated Dr. P.'s doctrine fairly, as you ought to have done, you could not have

aſke

aſked ſuch a queſtion. The water of the dephlogiſticated air being abſorbed by the iron, inflammable air cannot be formed, for want of water; this ingredient being as neceſſary in its compoſition as phlogiſton is.

The Doctor obſerves, that the ſmall quantity of acid, contained in the dephlogiſticated air, may well be ſuppoſed to be employed (with the phlogiſton of the iron, or a part of it) in forming the fixed air which is always found in the proceſs of calcination.

H. But, ' according to himſelf, there was only the thirteenth—

R. You had better have put it as it is in the original, .13 (that is *thirteen parts in a hundred*), which would have anſwered our purpoſe juſt as well in point of argument, and prevented ny ſuſpicion of your not underſtanding decimal notation.

H. —' thirteenth of an ounce meaſure [of fixed air] found in the eſiduum of ſeven ounce meaſures of dephlogiſticated air abſorbed by ron. Now, ſeven ounce meaſures of dephlogiſticated air are ſufficient o form five, or at leaſt four and a half ounce-meaſures of fixable air. herefore *I would aſk*, what becomes of this dephlogiſticated air?'

R. What becomes of it? Why, you have ſeen already that s water is all, or nearly all, abſorbed by the iron, and that its ther principles are employed in forming the little quantity of xed air that remains.

H. ' or why was not nitrous acid formed?'

R. Becauſe the circumſtances were ſuch, that fixed air was ormed in lieu of it. We know that in ſome circumſtances one f theſe acids is produced, and in others, the other, from materials ultimately the ſame; but *why* it is ſo, I preſume not to ſay.

Thus endeth ſection the firſt, of ſeven pages. Thoſe who eſire to be acquainted with the others, muſt ſtudy them in the riginal; and perhaps they will do it to better advantage from the bſervations we have made on this. The phlogiſtians will meet ith many ſhrewd remarks, well deſerving their attention, hough probably not of ſufficient force to ſhake their opinions.

The analyſis of the calculus, ſubjoined to the work, was ead to the Royal Society, as the author informs us, at one of heir ſpring meetings in 1788. From the extenſive ſeries of xperiments here ſtated in detail, he concludes, that the calculus is compoſed ' of the following different compounds blended together, viz. ſelenite alum, microcoſmic ſalt, mild volatile alkali, lime, and cauſtic volatile alkali combined with oil, ſo as to form a ſaponaceous maſs, calx of iron, magneſia combined with aerial acid, clay enveloped by a ſaponaceous and oily matter, and the ſublimate already deſcribed,' that is, the ſublimate diſcovered by Scheele; which laſt he conſiders as the cementing ingredient, and therefore meriting farther inveſtigation. Toward the end of the paper, we find, that to this gentleman we are indebted *for the diſcovery* of the remarkable generation of volatile alkali, from nitrous acid poured on filings of tin, and immediately mixed with vegetable fixed alkali. This curious diſcovery was made in March 1785, in the elaboratory of Dr. Higgins; but it ſeems he could not engage the Doctor's attention to it.

ART. III. *A Diſſertation on the Properties of Pus*, which gained the Prize Medal, given by the *Lyceum Medicum Londinenſe*, for the Year 1788. By Everard Home, F. R. S. one of the Preſidents of the Lyceum. 4to. pp. 63. 2s. 6d. Johnſon. 1788.

"YE ſhall know them by their fruits." The publication of prize diſſertations gives the learned world the beſt opportunity of knowing the abilities of the ſucceſsful candidate, and the judgment of the ſociety that rewards his labours. In the preſent inſtance, we ſee a diſſertation, not only without merit, but abounding with errors, rewarded with a medal bearing on one ſide two heads, with this circumſcription, GEORGIUS FORDYCE, ET JOHANNES HUNTER, PATRONI. Mr. Home may be a young man; ambition might prompt him to ſtart for the prize, and emulation might ſpur him on to the goal. That he has been rewarded by the Lyceum for publiſhing what was before known, is not to be attributed to *him* as a fault, but it will reflect ſome diſcredit on the ſociety who adjudged the prize.

The author defines pus to be a 'whitiſh fluid, made up of globules, and a tranſparent aqueous liquor.' He adds the reſults of ſeveral experiments made on pus by chemical re-agents, moſt of which are taken from Dr. Brugman's Inaugural Theſis at Leyden, in 1787.

The general concluſion of Mr. Home's *Inveſtigation*, as he calls it, is, that 'the opinion ſtarted by Mr. Hunter "of pus being a ſecretion formed from a ſimilar ſtructure of veſſels as the ſecretions from the blood," appears to be a juſt one; and I very willingly,' he adds, 'confeſs, in juſtice to that celebrated phyſiologiſt, that I have been led to the view which I have taken of this ſubject, from the obſervations reſpecting pus, contained in his lectures.'

A moſt egregiouſly miſtaken opinion appears in the firſt paragraph, p. 62, where it is ſaid, that pus 'is readily abſorbed or taken back into the circulation, *without producing any ill effect upon the conſtitution*.' We apprehend that the hoſpitals in this metropolis may, at this very inſtant, exhibit at leaſt one hundred caſes that will contradict the aſſertion; and that every country ſurgeon, although his practice may be ſmall, muſt meet with daily inſtances of the ill effects of abſorbed matter. The author admits the fact, that hectic and other ſymptoms 'frequently occur in patients who have a conſiderable diſcharge of matter from large abſceſſes or ſores.' We muſt, however, ſubjoin his ning on the ſubject: ' But,' ſays he, ' if the length of the local complaint has continued, and the injuries which conſtitution has ſuſtained from it, be likewiſe taken into the unt, with all the other attending circumſtances at the time conſequent diſeaſe is produced, it will appear that we cannot bute its origin to the abſorption which has been equally nt through the whole time; but muſt refer it to the debi- ing effects of a long continued diſcharge, or a conſtant tion, preying upon the conſtitution, and in the end be- ing the cauſe of conſtitutional diſeaſes.'

his is a curious ſpecimen of reaſoning. Abſorption is not cauſe of diſeaſe, becauſe it [viz. abſorption] is conſtantly nt; and the diſcharge becomes, in the end, the cauſe of the ſe which had exiſted from the beginning. Mr. Home y needs not to be reminded, that the effect follows cauſe. Practice and experience will ſhew him, that hectic ptoms frequently appear before any diſcharge takes place; even that on a copious diſcharge, often, very often, the ic ſymptoms diſappear; and alſo, that in many caſes, to ure a diſcharge is the only way to reſcue the patient from grave.

n the whole, Mr. Home has publiſhed a treatiſe containing which had not been before communicated to the world by Hunter and Dr. Brugman; and the little that is new, ars to have no claim to a prize medal. Gold and ſilver ls have lately become ſo common, that diſſertations muſt be en in abundance; and it may, perhaps, be a diſtinguiſhing for good diſſertations, to put the words ' *which did* NOT *the gold medal*' in the title page; eſpecially if ſocieties, h call themſelves learned, give no better ſpecimens of their nent in diſtributing their rewards.

IV. *The Temporal Government of the Pope's State,* concluded.

See our laſt Month's Review.

HE aſtoniſhing revolution which has juſt taken place in France, and the appearances of a yet wider ſpread of the dled flame of liberty, will naturally render the ſtate and tion of every conſtitution of government in Europe, an eſting object to all our public-ſpirited readers: and, among ſubdiviſions of this quarter of the globe, the temporal nions of the Roman Pontiff will poſſibly ſoon attract a h greater ſhare of the world's attention, than they have ſince Rome exchanged her ſenators, dictators, and em- rs, for biſhops, cardinals, and popes.

In our laſt, we gave an account of ſeveral branches of the Pope's revenue, taxes, &c. and now we proceed to the detail given in the work before us, of the form of his Holineſs's government, in its ſeveral parts.

This government, ſays our author, being eccleſiaſtical, none but prelates are admitted to any ſhare of power, either political, civil, or criminal. Theſe *prelates*, or magiſtrates, are thus deſcribed by him:

'They are uſually educated in ſome of the Roman colleges, where they ſeldom learn any thing except Latin and the civil law, ſo that they are called to fill places, both in the miniſtry and magiſtracy, at the age of twenty-four, and ſometimes under, without any other ſpice of human learning. They are frequently deficient even in the two articles above mentioned, but as to the hiſtory, or ſtate of other nations, geography, arithmetic, trade, or the arts of political or œconomical government, they are generally as ignorant as of the Alcoran. Thus are they launched into a ſea of buſineſs and judicature, without any of the neceſſary documents. Their time becomes ſo occupied, that little or none can be ſet apart for improvement, ſo that very few ever overcome the defects of their education. The figure they make in their reſpective employments, is generally ſuch as may be naturally expected from ſo hopeful a beginning. Indeed, the major part of them ſuffer every thing to be managed by an auditor, who is always an attorney, and often of the needy ſort, who, excepting a few years of experience, and a ſmattering of practical law, is generally as unfit and as ignorant as themſelves.' [There is here a contradiction in terms. If the auditor has *experience*, he cannot be *ignorant* of, or unfit for his poſt.] 'Both the auditor and his maſter often jog on to the end of the chapter, totally unacquainted with the great and leading principles of politics, œconomy, or juriſprudence.'

He acknowleges, however, that there are exceptions to this 'faithful deſcription of the man who governs the Pope's ſtate;' and that ſome few of the prelates are remarkable for ſolid learning, ſound judgment, and deep penetration. He then proceeds:

'Though we have defined the ſovereign as inveſted with abſolute, uncontrollable power, whenever he thinks proper to exert it, yet the reſpective departments acting under him are guided by certain rules and maxims, from which they ſeldom deviate without an order from the ſupreme head [*]. One remarkable circumſtance diſtinguiſhes the miniſters

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[*] Theſe *rules* and *maxims*, together with the *power* of the Pope as a temporal governor—and which, for the ſake of clearneſs, we throw into the form of a note,—are ſtated in another part of the volume as follows: 'In the deciſion of all cauſes, both civil and criminal, the ordinary judges are bound to the obſervance, as well of all municipal edicts and ordinances enacted from time to time by the reſpective Pontiffs, as of the code of Juſtinian, the Pandects, and *other* ancient Roman inſtitutions, where they are not contradicted by

ers of this country from thoſe of any other nation; for though
ffices imply nothing more than political or œconomical ma-
ent, yet they are all magiſtrates and judges, armed with
ity to hear and determine all matters that happen within their
ive juriſdiction. For this purpoſe, every one has his tribunal,
eeps an auditor, whoſe buſineſs it is to hear the parties con-
, read their pleadings, and report the whole in a ſummary,
he draws up for the information of his principal. Sometimes
elate himſelf hears the matter diſputed by the lawyers, which
ed the audience of information, and is generally attended
violent geſticulation, much noiſe, and little decorum. But
juridical authority is not limited to cauſes ariſing between
e individuals, ſubject, in certain matters, to their particular
ction. The more extraordinary point is, that they are judges
f their own proceedings; inſomuch that if, in the exerciſe of
miniſterial authority, they ſhould exceed the bounds of juſtice,
e oppreſſion or hardſhip of any individual, there is no imme-
remedy, but by inſtituting a law-ſuit againſt the name of the
al over which the miniſter preſides, and he himſelf, who has
the cauſe of the grievance, is the ſole judge to determine

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former. But their decrees are by no means concluſive, when-
he Pope thinks proper to alter or annul them altogether,
he ſometimes does, upon the petition of one of the parties
rned, repreſenting ſome injuſtice, or particular grievance, or a
e of the judge in point of law. Sometimes the Pope will
e to himſelf a particular cauſe, *pendente lite*; and for the exa-
ion of the merits, he generally makes uſe of his own auditor,
the ſupreme judge of all the ſtate, ſomething like the Lord
cellor with us. If he uſes this channel of information, the
r is generally decided according to the auditor's vote or opinion,
h the Pope is by no means obliged to adhere to it. Neither is
und to the obſervance of any written laws in his deciſion, but
uperſede them by his ſupreme and abſolute authority, and de-
ne according to equity and good conſcience, wherein if he
l happen to be miſtaken, there is no remedy or appeal. His
s are always in the form of reſcripts, which conclude with a
al ſuperceſſory clauſe, *contrariis quibuſcunque non obſtantibus*,
o tribunal can afterwards examine, or take cognizance of the
r. He may alſo, at his pleaſure, alter or annul the edicts
predeceſſors; and then the latter edict becomes the rule for the
decisions of judges, who are obliged to regiſter it in their
tive offices for that purpoſe: but no particular reſcript of the
can conſtitute a general rule or precedent of law, being always
ſtood to be limited to the preciſe caſe decided by it. Neither
e judges to take notice of it in any future caſe, though exactly
nt, but muſt proceed *juris ordine ſervato*. In criminal cauſes,
'ope ſeldom interferes, though all ſentences of condemnation
be reported to him by the reſpective judges, and his approba-
btained, before execution. But he can alter the puniſhment,
rdon the delinquent altogether, if he pleaſes: though perhaps
is no example of his aggravating the puniſhment.'

whether he has done right or wrong. This is what they call their *giruiſdizione privativor*, or excluſive juriſdiction. It muſt be owing to ſome extraordinary inſpiration, if the judge ever determines againſt his own proceedings; yet there is no remedy but waiting his deciſion with patience, ſometimes a year, or two, and then appealing to another tribunal, whereof the ſame judge is always a component member, and all his colleagues juſt in the ſame ſituation with himſelf, that is, miniſters and judges in their reſpective departments. To thoſe who have the leaſt inſight into the conſtitution of human nature, it is unneceſſary to point out the general conſequence of ſuch appeals; and though there may be ſome few examples of deciſions in favour of the complainant, yet whether the general intereſt of the whole body, to ſupport every individual member in whatever he ſhall pleaſe to do in his particular department, may not reaſonably be ſuppoſed to influence their deciſions, we leave to the candour and conſcience of the intelligent reader.'

This gentleman is ſo very inconſiſtent in his accounts, that it is not a little difficult to follow him. He has here ſet down, that 'the man who has been the cauſe of any grievance or oppreſſion, is the *ſole judge* to determine whether he has done right or wrong.' This would undoubtedly be highly abſurd in any government; but this, if we are to credit himſelf in another part of his performance, is by no means the caſe: as we ſhall preſently ſhew. We have, moreover, two very material objections to what is here advanced.—To ſuppoſe that the men who are appointed to the adminiſtration of juſtice, ſhould violate the very juſtice which they are bound to ſupport, is extremely uncandid; and as to the inference which is drawn from the nature of the tribunals, reſpecting the corruption of the entire body of the prelacy, by protecting its members in all events, it is ſurely unjuſt. The higheſt tribunal of our own country, is the Houſe of Lords. Its members are not amenable to the lower courts: yet the man of reaſon would ſcarcely conclude,—ſhould any one of thoſe members be guilty of a criminal act, and be brought before his peers for trial, that he would neceſſarily be acquitted, by thoſe very peers, of the charges exhibited againſt him, in order that themſelves might be guilty of the like injuſtice, and without the danger of any appeal. We ſhould not judge thus harſhly of our fellow men. But we will now examine the other diviſion of the work, relating to appeals.

There are two tribunals in Rome, the *Segnatura di Giuſtizia*, and the *Segnatura di Grazia*; to which appeals may be made, and which take cognizance of them in a regular way: at the latter of which the Pope is accuſtomed to preſide. This high court, it is true, is ſeldom held; but then, it muſt be remarked, that the Pope, or his auditor, who are always ready to admit *appeals*, have exactly the ſame power as the tribunal in queſtion; that is to ſay, to determine the caſes laid before them according o equity and good conſcience. The following extracts from he account of the *Roman Senate*, and of the tribunal called the *Rota*, will throw an additional light on the matter of appeals.

'The Senator of Rome, who is always a nobleman, not a native f the ſtate, named by the Pope during life, reſides at the Capitol, nd is the head of this tribunal, though he ſeldom or never interferes n any matter agitated before it. Next in authority to him, is his uditor, uſually an attorney, aſſiſted by two others, called collaterals, and one judge of appeals. All civil cauſes between mere layaen, may be heard and determined here, and even appeals received rom the decrees of other judges. The ordinary judicature is exeriſed by the two collaterals, each ſeparately, as well as by the uditor; but the latter can judge alſo of the admiſſion of appeals, s well from his own, as from the two collaterals' decrees, or the ecrees of other judges.——He can alſo ſuperſede proceedings deending before either of the collaterals, and order the matter to be etermined by the full tribunal aſſembled in congregation, which ere is called the *Aſſettamento*, or adjuſting court. The judge, alled alſo the Captain of Appeals, cannot only admit, but deteraine them; but if either of the parties ſhould diſlike his deciſion, n application to the Pope's auditor, an aſſeſſor, or conſultor, is ppointed to re-examine the matter. He muſt be a prelate, or at leaſt n advocate, and gives in his vote, or report, in writing, which is ranſmitted to the judge of appeals, who is thereupon obliged to eform his decree according to ſuch report. If the matter be of reat weight, the party, inſtead of an aſſeſſor, may demand the vote f the Rota. When this tribunal (the Senate) is aſſembled, all the bove four judges have an equal vote, and the ſenator preſides, but loes not vote. If the appeal be from the judgment of any one of he other four, the judge that gave the ſentence cannot vote on the ppeal, but another is appointed by the auditor to vote in his ſtead, nd is generally an advocate.'

Thus much with reſpect to the *Senate*: now let us hear what e ſays concerning the *Rota*.

'It would be too tedious to enter into a minute detail of all the natters that may be brought before this tribunal. They compreiend almoſt all diſputes that relate to property, rights, and privieges, as well eccleſiaſtical as temporal. But it cannot take cognizance of any cauſe originally, unleſs it be ſpecially committed to ts judgment by the Pope's auditor, the *Segnatura di Giuſtizia*, or others having ſuch authority. It follows, therefore, that moſt of the matters here agitated are by way of appeal, not only from the tribunals of this ſtate, but from thoſe of foreign countries: yet even in this caſe, the appellant muſt firſt apply to the Pope's auditor, or other competent judge, for an order to admit the appeal. It is, however, common enough, pending ſuits before other judges, for the Pope's auditor, as well as the *Segnatura*, upon proper application, to enjoin the ordinary judge not to proceed without a previous vote or deciſion of the *Rota*, upon ſome particular and arduous point, neceſſary to be cleared up before a final deciſion of the merits. Sometimes the ordinary judge is ordered to determine a ſuit entirely according to a previous vote of the *Rota*, comprehending the merits alſo; ſo that, in this caſe, he has only the honour of pronouncing the deciſion of the *Rota*, and ſeeing it duly executed.'

The ordinary judge is not to proceed without a previous vote or deciſion of the Rota: at other times, *he has only the honour of pronouncing the deciſion of the Rota.* Where then is the *injuſtice* and *abſurdity*, inſtanced by this writer, in the proceedings of the ſeveral courts? That the *Rota* is an highly reſpectable tribunal, almoſt every perſon knows. Nay, its excellence is fully acknowleged in the preſent work, as may be ſeen by the quotation below *.—The writer's latter end of his commonwealth forgets the beginning.

So far with regard to the laws of the country; whoſe general operation, as far we are enabled to judge from this account, appears not to be inimical to the rights of the ſubject †. The author adverts repeatedly, in the courſe of his work, to the poverty of the ſtate, and of the people; and conſiders it as the reſult of the weakneſs and impolicy of the government. But his concluſion is far from being ſatisfactory ‡. The condition

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* 'We readily admit, that this (the *Rota*) is, on the whole, by far the moſt reſpectable tribunal in Rome; and that ſeveral of its members are learned, ingenious, honeſt, and induſtrious men, who do honour to the whole body of the prelacy. Theſe, no doubt, are excellent judges, and take great pains to come at a thorough inveſtigation of the matters brought before them. Yes, ye glorious aſſertors of the ancient Roman juriſprudence! with the moſt heartfelt ſatisfaction, to you we inſcribe this public teſtimony of our applauſe, eſteem, and veneration.'

† A modern author goes a ſtep or two beyond us in the matter: "I here conclude my remarks on the happineſs of the people of Rome, founded indeed on an apparently political ſlavery, but in real ſubſtantial liberty."

‡ The following extract from his performance is adduced in proof of this aſſertion: 'No foreign article either of luxury, convenience, or neceſſity, is prohibited from importation. The quantity of foreign manufactures, and other merchandiſe, continually pouring into the country is immenſe. To give ſome notion of the enormity of the imports, we ſhall endeavour to ſtate the value of one article only, and that of mere luxury: we mean chocolate (wherein the Romans mix a conſiderable doſe of cinnamon), which is become of daily conſumption among all the higher and middling claſſes of people. We ſuppoſe only two hundred thouſand perſons in all the Pope's ſtate to drink one cup of chocolate every day, though nothing is more common than to ſee the ſame perſon drink three or four;—we will ſtate the value of a cup of chocolate at no more than two bajoes and a half (about five farthings), excluſive of the duty and manufacture, and this will amount to five thouſand crowns per day, or one million eight hundred and twenty-five thouſand crowns *per annum*.

tion of which he ſpeaks, is certainly to be ſeen in the territories of the Pope: that is, among the lower claſs of people; but then it ſhould not be attributed to any miſmanagement in the adminiſtration of the ſtate. If wealth—no matter whence ariſing—be checked or diverted in its courſe, the country through which it was wont to paſs in a conſiderable ſtream will, conſequently, ceaſe to flouriſh as before. This, however, it is very poſſible, is in no ſort occaſioned by any defect in the original conſtitution of that country, nor even from any change which may have been made in its ordinances; but entirely from a concurrence of circumſtances which it was wholly impoſſible to foreſee, or which, ſeeing them, it was impoſſible to prevent. Such, for inſtance, were thoſe attending the defection of Luther from the church of Rome: for from the time of leſſening the value of *ſpiritualities*, the *trade* of Rome would neceſſarily decreaſe. But though we may remark of Italy, that it no longer deſerves the character given to it by Virgil, *Terra—potens armis atque ubere glebæ:* and though the indigence of the labouring part of the community is great and ſtriking, they yet are not in actual want;—were they ſo, we ſhould ſee them in commotion. "The rebellions of the belly (ſays a great philoſopher, when ſpeaking on the ſubject of ſedition) are the worſt; and if a broken eſtate in the better ſort be joined with want and neceſſity in the mean people, the danger is imminent and great." Now this is not the caſe in the

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annum. Though we do not pretend to preſcribe it, yet there muſt be ſome limit, ſome line, beyond which the preſent ruinous ſyſtem cannot be extended. The evil is at preſent very great, and ſenſibly felt by all ranks of people, whoſe complaints have hitherto failed of rouſing their governors from that ſupineneſs, wherein they affect to repoſe with equal ſecurity and indifference.'

Now it muſt here be obſerved, that the author argues on miſtaken grounds. It is abſurd to endeavour to prove the ruin of a ſtate by inſtancing its *luxuries*. If the people, generally ſpeaking, be really poor, they will deſiſt from the conſumption of ſuch articles: if, on the other hand, they perſevere in the uſe of them, the greater, by reaſon of the duty, muſt be the riches of that ſtate. What he, at the ſame time, farther obſerves with reſpect to draining the country of ſpecie, in order to pay for the ſeveral *imports*, the *exports* being but few, and from which he predicts its ſpeedy deſtruction, is open to confutation—nay, the author will even confute himſelf; for, in another part of his volume, he remarks: 'The immenſe ſums of money poured into Rome (ſix hundred thouſand pounds) by other nations for ſpiritual concerns, even ſince the proteſtant diſſenſion, have been generally ſufficient to counterpoiſe all the defects of internal œconomy, as well as the immenſe load of merchandize continually importing from foreign countries, beyond the balance of its own exports.'

To ſuch contradictions, what can we poſſibly ſay?

country in queſtion; and the commonalty, though poor, are happy. When we conſider the matter well, indeed, it will be found impoſſible *immediately*, and on account of certain prejudices, to change their condition. In Italy, there are, properly ſpeaking, but two claſſes of men: the *rich*, and the *poor*. The claſs which we denominate the *middling ſort*, and who conſtitute the riches of a ſtate, by reaſon of the traffic in which they engage, are at preſent little known among them, though, from the improving condition of their manufactures, there is an appearance of their ſpeedily increaſing in number, as we gather from the work before us: the particulars of which, for want of room, we are under the neceſſity of paſſing over. We may, however, obſerve in a general way, that Italy, ſo far from being in an abſolutely *ruinous* ſtate, as this author would lead us to underſtand, appears to be actually riſing, in conſequence of the before-mentioned manufactures already eſtabliſhed in ſome of the provinces. When, therefore, ſhe ſhall boaſt her *citizens* (properly ſo denominated), which we ſhall probably one day ſee, for it may be expected that her induſtrious poor will be tempted gradually, and in the hope of gain, to quit the plough for the ſhuttle, &c. while her vagrants and beggars, which are more in number than in any other country of Europe, will be induced, in their turn, to take up the plough which has been abandoned:—when this, we ſay, ſhall be the caſe, and we repeat, that there is really a pleaſing proſpect of it, the nation which we have hitherto been taught to deſpiſe may be deſerving of our particular regard. A word or two more on affairs of ſtate. The principal vice in the papal government appears to ariſe from the farming of the taxes. 'It has been eſtimated (ſays the author) by ſome able and impartial people, that not two thirds of the ſums really paid by the ſubjects ever get clear into the Pope's coffers.' This, no doubt, deſerves inquiry, and a ſpeedy remedy.

Thus having brought our readers acquainted with the contents of the preſent performance, we have only, ultimately, to lay before them the author's concluding reflection. 'For many years paſt, ſome foreign powers ſeem nibbling at the Pope's ſtate, and nothing appears requiſite to a complete partition of it, but an agreement between the Houſes of Auſtria and Bourbon. Happy will it be for the afflicted people whenever it happens; and charity obliges us to wiſh the epocha not far diſtant.' Now, in regard to this, we muſt obſerve, that the Pope is as much a ſovereign *de jure* as the Emperor himſelf; and that he has a ſubſtantial right to the country which he now poſſeſſes by virtue of Matilda's gift, *anno* 1070, and which has been ſince confirmed to him by the empire. Neither France nor Auſtria have there*fore any* thing to do with it. We agree entirely with the celebrated Monteſquieu, who maintains, that "it will always be a glorious undertaking to render government ſubſervient to human happineſs." But if change be neceſſary in a ſtate, it ſhould ſurely be brought about by the people themſelves, and not by any foreign maſters—for, as the before-named writer has further obſerved, whoever has a power ſufficient to dethrone an abſolute prince, has a power ſufficient to enable him to become abſolute himſelf. A mere change of rulers would therefore, it is probable, be to little effect as to the relief of any particular nation, however aggrieved it might be. But having extended our article to a conſiderable length, becauſe we conceived the ſubject of the volume to be important, we can only, in concluſion, remark, that the author is entitled to commendation, as he is evidently a friend to the rights of humanity. Reaſoning, however, on general principles, and without adverting to particular circumſtances attendant on the ſtate and people, he is repeatedly ſubject to error. When Solon was aſked whether he had given the beſt laws to the Athenians, he anſwered, "I have given them the beſt they are able to bear." The anſwer would ſufficiently apply to the ſubjects of the Pope.

ART. V. *Falſe Appearances*, a Comedy, altered from the French; and performed at the Theatre-Royal, Drury-Lane. By the Right Hon. General Conway. 8vo. pp. 71. 1s. 6d. Debrett. 1789.

GENERAL Conway informs us in his preface, that this comedy is altered from the *Dehors Trompeurs* of Monſ. Boiſſy; as we have not the original before us, we cannot ſay how far the copy is improved by the General's alterations: we ſhall proceed then to conſider whether, in its preſent ſtate, it is ſuited to our manners, or likely to become a favourite on an Engliſh ſtage.

In regard to *plot*, Falſe Appearances has very little to boaſt. It is ſimply this: The Baron expects to marry Lucile, daughter to the Governor; but being quite a man of faſhion, he neglects the daughter, and affronts the father, who beſtows her, where ſhe had placed her affections, on the Marquis.

Neither is the poverty of the plot counterbalanced by any contrivance in the management of it. We not only know, almoſt from the beginning, how every thing is to conclude, but we are frequently diſpleaſed at the manner in which the concluſion is produced. The Baron, who, though gay, is apparently a man of ſenſe, behaves toward Lucile with an *hauteur* and contempt of which, we ſhould hope, *no* man could be guilty; and which ſurely is unnatural in *him*, who is ſuppoſed to love Lucile; who is ſoliciting her hand in marriage; and to whom the *connection is of importance.* Equally improbable appears his treatment of her father, whom he ſeems *ſtudiouſly* to offend, at the very time when he moſt wants his aſſiſtance.

The Governor's character, alſo, is deficient in parental tenderneſs. After arriving from the country, although under the ſame roof with his daughter, he has no interview with her, till in the laſt ſcene of the play, when he meets her without emotion, and beſtows her on the Marquis, who receives her without gratitude.

The Marquis himſelf has little to do; and Lucile's character is not very highly coloured. In the beginning of the play, ſhe is introduced to us as a pretty ſimpleton; and ſhe makes no very ſtrong pretenſions to ſenſe at the cloſe of it. Being deſired to declare the man of her choice, ſhe heſitates; and when the Counteſs pitches on the Marquis, ſhe coldly obſerves 'the Counteſs has *gueſſed* it.' Indeed we are left in doubt through the whole piece, whether her ſimplicity, or rather folly, is aſſumed; or whether it ariſes from 'her natural reſerve, increaſed by the force put upon her inclinations.' If aſſumed, we ſhould, by ſome means, have been told ſo: if ſuppoſed to be real, it is highly improbable.

Of the remaining characters, the Counteſs is the beſt; and it exhibits a good ſpecimen of the lively and unthinking woman of quality.

The Abbé is a character not found in the original; and General Conway deſerves credit for the manner in which he has introduced him into the copy. This was a difficult attempt, and he has managed it adroitly. The Abbé not only appears to be himſelf natural to the drama, but ſerves to connect others with it, who without his help would appear very *independent* perſonages.

The chief excellence of this comedy, and from which it muſt derive its power of pleaſing, is the eaſe and vivacity of the dialogue, which poſſeſſes all the ſprightlineſs of free converſation, and engages the ear, though it may not very forcibly intereſt the mind.

To enable our readers to judge of this, we will extract the following ſcene from the third Act.

' (*M.* de Forlis *(the Governor) ſtopping the* Baron.)

' I ſtop you at your outſet,—and it's high time, egad.

' *Baron.* But, Sir, I have promiſed.

' *Forlis.* That's very little to me.

' *Counteſs* (to the Baron). Very fine, Sir, is this the way people muſt wait for you? Here am I obliged to come to your own houſe and fetch you.—This neglect really ſurpriſes me.—You, who are all attention and exactneſs!

' *Baron.* Pray, pardon this delay,—an accident—

' *Counteſs.* No, Sir; this ſtroke is quite unpardonable.

'*Baron.* It actually was not in my power, I proteſt; and I am kept at this very moment.

'*Counteſs.* By whom, pray?

'*Forlis.* It's by me, Madam, and I muſt have the Baron all this afternoon.

'*Counteſs.* But I, Sir, have engaged him for the whole day.

'*Forlis.* With all poſſible reſpect, Madam, I muſt beg to ſay my pretenſions are ſuperior.

'*Counteſs.* And, with all poſſible regard to your reſpectful pretenſions, Sir, you come a little late—I am firſt.

'*Baron.* You ſee, Sir, I did not deceive you.

'*Forlis* (to the Baron). But you know that we are greatly intereſted in this buſineſs; which is ſerious and preſſing for us both.

'*Counteſs.* Oh, that which brings me is much more important: it's a phenomenon, Sir, and all Paris is in an uproar!

'*Forlis.* I am come, Madam, from the extremity of Britanny on purpoſe.

'*Counteſs.* And I, Sir, came a fortnight ago.

'*Forlis.* If he delays a day, my trouble is thrown away.

'*Counteſs.* If this night is loſt, Sir, he'll never hear him.—He goes away to-morrow.

'*Forlis.* Who, pray? I don't comprehend!

'*Counteſs.* Why, Sir, the celebrated violin we are to hear to-night.

'*Forlis.* What! Is it a fidler, then, that conteſts my right?

'*Counteſs.* He plays to-night for the laſt time.

'*Forlis.* So, this is the ſolemn indiſpenſable duty!

'*Counteſs.* He is quite a divine creature Such new, ſuch harmonious ſounds!—Firſt, all ſoft and melting;—then, all lightning and thunder:—in ſhort, Signor Vacarmini is quite a miracle.

'*Forlis.* Vacarmini! Madam! or Scraparmini, miraculous as he may be, ſhould not obtain the preference before me.

'*Counteſs.* And pray, who are you, Sir, that pretend to a competition?

'*Forlis.* A perſon, Madam, whom the Baron ſhould prefer on this occaſion.

'*Counteſs.* I dare ſay you have great talents, and have no doubt of your merit;—but you probably are not going away ſo ſoon, and we may hear you another day.

'*Forlis.* How, Madam!

'*Counteſs.* Yes:—pray, what is your excellence? The flute, or the violoncello, or the bag-pipe?

'*Forlis.* *I* play upon the bag-pipe! The thought is quite new. Your heads are ſo filled with trifles, that there's no room for a ſerious idea.—It's rather a more important affair, Madam, which brings me to Paris.

'*Counteſs.* And what may this mighty affair, ſo grave, and ſo grand, be?

'*Forlis.* It's a government which *I* am come to ſolicit.

'*Counteſs.* A government!

'*Forlis.* Yes.

'*Counteſs.* Only that!—O, nothing is leſs preſſing; and if you don't get this, you'll get another.—But, for the divine mortal who is leaving Paris, the happineſs of hearing him is confined to this very night. The fortunate moment muſt abſolutely be ſeized, or may be loſt for ever.

'*Baron.* Yes, the Counteſs is right, and there's no reſiſting!

'*Forlis.* What! do you leave me then for a ſilly amuſement?—I thought an ancient friend might deſerve more regard.

'*Counteſs.* But I, Sir, am a new acquaintance, and not to be neglected.

'*Forlis.* Oh, Madam, you are quite right; and if he is to decide, it will certainly be in favour of the laſt acquired.

'*Counteſs.* The pleaſure we ſhall have tranſports me already! Come, Baron, give me your hand.

'*Baron.* To ſuch flattering orders can one refuſe obedience?—But I'll certainly come back. (*To Forlis.*)

'*Counteſs.* Indeed you deceive the gentleman; I ſhall run away with the Baron for the whole day.—I never derange the plans I have laid. From the concert I carry him to the play, to hear the new piece which they perform to-night,—from thence to ſupper,—from ſupper to the maſquerade; where, in the habit of Flora, I ſhall detain my Zephyr till the appearance of Aurora.

'*Baron.* I'll certainly come back—don't believe her.

[*Exeunt.*'

The Prologue by the author, and the Epilogue by General Burgoyne, are both excellent in their way.

ART. VI. *The Village Curate*, a Poem. 8vo. pp. 144. 2s. 6d. ſewed, Johnſon. 1788.

THE preſent, perhaps, like every preceding age, abounds in *verſe makers*; and the brethren of the trade, though they differ in ſome circumſtances, have certainly much in common among them. *One* may poſſibly finiſh more neatly than his neighbour; but, in general, they collect together the ſame old materials, and work away with the ſame blunt inſtruments.

Poets, on the contrary [true poets], are very ſparingly ſcattered; but when they do appear, they are eaſily diſtinguiſhed from the ſcribbling herd. Fortunately, the preſent author is entitled to this diſtinction. He ſees, thinks, and writes, for himſelf: he knows the ſentiments of others, but he gives us his own. Inſtead of lamenting that there remains little chance for originality, he is original: inſtead of unmeaning, though perhaps well meaſured lines, he preſents us with a poem, where the ſenſe is prominent, and the language is expreſſive; and inſtead of diſpiriting us by the gloomy repreſentations of miſery which never exiſted, he exhibits a pleaſant view of life; and, by rendering us contented with ourſelves, fits us for beſtowing happineſs on others.

The author's plan is ſo ſimple, that it will, perhaps, appear faulty to ſome readers; it is merely to point out the avocations amuſements of the village curate, who is thus introduced our acquaintance:

‘ In yonder manſion, rear'd by ruſtic hands,
And deck'd with no ſuperfluous ornament,
Where uſe was all the architect propos'd,
And all the maſter wiſh'd, that ſcarce a mile
From village tumult, to the morning ſun
Turns his warm aſpect, yet with bloſſoms hung
Of cherry, and of peach, lives happy ſtill
The reverend Alcanor. On a hill,
Half-way between the ſummit and a brook
That idly wanders at the foot, it ſtands,
And looks into a valley wood-beſprent,
That winds along below. Beyond the brook,
Where the high coppice intercepts it not,
Or ſocial elms, or with his ample waiſt
The venerable oak, up the ſteep ſide
Of yon aſpiring hill full oppoſite,
Luxuriant paſture ſpreads before his eye
Eternal verdure; ſave that here and there
A ſpot of deeper green ſhews where the ſwain
Expects a nobler harveſt, or high poles
Faſt driven mark where ſprings the generous hop,
To be hereafter eminently fair,
And hide the naked ſtaff which train'd him up
With golden flow'rs. On the hill-top behold
The village ſteeple, riſing from the midſt
Of many a ruſtic edifice; 'tis all
The paſtor's care. For he, ye whipping clerks,
Who with a jockey's ſpeed, from morn till night,
Gallop amain thro' ſermons, ſervices,
And dirty roads, and hardly find the day
Sufficient for your toil—he ſtill diſdains,
For lucre ſake, to do his work amiſs,
And ſtarve the flock he undertakes to feed.’

Alcanor's houſehold is next deſcribed, and then his family, ſiſting of three daughters, Julia, Eliza, and Iſabel; toge-r with the Slattern Dorothy,

‘ ——— A maid
Is ſhe, that ſleeps in the moon's neighbourhood.’

t theſe we muſt paſs over.

The following extracts will afford no mean ſpecimen of the hor's talents for deſcriptive poetry.

‘ But mark, with how peculiar grace, yon wood
That clothes the weary ſteep, waves in the breeze
Her ſea of leaves; thither we turn our ſteps,
And by the way attend the cheerful ſound
Of woodland harmony, that always fills
The merry vale between. How ſweet the ſong
Day's harbinger attunes! I have not heard
Such elegant diviſions drawn *from* art.

d what is he that wins our admiration?
little ſpeck that floats upon the ſun-beam.
hat vaſt perfection cannot Nature crowd
Into uny point! The nightingale,
Her anthem ſung, and all that heard,
Co, joins in the chorus of the day.
She, itle heart, thinks it no pain to pleaſe,
Nor, e the moody ſongſters of the world,
Juſt ſhews her talent, pleaſes, takes affront,
And locks it up in envy.'
‘ v we hear
The golden wood-pecker, like the fool
Laughs loud at nothing. the reſtleſs pye,
So pert and garrulous. A ip ſhe,
And ſhe has been to town arn the news.
Oh, you ſhall hear her tel w being hid
In Goody Grabſon's beans, overheard
The tattling dames relate ord, what d'ye think!
“ The parſon's to be ma -Betty Bounce
“ Will ſoon be brought t —the ſquire is ſick—
“ Julia has parted with her maid—they ſay
“ Eliza paints, and Iſabel's a ſhrew—
“ More taxes yet—the miniſter's a fool—
“ Corn will be cheap—what ſhall we farmers do?—
“ My Lady Bountiful has had a fit—
“ Ay, let her die—they ſay ſhe means to leave
“ A benefaction to the poor—God reſt her ſoul—
“ She is no better than ſhe ſhould be—that
“ 'Twixt you and I—.” And ſo from morn to night
Your ſcandal-monger prates, and tells you all
The ſecret ſprings that actuate the ſtate,
The miniſter, the people. She can ſee,
With half an eye, who ſtands, who falls, who riſes;
Who little merits, and who beſt deſerves.
And ſo ſhe murders truth, and propagates
The public lie, extorting many a tear,
And many a ſigh, from wounded innocence.
Oh, Iſabel! if every idle word
Have weight in heav'n, what deed ſo rarely good
Can turn the ſcale in favour of that fool,
Who prattles injury, and worth defames,
From gay fifteen to tremulous fourſcore!
‘ Hark, how the cuckoo mocks the village bells.
The jay attend, a very termagant,
That ſcolds all day. Yes, ſhe has wedded been
A full three weeks, and would be maid again.
‘ Obſerve the gloſſy raven in the graſs
Making rude courtſhip to his negro mate.
Oh, he's a flatterer, and in his ſong,
If ſuch it may be call'd, her charms recites.
He tells her of her boſom black as jet,
Her taper leg, her penetrating eye,

Her length of beak, her ſoft and ſilky wing,
Her voice ſo tunable; then waddles round,
Begins again, and hopes ſhe will be kind.
But all in vain. Alarm'd, he claps his wing,
And flies; ſhe, much againſt her will, purſues.
'I love to ſee the little goldfinch pluck
The groundſil's feather'd ſeed, and twit, and twit;
And then in bow'r of apple-bloſſoms perch'd,
Trim his gay ſuit, and pay us with a ſong.
I would not hold him priſoner for the world.
'The chimney-haunting ſwallow too, my eye
And ear well pleaſes. I delight to ſee
How ſuddenly he ſkims the glaſſy pool,
How quaintly dips, and, with a bullet's ſpeed,
Whiſks by. I love to be awake, and hear
His morning-ſong twitter'd to young-ey'd day.'

'Adieu, ye fair,
We leave you to your taſk, nor give you aid
As wont. Rear'd by your hands alone, the flower
Shall have a ruddier bluſh, a ſweeter fragrance.
Alcanor comes, and let us once again
Deſcend into the valley, and enjoy
The ſober peace of the ſtill ſummer's eve.
We have no bluſh to loſe; our freckled cheek
The ſun not bliſters, nor the night-dew blaſts.
Such is the time the muſing poet loves.
Now vigorous imagination teems,
And, warm with meditation, brings to birth
Her admirable thought. I love to hear
The ſilent rook to the high wood make way
With hiſſing wing; to mark the wanton mouſe,
And ſee him gambol round the primroſe head,
Till the ſtill owl comes ſmoothly ſailing by,
And with a ſhrill *to-whit* breaks off his dance,
And ſends him ſcouring home; to hear the cur
Of the night-loving partridge, or the ſwell
Of the deep curfew from afar. And now
It pleaſes me to mark the hooting owl
Perch'd on the naked hop-pole, to attend
The diſtant cataract, or farmer's cur
That bays the northern lights, or riſing moon.
Then let me ſteal along the woody lane,
To hear thy ſong ſo various, ſweet bird,
The queen of night, tranſporting Philomel;
I name thee not to give my feeble lines
A grace, elſe wanted, for I love thy ſong,
And often have I ſtood to hear thee ſing,
When the clear moon, with Cytherean ſmile,
Emerging from an eaſtern cloud, has ſhot
A look of pure benevolence and joy
Into the heart of night. *Yes, I have* ſtood

And mark'd thy varied note, and frequent pauſe,
Thy briſk and melancholy mood, with heart
Sincerely pleaſed. And, oh! methought, no note
Can equal thine, ſweet bird, of all who ſing,
How eaſily the chief! Yet have I heard,
What pleaſes me ſtill more: the human voice,
In ſerious ſweetneſs, flowing from the heart
Of unaffected woman. I could hark
Till the round world diſſolv'd, to the pure ſtrain
Love teaches, gentle modeſty inſpires.
But teaze me not, ye ſelf-co ited fools,
Who with a loud, inſufferab ſquall
Inſult our ears, or hum a noi eſs tune
Diſdaining to be heard; the w ile ye grin,
To ſhew a ſet of teeth newly pair'd,
Or ſhrink and ſhrug, to mak he crowd admire
Your ſtrange grimaces practi at the glaſs.
Oh! I abhor it. I had rathe ear
A pedlar's kit beſcrape a dan g dog.'

If our readers have been pleaſe with the foregoing extracts, they will be no leſs entertained with the novelty and ſingularity of the following:

'But come, we loiter. Paſs unnotic'd by
The ſleepy crocus, and the ſtaring daiſy,
The courtier of the ſun. What ſee we there?
The love-ſick cowſlip, that her head inclines
To hide a bleeding heart. And here's the meek
And ſoft-eyed primroſe. Dandelion this,
A college youth, that flaſhes for a day
All gold; anon he doffs his gaudy ſuit,
Touch'd by the magic hand of ſome grave Biſhop,
And all at once, by commutation ſtrange,
Becomes a Reverend Divine. How ſleek!
How full of grace! and in that globous wig
So nicely trimm'd, unfathomable ſtores,
No doubt, of erudition moſt profound:
Each hair is learned, and his awful phiz,
A well-drawn title-page, gives large account
Of matters ſtrangely complicate within.
Place the two doctors each by each, my friends,
Which is the better? ſay. I blame not you,
Ye powder'd periwigs, that hardly hide,
With gloſſy ſuit, and well-fed paunch to boot,
The underſtanding lean and beggarly.
But let me tell you, in the pompous globe
That rounds the dandelion's head, is couch'd
Divinity moſt rare. I never paſs
But he inſtructs me with a ſtill diſcourſe,
That more perſuades than all the vacant noiſe
Of pulpit rhetoric; for vacant 'tis,
And vacant muſt it be, by vacant heads
Supported.'

have now enabled our readers to form ſome judgment of
et's manner; and can aſſure them, that they will find the
poem well deſerving their attention. They are not,
er, as we hinted before, to expect a finiſhed and laboured
ſition, which is at once to exalt its author into a rivalry
our firſt-rate poets. This is a pre-eminence to which
kes no pretenſions; in future, indeed, he promiſes ſome
r undertaking, and his preſent performance proves him
qualified for the taſk. But let him ſpeak for himſelf;

> ' So have I gaily ſung the man how bleſt,
> The Village Curate; weaving in my ſong
> Your praiſe, ye fair, and many an honeſt thought,
> Which unſolicited demanded room.
> I care not if no eye this page peruſe:
> I ſing with pleaſure, and I end with joy.
> I ſing no more, and blame not him who ſleeps
> Careleſs what I, enamour'd of the vale
> And hilly woodland, have ſo vainly ſung.
> For popular applauſe, I aſk it not.
> Who'd be a feather in the billowy breeze?
> True, noble critic, it were ill deſerv'd,
> By this rude ſong obtain'd. Yet I not fear,
> Ere the ſhort tale of my exiſtence cloſe,
> Some ſtrain, by chance, on my time-mellow'd harp
> To hit, theſe woods may well remember. Yes,
> Some happy ſtrain, by chance, I hope to hit,
> If yet the Muſes love thy fam'd retreat,
> Oh, Sidney, or thy Spenſer's early ſong;
> If yet the walks where love-ſick Walker mus'd,
> If yet immortal Sachariſſa's haunt
> Delight them, and ſweet Amoret's abode!'

is with regret that we take leave of this ſenſible and engag-
riter; of whom we will venture to predict, that if his
e productions fulfil the expectations which he has here
d, he will obtain no inferior ſtation among our ſtandard
.

VII. *Letters from Simpkin the Second*, to his dear Brother in
les; containing an humble Deſcription of the Trial of
Haſtings, Eſq. from the Commencement to the Cloſe of the
ſions in 1789. With Notes and Alterations by the Author.
which are added, ſeveral Letters in anſwer, from Simon,
nt Bridget, and Shenkin. And an original Poetical Dedica-
n to the Right Hon. Edm. Burke by Simpkin. 12mo. pp. 152.
6d. ſewed. Bell. 1789.

RSONS who poſſeſs ſtrong conceptions of humour ſeem
formed by nature to be laughing philoſophers. In a thou-
ridiculous points of view, they can place thoſe things
h the multitude deem to be very fine, or very ſolemn; and

from the flinty rock of dulneſs itſelf can ſtrike bright ſcintillations of wit. Simpkin the Second appearing to belong to this privileged claſs of merry mortals, the trial of Warren Haſtings, Eſq. in Weſtminſter-hall preſented itſelf to him as a *copious* ſubject for his witty muſe. Nor has he only the privilege of laughing himſelf, but the power of transfuſing his mirth to others. We confeſs ourſelves to have been entertained with his rhiming account of this wonderfully long trial, and of the very long ſpeeches of the Managers; and as it may be of equal duration with the ſiege of Troy (unleſs the priſoner ſhould take himſelf away *quo pius Æneas, quo Tullus dives et Ancus)*, let none condemn Simpkin for attempting to ſing the exploits of the oratorical heroes, and their fame

— by his antiſceptic rhimes
To ſouſe and pickle for remoteſt times.

Theſe Letters are in the eaſy ſtyle and manner of the Bath-Guide; and would not diſgrace its celebrated author, to whom they have been ſometimes given. The Managers will not reliſh theſe *poetical minutes* of the trial, which, as they are *much ſhorter* than thoſe they have directed to be taken, will be more generally peruſed.

Many genuine ſtrokes of natural humour and keen ſatire, together with a variety of witty alluſions and ſimiles, are diſperſed through this little volume. Mr. Burke will not approve of the ſimile by which he is deſcribed, nor do we give it for its juſtneſs; but who can read it (whether Pittite or Foxite) without admiring its novelty and its wit?

'A ſimile oft I've endeavour'd to find
For this man, but could never get one to my mind;
Yet I think—he reſembles *a ruſty conductor*
That *points* to the HEAV'NS, but is *fix'd to a ſtructure*;
That *hourly* contends with the elements' rage,
But a *flaſh of true* LIGHTNING gets *once in an age*.'

The Chancellor (p. 111.) is more flatteringly drawn:

'Like CATO, in *Virtue* inflexibly ſtrong;
No paſſion can urge him to that which is wrong.'

We cannot quit this *jeu d'eſprit* without expreſſing a wiſh, that, as the author is *no ruſty conductor himſelf*, but a machine which ſeems capable of grinding wit at pleaſure, he will continue, from time to time, to flaſh it before us; and that when it runs out, as it ſometimes will do, into a *triplet*, Mr. Bell would be ſo good as to mark it in the uſual way. We do not approve of the omiſſion of the triplet mark in the preſent volume, as it ſpoils the reading of poetry; and it ſhould be remembered, both by authors and by printers, that poetry is to be read aloud. Had the author recollected this, he would not have made *truth* rhime to *mouth*.

Moſt of theſe poems have appeared in the paper called the World.

Art. VIII. *Letters from Barbary, France, Spain, Portugal*, &c. By an Officer[*]. 8vo. 2 Vols. About 500 Pages each. 12s. Boards. Cadell. 1788.

IT is no eaſy taſk to give an adequate idea of the contents of theſe Letters; which are not filled with local deſcriptions, or the uſual obſervations of modern travellers; but conſiſt, chiefly, of comprehenſive reflections and ſpeculations, on a variety of topics, as they occurred to the writer's notice, and as they were excited by different objects; intermingled, in rather a deſultory way, with the principal incidents of his voyages and journeys: for he obviouſly ſuppoſes his correſpondents to be already in poſſeſſion of *local* knowledge enough to enable them to accompany him in his various digreſſive remarks, and occaſional lectures, *political*, *philoſophical*, and *moral*—delivered, each, on the ſpot which ſuggeſted them. Theſe diſcuſſions are often profound, though ſometimes peculiar; and are obviouſly the reſult of much thought and experience: the ſpontaneous exerciſes of a reflecting mind, habituated to philoſophic inveſtigation,—with a general view to the common good of mankind, or the particular advantage of his country. The author appears to have acquired an extenſive knowlege of human nature, and of many ſubjects with which the happineſs of our ſpecies is intimately connected: on ſome of which, indeed, he ſometimes touches but ſlightly, and as it were *en paſſant*; but even his ſlighteſt ſketches ſeem to be thoſe of an uncommon hand, and have always an air of originality which "marks them for his own." More is often meant, in the brevity of his expreſſion, than may, at the firſt glance, meet the eye. In the ſingular conciſeneſs and ſimplicity of his manner, the reader will often be ſurpriſed with ſuggeſtions of extenſive plans, ſagacious hints, unfettered ſyſtems, and the boldeſt cenſures of thoſe defective eſtabliſhments, narrow politics, and national prejudices, to which mankind are attached and enſlaved. In a word, we here meet with more originality of thought, more new ideas, and more information, than we have lately met with, in any work of this kind; and (what has added not a little to our ſatisfaction) the worthy author's principles are laid down on ſuch a ſcale of benevolence, and public ſpirit, that we think no one can read his book without conceiving a favourable idea of his character. The improvement, not of his own country only, but of the condition of the *human race*, by reforming their reſpective governments, and correcting the errors of their various cuſtoms (however romantic ſome of his notions may be deemed) appears to be the great object of his labours, and his ſpeculations. Nothing of inferior import ſeems capable of engroſſing his attention:—and it muſt, indeed, be confeſſed, that there is a pleaſure attending a liberal cultivation of the noble ſentiments of humanity, which only thoſe who are capable of conceiving and feeling them, can juſtly eſtimate.—Let us now proceed to a few ſpecimens of the work.

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[*] *Major Jardine, of the artillery.*

Speaking of the piratical ſtates of Barbary, with ſome of which (particularly Morocco) the author had an opportunity of becoming perſonally acquainted, by a temporary reſidence among them on public buſineſs, he makes the following obſervations:

'No modern nation has yet found the ſecret of making either war or peace with them to any advantage proportioned to the difference of ſcience and diſcipline. It is amazing, I believe even to themſelves, to ſee the nations of Europe, with all their ſuperiorities, become ſo ſubmiſſive and tributary to them. We ſeem to keep each other in countenance, and ſhare the diſgrace amongſt us.

'If Ruſſia ever ſucceeds in her enterpriſes, and can get once fairly into the Mediterranean, ſhe may ſhew us how to treat theſe piratical ſtates; for ſhe has the only troops ſufficiently acquainted with ſuch enemies, and ſhe will probably be wiſe enough to keep up that knowledge by frequent wars. Any other power, who may have occaſion to attack them, would perhaps do well to borrow a Ruſſian General, and ſome other of their officers.

'To be conquered by a civilized and generous nation would be a happy event for theſe poor Africans. They have latterly been ſaved from it—we can hardly tell how, or why, when we conſider the enterpriſing ſpirit of modern Europe. It has probably been owing to our exhauſting wars with each other, and to thoſe apparently greater objects of the Weſtern and Eaſtern worlds, in ſearch of gold. But it may juſtly be doubted, if thoſe objects be greater. Theſe northern parts of Africa are capable of all ſorts of uſeful productions, of more value than gold, and nearer home.

'It is not improbable that France may be approaching to a ſtate of population and enterpriſe that may make ſuch colonization and conqueſt occur and become neceſſary to her, or at leaſt to join in ſuch a ſcheme, if it ſhould once become the faſhion. And if her government can ever be ſteady enough, in any ſyſtem; or if ſhe ſhould ever recover her conſtitution, which ſome of their ſpeculative men think poſſible, and which I do not think probable *; ſhe would then be too powerful, and give law to Europe. Egypt ought, perhaps, to be the firſt country in Africa to be conquered and colonized

ſrom

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* The reader will bear in mind, that theſe Letters were written in the year 1771.—Who could then have foreſeen that ſo great a revolution as that which hath diſtinguiſhed the year 1789, would, or poſſibly *could*, have happened in the kingdom of France? That nation is, doubtleſs, now become, more than ever, an intereſting object to this moral and political philoſopher.

from Europe, on account of its ſingular ſituation. Surrounded by deſerts, it would be eaſily defended againſt all its neighbours. Wealthy, ſcientific, and diſciplined nations, are not in theſe days to be conquered by crowds of barbarians: the modern expenſive ſciences of fortification, and war in general, form their ſecurity. Then the reſt of the northern African coaſt might be gradually ſubdued and civilized by ſmall colonies and good government. But it would require ſome of our Penns and Franklins to eſtabliſh, or improve upon the Engliſh conſtitution here: only they muſt be warriors; that would be indiſpenſable in this ſituation, and is generally ſo in every great character. Neither the government nor character of the French will anſwer for colonization. I believe the legiſlator for theſe countries ſhould be born in England, or in Engliſh America; and yet he muſt likewiſe be well acquainted with the European, the Aſiatic, and African nations, of which his ſubjects would here conſiſt; and he muſt be a great ſoldier—ignorant of nothing. Theſe and other requiſites ſeem to me indiſpenſable in the character of a great lawgiver, and muſt render it the rareſt character upon earth.

'Portugal, in the times of her ſpirit, wiſdom, and glory, during the reigns of her Johns and Emanuels, attempted conqueſt and colonization here too; and with great ſucceſs, conſidering the times and circumſtances. By a little more wiſdom, ſteadineſs, and diſcipline; —with leſs jealouſy, and more aſſiſtance from Ferdinand of Aragon, ſhe might have fixed a colony in this country. Now, it is perhaps only to be accompliſhed by the united force of different ſtates, as it has been prevented by their mutual jealouſies.

'Perpetual war is probably the true ſpirit of Mahomediſm; and when they ceaſe to be conquerors, they are nothing, their government being unfit for the arts of peace. It is only war, or ſome ſuch powerful motive of neceſſity, that can induce them to move with any order or exertion. So that, whenever the European nations can agree about the meaſures and conſequences, they may probably do what they pleaſe with both the European and African Muſſulmans. Perhaps it may be brought about without France, or at leaſt without her taking the lead in thoſe conqueſts. When Auſtria and Ruſſia can agree, and can ſatisfy France and Pruſſia, and get fairly to the Mediterranean, then Greece, and others, both new and old countries, may flouriſh, thoſe ſeas may regain their former importance, and theſe fertile African coaſts become again the granaries of the world. There is no apparent revolution ariſing in the horizon of future probability, of more importance to this part of the world, and to the improvement of mankind, in that of their commerce, population, arts, and induſtry. The practicability and utility of ſuch meaſures may be perceived from the hiſtory of Carthage, of Rome, and of Portugal. Theſe countries have always received colonies, and have been improved by them; it is of conſequence, that they ſhould come from the moſt improved nations. Mahomedan conqueſt from Aſia having ſpread itſelf along this fine African coaſt, and its being left there ſo long to degenerate, and then to infeſt and plague the reſt of the world, is a great ſhame to poliſhed Europe. But ſhe muſt probably, in time, recover and aſſert her natural ſuperiority here too, as the Mahomedan power of itſelf declines. If we had been better and more liberal politicians, we might have haſtened thoſe events, by giving Minorca to Ruſſia, and thereby, perhaps, more effectually ſecuring to ourſelves a ſhare of the beneficial conſequences.

‘When governments ſhall have learned to act on great and liberal principles, and ſhall have taught mankind to tolerate and enrich each other, Mahomedans may make better ſubjects when ſubordinate than when in power. Thoſe who were left in Spain and Portugal were, and would probably have continued, very good ſubjects, if thoſe governments had known how to treat them. Here the natives, the people in general, might be brought to join againſt their preſent rulers, notwithſtanding their religion.

‘Theſe political ſpeculations I think of importance, and you muſt have them as they occur. This ſtate of barbariſm (as we may affect to ſtyle it), and their wilful ignorance of our arts and fancied improvements, may not be ſo improper for poor and mountainous countries, in ſome parts of the world; but it is ſurely a pity, that ſuch rich and improveable plains, ſo near to us, ſhould remain in a condition ſo depopulated, and in ſuch poor cultivation, loſt, as it were, to mankind. The Romans thought ſo of theſe countries, and acted from that principle.

‘You know the women are jealouſly guarded, and are ſeldom ſeen here, except ſome of the loweſt, the domeſtic, and aged; but all of them are then covered up to the eyes with woollen, and over the face ſome dirty rag marked and ſullied with the breath, and only the eyes to be ſeen in ghaſtly ſtare. They are generally inclined to be fat and ſhort, and have an odd, and to us a moſt ungraceful, appearance; round, ſhapeleſs woollen bundles, moving along; certainly neither very cleanly nor deſirable, at leaſt according to our taſte.

‘Where women are thus conſidered only as domeſtic ſlaves, and marriage as a kind of purchaſe, they can have no weight or influence in ſociety, which therefore can hardly be poliſhed or improved. By this excluſion of the ſex, there will not remain ſufficient motives, means, nor uſes for introducing the agreeable arts; and we know that the agreeable and the uſeful arts are mutually connected, and muſt aſſiſt and produce each other.

‘Nations halt or ſtop at different ſtages of civilization. In the Eaſt, ſociety has been ſtopped and fixed always at too early a ſtage of its progreſs, *viz.* during the periods while women were yet conſidered as a kind of private property, or plunder: and ſo it threatens long to remain over a great part of the earth—an eternal diſgrace to human nature.’

Many of our author's pages are thus occupied by his thoughts and reflections on the wretched condition of the nations now inhabiting the celebrated country of the old Mauritanians, who make ſo conſpicuous a figure in the Roman Hiſtory;—but we muſt haſten to give our readers a ſpecimen of his remarks on the character of *another ſort* of people. They are thus introduced:

‘Of the different countries I viſit, I have neither time nor intention to trouble you with much of the preſent faſhionable ſtyle of *minutiæ* in natural hiſtory or antiquities, nor to give you an itinerary *catalogue* of all the ſights to be ſeen. Without ſome object or principle in view, the daily accumulation of little facts and particulars tends only to increaſe the perplexity and confuſion, or to enlarge the hoards preparing for future and uncertain theories, which may yet long continue to ſucceed each other, and to perplex mankind before they arrive at the *truths of importance.* I like beſt the theory or ſyſtem which is formed on the ſpot, with the knowledge of the facts; thoſe framed in our cloſets are generally wrong. Of the two claſſes of objects in this world, men and things, I think the latter occupies too much the attention of travellers, to the neglect of the former, which is certainly the moſt important.

‘ We have only to look round us in a few different countries to ſee, that on government and legiſlation depends the greateſt part of the happineſs of mankind; and yet theſe important objects ſeem now the leaſt attended to by our modern travellers; nay, they are in ſome danger of being entirely excluded, under the now diſgraceful name of politics, from our catalogue of ſubjects of enquiry. The ſages of antiquity—an Herodotus, a Pythagoras, a Lycurgus—thought otherwiſe; to obſerve the laws, conſtitutions, and manners, of other countries, in order to improve their own, were then thought to be motives of travel worthy of the wiſeſt and greateſt men.

‘ In ſhort, I am habitually inclined to conſider man as always the irſt object of attention, and other things in ſome proportion to their connection with him; not that I intend to attempt any thing like a complete account of any nation or people: a few ſhort ſketches and eflections on the men or things, as they may chance to ſtrike me where I travel or reſide, I mean to continue; and with as much cauion as practicable againſt natural or habitual prejudices, I mean to ttempt at once to give you ſuch truths as may ſeem to me of importance enough for your notice and mine—life being too ſhort to orm voluminous collections of little facts, and wait for the concluſions of philoſophers thereon. If I can ſometimes ſucceed in pointing out the right road or proper object to be purſued in travelling, I ſhall not think my labour loſt.

‘ We need not fear that the ſubjects for obſervation are yet nearly xhauſted: you future travellers may comfort yourſelves that much eal information is yet to be gathered even in the moſt beaten paths f your predeceſſors, and you may know that nations have hardly begun to learn wiſdom of each other, and that none of them are yet ufficiently acquainted, mixed, and connected, to be much benefited by their reſpective improvements; but as they mix and become more intimately united, the better it will be for the whole; ſo that we are very way encouraged and invited by nature to travel and mingle with each other, and this is much better than reading about one another in books, from which I wiſh you to beware of expecting too much; they may direct you to uſeful and real knowledge, but can eldom ſupply its place; on them may be built a large and neceſſary part of the ſtructure of education, but not the whole, as ſome of our earned, I fear, are too apt to imagine: to know, we muſt ſee at leaſt: in many things reading will give but imperfect ideas, and particularly in objects of ſight.

‘ Of the French nation I ſhall give you only a few remarks *en paſſant.* Stationed in the *centre of* the civiliſed world, their character, hiſtory, and their influence, are too generally known and felt to require much more illuſtration—they are as yet better known to you than you to them. Small as the diſtance is that ſeparates the two nations, in the firſt boat you may obſerve upon their coaſt, may be ſeen the great difference between the two races of people, and that difference appears, eſpecially at firſt, to be much in favour of our countrymen. The Engliſh ſailors who navigate our veſſels are ſtrong, ſilent, laborious, methodical; thoſe on board the French veſſels and boats are a poor, weak, and ragged race, wrangling and buſtling, rather than working, with great noiſe but little ſkill, the effects not correſponding to their apparent exertions. On examining the workmanſhip and materials of every thing about them—of their veſſels, utenſils, clothing—we may already draw concluſions of the inferior ſtate of the uſeful arts and induſtry of France. Nor do we find reaſon to change our opinion on going aſhore—whether we inſpect the town or country, the ſhops, houſes, offices, the fields, fences, carriages, cattle, or their different tradeſmen at work; the Engliſh ſuperiority is every where manifeſt in all kinds of workmanſhip, and more particularly where ſtrength is required either in the work or workmen.

'Generally bad mechanics, they can ſeldom make any thing ſtrong without making it clumſy, nor contrive any machine to anſwer different purpoſes without making it too complicated. And it ſeems as if all the bad materials of Europe came to the French market, as iron, timber, leather, tools, and various matters for different trades and manufactures. Indeed the London market, I believe, engroſſes the beſt of the produce in many things throughout the commercial world. You may ſee in our friend B.'s books the difference he makes in the price of inſurance between a French and an Engliſh ſhip.

'I ſee neither truth nor wiſdom in preaching the doctrine that one ſometimes hears maintained of late by ſome young men, that their ſeamen are every way equal to ours.

'In ſome caſes we may ſtill think our prejudice not ill founded, of one Engliſhman being equal to two Frenchmen. I already know ſeveral trades, in which the work commonly done is at leaſt in that proportion. I think they are evidently a more feeble race, and do not probably exert the ſtrength they have, equal to our workmen. But they have far more vivacity, cheerfulneſs, and good humour—a reſtleſs activity, and may ſeldomer be inclined to idleneſs than Engliſh workmen, though their labour is leſs productive. They ſeem not ſo much engroſſed by their work, as in haſte to have done. They generally employ more hands than we do to the ſame kind of work. You know the example of three men to fix a horſe-ſhoe, which with us is done by one.

'With theſe prepoſſeſſions, ſo readily ſuggeſted by firſt appearances, and perhaps a little out of humour with ſome unexpected troubles and difficulties in getting what we want, which is not uncommon here, we may require ſome time to become ſufficiently cool and impartial to perceive what is really good or worthy of imitation. You may not, for example, at firſt attend to their excellent police—*to their* ſpacious and ſuperior manner of building, though badly finiſhed—to their polite and agreeable manner—to their eaſy and ſimple ways of contriving in ſome of the conveniencies and common modes of life—and to the habits of œconomy which our children may learn. The ſmall expence and trouble attending their dreſs, ſocieties, balls, theatres, we find very comfortable and pleaſant.

'I think we can already perceive that, notwithſtanding their poverty and weakneſs, they may be a happier people than we. They fortunately think they have every thing *comme il faut*, while we, ſullenly wiſe and profound, are diſcontented with much of our own, and with ſtill more of theirs. We pretend to find among them many things deteſtable, much below, and very little above, mediocrity, except their own conceit of themſelves, which, perhaps happily for them, paſſes all ordinary bounds.'

We could with pleaſure have enlarged our extracts from the Letters relative to the government, the people, and the literature of France; but we muſt not paſs our boundaries.

The obſervations on Spain form a curious and entertaining part of the work; but here we muſt, for the reaſon juſt hinted, refer to the author. From the account of Portugal, we ſhall extract ſome part of his remarks on the renovation of the city of Liſbon, ſince its deſtruction by the great and memorable earthquake, about 30 years ago:

'Liſbon.—Here, even more than in other great towns, the benevolent mind is wounded on viewing the mixture of luxury and miſery, the diſtreſſing extremes of poverty and affluence, in a thouſand ways. The melancholy hiſtory of its deſtruction by the earthquake in 1755 is well known. It is ſtill rebuilding on a plan of the Marquis de Pombal's, which, though noble and magnificent, is rather gigantic, and barbarouſly great too, *a l'Eſpagnole*. This town was always remarkable, I believe, for being at once ſumptuous and naſty, and will probably be ſo ſtill. The ſmell of the tide, at low water, is very diſagreeable in all the lower parts, as well as that of every houſe you enter. Common ſewers, cleanlineſs, internal conveniencies, have all been too much ſacrificed to external appearance, which, after all, is in a bad ſtyle of architecture; immenſe ranges of building without parts, ill proportioned and divided: it is obvious, that nothing but the outſide drawings of the elevations have been previouſly conſidered, and that the art and artiſt have been controlled by the ignorance of power. We may form opinions of a nation from their taſte in the arts, and ſtyle of their public buildings. Sacrificing too much to appearances, to graces and ornaments, may be the vice of the age. Wiſdom ſaid, let the uſeful be ornamented; but Folly reverſed the order of the ſentence, and ſubſtituted the acceſſory for the principal. Where you ſee trivial things crowded with ornaments, and without ſufficient ſpaces of relief or repoſe for the eye, from the extremes of confuſion, or of uniformity; from the lofty domes or ranges of columns, where nothing of importance is either to be covered or ſupported, you may deduce the imbecility of the artiſt, and partly of the nation where he could be employed in preference. The miniſter had certainly great merit in getting the city rebuilt at all; and there is a grandeur and *ſublimity, though* a want of taſte and ſcience, in his idea: but we ſhould have expected a real great man to have encouraged the artiſts, foreign and native, by promoting a competition for the beſt plan, inſtead of enforcing his own. We find him, like many other great men, not exempt from the weakneſs of fancying he knew every thing better than any body elſe; he had the misfortune of being beyond control. No man choſe to preſume to underſtand even his own trade equally with him. This noble ſituation certainly deſerved the beſt plan poſſible. Nature ſeems to have marked out this ſite, and this city, for the capital of the peninſula; and if the Philips had moved their court thither, their poſterity might now have been in poſſeſſion of the whole.'

Beſide the new lights in which Major Jardine places the characters of the different nations whom he viſited, the topics on which he may be thought to have advanced the boldeſt and moſt ſingular opinions, are thoſe relative to Education, Literature, Muſic, Women, Colonies, Nobility, War, Gibraltar, the Poor, &c. and above all, *Policy* and *Government*. The laſt ſtudy ſeems to be his *forte*. Here he is peculiarly bold, ſingular, and deep; and ſhews us that he has obſerved and thought much, freely, and cloſely, on thoſe difficult ſubjects. In point of connection, he may, perhaps, be thought deficient—looſe, deſultory, and even capricious; but the attentive reader will eaſily trace him through all his mæanderings; and his opinions will always be found conſiſtent, whatever may be ſaid of the arrangement of his materials; or of his frequent repetitions: for which he will, perhaps, plead, in excuſe, the unconnected nature of epiſtolary communications. The more timid ſpeculatiſt may, poſſibly, be ſtartled at every deviation from the common tract of *habitual* thinking; and by ſuch our author will be judged rather wild and fanciful, or he may be charged with the affectation of ſingularity: but after all, give us an ORIGINAL writer, whatever are his peculiarities.—And we ſuſpect that there may now be, not only in this *free country*, but in other parts of the world, a *choice*, and perhaps an *increaſing* number of *free-thinkers* [we do not, here, limit our meaning to *theological* points], who may very nearly accord with this ſpirited writer, in moſt of his opinions. New and correſponding ideas are often produced in different quarters of cultivated ſociety, near the ſame period of time; and it will poſſibly appear, that thoſe who advance the furtheſt before the crowd, in ſearch of improvement (while guided, themſelves, by ſound judgment and reflection), are probably the greateſt benefactors to mankind, even while they are conſidered by the multitude as ſingular, if not dangerous, characters.

Some readers may likewiſe think that our philoſophic traveller pays too little regard, in his literary excurſions and diſcuſſions, to what is generally accounted as of great importance in the republic of letters, *viz. Style* and *Diction*, and to the prevailing taſte of the public on that head; but let us hear part of what he has to ſay on this ſubject, in his own words:

‘ If we Engliſh ſhould be led into a taſte for too much ornament in writing or ſpeaking, I think we ſhould have leſs excuſe for ourſelves than ſome other nations. Our plain, rational, and monoſyllabic tongue, ſeems to me, neither made for muſic, nor for thoſe flowery and ſonorous beauties which, in ſome other languages, charm and run away with us by the ear. Our language, clear, diſtinct, and preciſe, ſpeaks only to the underſtanding; it cares not much about the beauties of ſound, nor waits to attend to them. In attempting a lengthened latinity of phraſe, or a conſtant rounding of periods with meaſured ſets of ſonorous terms, in ſoaring to magnificence and amplification, we preſently get into the regions of affectation, where we are quite out of our element, and make a very awkward figure. In the ſhort nervous ſtyle, where powerful brevity prevails, I conceive that both the beauties and expreſſion of our language conſiſt: content with the few graces that lie in its way, and not deigning to look aſide for the flowery paths that lead round, by tedious and uncertain ways, to the object already in view, it goes beyond moſt other languages in force and rapidity; reaches its object ſooner, and ſtrikes it more forcibly. If, in aiming at brevity, we ſometimes appear abrupt and obſcure, it is more excuſable than the other extreme of the flowery, declamatory, or diffuſe.

‘ Every language has its particular turn or genius. I know not if any one has remarked theſe, or the following particulars of ours: in the pronunciation, it ſeems to incline to a certain diſtinct pauſing preciſion, by its ſtrong and frequent articulations, as if attending only to perſpicuity or demonſtration; and without a particular attention to a choice of words, moſtly of foreign extraction, it does not run currently, or with facility, through the mouth: but when that attention is diſcovered, it ſtrikes with an idea of affectation, againſt every ſpecies of which I think we have, after a certain degree of cultivation, a natural diſlike more than any other nation I know. Whereas, in the Spaniſh and Italian languages, the voice dwells with pleaſure on moſt of their ſounds, and the tongue rebounds upon every articulation with a rapidity and elaſticity which exerciſes and ſtrengthens its powers; but of this, unfortunately, very few of our Engliſh or French mouths can ever be ſenſible, as both our languages and our organs have been over-refined, contracted, and debilitated, —probably from the ſilly affectation of people with bad ears, and falſe taſte, trying to ſpeak pretty. I muſt think that moſt of our flowery writers and ſpeakers will offend the nice and natural ear much more by their affectation, than they can ever pleaſe it by all the beauties they can thus exhibit: while our plain and ſimple brevity,—our wit and humour,—our ſimple and truly ſublime, which riſes by ſtealth into ſentiment independent of the wings of ſound, and where more is meant than meets the ear; theſe will always be juſtly admired: as we riſe into the florid, we ſoon become ridiculous; ſacrificing ſenſe to ſound in a waſte of ineffectual ornaments.’

It was our wiſh to proceed farther in our extracts from this agreeable, ſenſible, *and manly writer*; but the article being arrived at its proper extent, we muſt cloſe the book for the preſent. At a future opportunity, we may, perhaps, open it again.

ART. IX. *A View of the Reign of Frederick II. of Pruſſia*; with a Parallel between that Prince and Philip II. of Macedon. By John Gillies, LL. D. F. R. S. and S. A. 8vo. pp. 503. 6s. Boards. Cadell. 1789.

L'HISTOIRE de mon Temps, as written by the late King of Pruſſia, has furniſhed materials for the preſent work. Dr. Gillies, however, is not to be conſidered as a mere tranſlator. He has ſelected ſo much of that intereſting narrative as relates immediately to the King, and to his affairs; paſſing over the comments and obſervations which the royal author has been pleaſed to make on the conduct of the ſeveral courts of Europe, during the period in which he lived, and reigned, with ſuch great renown.

The Doctor obſerves, by way of apology for his undertaking, that,

' On moſt occaſions it is imprudent to write the hiſtory of great events, or the lives of great men, till many years after the former happened, and the latter flouriſhed. But the circumſtances attending the reign of Frederick, are peculiar. That enlightened Prince has been his own hiſtorian. His accounts of foreign affairs, indeed, are often imperfect, and ſometimes erroneous; the ignorant Michel, his reſident at the Britiſh court, totally miſled him as to the domeſtic tranſactions of England; but in what perſonally concerns himſelf, little new information can be expected, and none more authentic than that contained in his own commentaries, which, in the nature and value of their materials, form the counterpart, and, in their diffuſive copiouſneſs, the contraſt to the Commentaries of Cæſar.

*** ' Yet to thoſe who enjoy an opportunity of patiently examining the ground, with Frederick's Memoirs in their hands, the circumſtantial minuteneſs of his narrative may prove ineſtimably valuable, eſpecially ſhould they be called to head armies or command detachments in the countries which formed the glorious ſcene of his victories. But except by this deſcription of men, I much fear that his prolix account of military movements will not be generally reliſhed, or even generally underſtood. The chaſing of a poſt, or the manœuvre of a line, depends on the vicinity of an eminence more or leſs elevated, the form of a ravine more or leſs deep, the narrowneſs of a defile, the ſhallowneſs of a marſh or a river, and innumerable other particularities which it is impoſſible for words fully to deſcribe, and hardly poſſible for plans accurately to delineate, ſince from attempts of this nature, books have been ſwelled to an immoderate ſize, and ſome of the largeſt plans hitherto publiſhed, have been ſo darkened and ſo crowded, that it is often fruitleſs, and always painful, to conſult them. For the ſatisfaction however of the young ſoldier, who, to the ſpirit of his profeſſion, adds the deſire of diſtinction, and therefore the love of information, but who enjoys not an

portunity of accurately ſurveying the various countries in which
: Pruſſians fought and conquered, it may not be an uſeleſs or un-
ateful taſk to give a ſuccinct, but clear and connected view, of
ſe great and deciſive operations, the ſcenes of which being boldly
rked by the hand of nature, admit preciſion and perſpicuity of
graphical deſcription; and which are thereby the beſt adapted to
ſtrate that ſublime theory, by the judicious application of which,
derick overcame difficulties ſeemingly inſurmountable. In the
lowing narrative, therefore, though none of his battles are omitted,
thoſe only are circumſtantially deſcribed, which ſerve to explain
improvements of the military art, and to diſplay his conſummate
ents as a general.'

The foregoing extracts have brought our readers ſufficiently
uainted with the plan of the preſent work; and as the
moirs from which it is compiled have been already particu-
ly noticed by us in our late accounts of the K. of P.'s Works,
have only to obſerve, that Dr. Gillies has executed his de-
n with a becoming care. The narrative is epitomiſed with
ſiderable judgment, and the book is conſequently much better
ted to the general reader, than it could poſſibly have been, had
writer retained the whole of the multifarious matter with
ich the original abounds. We ſhall lay before the public
e few of the remarks which this ingenious hiſtorian has
de on the actual ſtate of Pruſſia, as reſulting from the wiſe
l provident adminiſtration of Frederick; and then proceed to a
ſideration of the parallel which he has drawn between that
narch and Philip of Macedon:

' Under the oppreſſive ariſtocracies of Greece and Rome, two-
rds of the human ſpecies were condemned to ſervitude; and of
ſe numerous ſlaves, many were poliſhed by arts, and many cul-
ted by ſcience. The intereſt of thoſe, whoſe property they
e, abundantly provided for their ſubſiſtence and defence; and
ir agreeable qualities of mind or body often ſhared, and often
ivened, their maſters' enjoyments. Yet with all theſe advantages,
y were as completely miſerable as wretches liable, at every mo-
nt, to be the ſports of caprice, or the victims of cruelty. Equally
ſerable would be the condition of the Pruſſians, were their govern-
nt really that military deſpotiſm which it has ſometimes appeared
careleſs ſpectators, when viewed through the deluſive medium of
orance or prejudice. But upon a more accurate examination,
ſhall find that Frederick thought nothing done for his ſubjects,
leſs he procured them *enjoyment*, and that enjoyment could never
complete, unleſs accompanied by *liberty*. The meaning of that
rd has been infinitely varied; and there are not any two nations
ancient or modern times, who uſe it preciſely in the ſame ſenſe.
t all are, or ought to be, agreed, that to conſtitute civil liberty,
re muſt be equal laws, and thoſe impartially executed; that
ice muſt be promptly, equitably, and cheaply adminiſtered; and
t the nation at large ſhould be entitled to expreſs its ſenſe of
lic meaſures, and to confine the exertions of executive power

within the ſphere of public good. As to the firſt parts of this deſcription, the Pruſſian government will be found to poſſeſs very diſtinguiſhed advantages. The laws of Frederick are not only good and juſt, but being made by a man who knew the power of words, are ſhort, determinate, and eaſily underſtood. Of the law's obſcurity, expenſiveneſs, or delay, there is leſs occaſion to complain than in any kingdom on earth; and during the greater part of his reign, after he had reformed his courts of juſtice, there ſcarcely occur, in a ſpace of thirty years, three inſtances of legal oppreſſion.

'Yet it may poſſibly be alleged that the Pruſſians, however well they were governed, enjoyed not any ſhare in the public adminiſtration, and could not therefore feel themſelves much intereſted in the public good. But in this argument, the aſſumption is falſe, and the conſequence erroneous. In his various dominions, Frederick acknowledged with pleaſure the ſtates of each province: they met regularly at ſtated times, in national aſſemblies; he conſulted them on matters of general legiſlation; liſtened patiently to their advice; committed to them the adminiſtration of their internal government, and entruſted them with the collection of their provincial contributions. Theſe inſtitutions, which his Pruſſian Majeſty introduced and confirmed, repreſent not the image of a military deſpotiſm, but rather breathe the genuine ſpirit of juſt monarchy, which of all governments promiſes the greateſt ſhare of public happineſs, and which was immemorially eſtabliſhed in that warlike diviſion of Germany between the Viſtula and the Elbe (the preſent centre of the Pruſſian power), from which the European nations have derived the liberal and manly portion of their political ſyſtem. The generous ſeeds of freedom, having thus revived in their native ſoil, may be expected long to flouriſh; and although it will be regretted by thoſe who themſelves enjoy liberty in its full extent, that this patriot king did not crown his great work, and, enforcing manners by law, render that conſtitutional and unalterable, which is in ſome meaſure caſual and arbitrary; yet with the education which that extraordinary man gave the princes of his family, a king of *Pruſſia cannot* be ſuſpected of wiſhing to *govern deſpotically*; and ſhould he ever entertain that mad project, it is boldly inſinuated by a Pruſſian miniſter of ſtate, that conſidering the ſentiments and principles with which Frederick inſpired his ſubjects, ſuch an unworthy ſucceſſor could not hope to enjoy a peaceful or durable reign.

'In analyſing national proſperity, liberty ſeems a component part, becauſe without liberty there cannot be ſecurity, and without ſecurity there cannot be enjoyment. To inſure the faithful execution of juſt laws, it is neceſſary that the people at large ſhould have an influence in enacting and adminiſtering them; but the degree to which that influence ſhould extend, and the mode in which it ſhould be exerted, are circumſtances concerning which no two political writers are perfectly agreed. The different forms, therefore, of juſt government (for deſpotiſm or tyranny is an abuſe, whether it be exerciſed by one or ten thouſand) muſt be relative to the national character; and opinion, to which all human concerns are ſubordinate, will render that ſyſtem good in one country, which would be bad in another. To men pampered with indulgence, and intoxicated with wealth, whoſe freedom of action two often degenerates into injury, and whoſe freedom of ſpeech not uncommonly ends in inſult, where, even of the higher ranks, many of the young can only be entertained amidſt ſcenes of unlicenced petulance, and many of the old can only be rouſed by the deſtructive ſtimulants of politics and of play, it will not be eaſy to comprehend what can be the enjoyments of a nation, whoſe point of honour is obedience, whoſe pleaſures are purchaſed by toil, and whoſe frugal luxuries are ſeaſoned by habitual temperance, whoſe amuſement and delight conſiſt in the performance of their civil and military duties, and whoſe deareſt reward is the approbation of their ſuperiors. To appreciate exactly the relative enjoyments of individuals, who act from different motives, and aſpire to different ends, is impoſſible; becauſe, where no ſimilarity prevails, no compariſon can be made. But in eſtimating national felicity, and particularly that of Pruſſia, we may be aſſiſted by two conſiderations equally important and palpable. If happineſs conſiſt in action, that nation cannot be miſerable, whoſe unceaſing tranſactions have been always proſperous. A people who in the courſe of forty years triple their population, and triple their revenues, whoſe operations, domeſtic and foreign, have been crowned with unexampled ſucceſs, who, amidſt the greateſt and moſt glorious wars recorded in modern hiſtory, have improved their agriculture and extended their manufactures to a degree almoſt incredible, and who from obſcurity and contempt have riſen to the higheſt rank of national renown, muſt both collectively and individually have been employed in ſuch a perpetual ſeries of perſevering and proſperous exertion, as could not fail, notwithſtanding the occaſional calamities of war, to afford an extraordinary balance in favour of public happineſs. That the Pruſſians enjoyed this happineſs, and referred it to its true cauſe, the wiſdom and virtue of their king, appears from events, the hiſtory of which might ſerve to revive the obſolete virtue of patriotiſm, and to teach the true duties of citizens, to thoſe who have long branded the Pruſſians as ſlaves.'

This analyſis of the conſtitution of Pruſſia is highly ſatiſfactory to us, becauſe we feel it to be juſt. A tyrannical government, and an abſolute one, are not, by conſequence, the ſame. "When the American ſavage is deſirous of fruit, he cuts down the tree, and gathers what grew above his reach. This is an emblem of deſpotic government." *Sp. of Laws.* But was this the practice of Frederick? Exactly the reverſe; and the words of the Goſpel would not unaptly have been applied to him: "Every branch that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." In a word, the conſtitution of the country in queſtion has been frequently miſrepreſented; and though we cannot entirely agree with the poet, that *whate'er is beſt adminiſtered is beſt*, we yet are tempted ſeriouſly to repeat with him, from a cloſe attention to the conduct of this great exemplar for princes—

"Virtue, brave boys! 'Tis virtue makes a king."

We come, now, to examine the Parallel. ‘ Since the age of Plutarch (ſays Dr. Gillies) this comparative kind of writing, which, in imitation of ſo great a model, I here preſume to attempt, has been rarely, and, I believe, not very ſucceſsfully cultivated; though, perhaps, there is not any ſpecies of compoſition better adapted to enlarge comprehenſion, or ſharpen diſcernment; to enrich the ſtores of fancy, or regulate the deciſions of judgment.’ Has the author then forgotten the four Compariſons of Dacier, viz. Themiſtocles with Camilla, Pyrrhus with Marius, Alexander with Cæſar, and Phocion with Cato; written, and far from unſucceſsfully, to ſupply thoſe of Plutarch, which are loſt? In our opinion, the Frenchman is even ſuperior to the Grecian, inaſmuch as he has taken a wider and more extenſive view of human nature than his illuſtrious prototype had done. A very eminent writer has remarked of Plutarch, that his compariſons are undoubtedly fine, but that he might have carried them yet farther—“ There are folds and receſſes in our minds,” ſays he, “ which have eſcaped him: he judges man too much in groſs, and thinks him not ſo different as he is often from himſelf.” The objection is certainly *founded.* He ſometimes expatiates too largely on the military atchievements of his perſonages. In fine, the *man* is frequently neglected by an attention to the *hero*;—not but that he occaſionally deſcends to a deſcription of the petty habits and domeſtic occupations of thoſe of whom he writes. This, however, is not the point for which we are contending: it is in the developement of the heart; in accounting for the *actions* of men, not as they may have their foundation in moral, but phyſical principles, that he particularly fails. It muſt be remarked, that he continually attributes to foreign cauſes, that which is clearly conſtitutional; for, that a man might be one day a demi-god, and another a devil, and this from no other impulſe than his paſſions, he appears not to have been fully aware.

Dr. Gillies has entered much more largely than either of his predeceſſors, into the characters of the monarchs whom he undertakes to compare, by bringing us acquainted with their ſeveral propenſities and affections; together with their attention to the culture of the arts; to the advancement of ſcience, and to the general happineſs and welfare of their people. We think that the parallel, in many particulars, is ſtriking; but by no means ſo in all. Plutarch, in ſpeaking of the Macedonian, has obſerved, “ He propoſed Epaminondas as his pattern, and it was from him he learned his military ſkill and activity, which were the leaſt part of that great man's excellencies; but of his temperance, his juſtice, his magnanimity, and his clemency, which made him truly great, Philip poſſeſſed no ſhare at all, *either from* nature or imitation.” We are ſenſible of the prejudices of the Cheronean in favour of his countrymen; but ſtill that Epaminondas was ſuperior to Philip in the virtues above enumerated, there can be little doubt; and that Frederick was the ſame, we may ſafely and boldly declare. When, therefore, Dr. Gillies likens the princes in queſtion by theſe particular qualities, we feel him to be ſomewhat wrong. The *temperance*, the *juſtice*, the *magnanimity*, and the *clemency* of Frederick, can only be equalled by the examples of an Epaminondas, a Trajan, or an Ariſtides. In the art of war, and in the encouragement of learning, we acknowlege them to be deſerving of compariſon; while in their ſituation as ſtateſmen and as kings, and in the principal tranſactions of their reigns, a conſiderable degree of analogy may be found.

As our readers will ſcarcely be diſpleaſed with a ſpecimen of the preſent Parallel, we ſhall lay before them the ſection which ſpeaks of the contempt in which theſe princes were accuſtomed to hold the errors and prejudices of mankind.

'Eager to promote the advancement of thoſe arts which embelliſh ſocial life, and ſecure the immortal renown of princes by whom they are honoured, both Philip and Frederic diſcovered, perhaps with too little reſpect for the public opinion, an ineffable diſdain for thoſe doubtful, yet preſumptuous ſciences, which often change their principles, but never vary their object; which continually alter in form, but never improve in ſubſtance; and which the artifices of their profeſſors, and the ſtupidity of the million, perpetuate from one age to another, always flattering hope, and always diſappointing expectation. The quackery of phyſic, the chicane of law, the groſs deluſions of popular ſuperſtition, were continual themes of ridicule with the Pruſſian monarch, who, though he appeared as the champion of the proteſtant cauſe againſt the bigotry of the Houſe of Auſtria, as Philip had been appointed the miniſter of Apollo's vengeance againſt the impious Phocians, yet deſpiſed as much as did the Macedonian prince, the coarſe engines with which he condeſcended to operate on the vulgar credulity. Of his reign throughout, it was the invariable aim to ſimplify the principles, and abridge the proceedings, of law; and notwithſtanding the perverſeneſs of his education, and the contagious company of French infidels, he ſtill admired the modeſt, yet ſublime, genius of primitive Chriſtianity, and laboured to diminiſh the influence of prieſtcraft, its worſt enemy.'

This is a juſt and deſerved encomium on the Pruſſian; and we are happy to find ſuch a writer as Dr. Gillies doing juſtice to the memory of ſo great a man, by vindicating him againſt the aſperſions which have been thrown on him on the ſubject of religion. It may not be improper, in this place, and in ſupport of this opinion, to adduce a paſſage or two from Frederick's letter to the reigning Duke of Wirtemberg, immediately on his attaining the age of majority.—"You are the chief of the civil religion of the country, which conſiſts in honeſty, and all the moral virtues.

tues. It is your duty to ſee them practiſed; and above all, humanity, the cardinal virtue of every thinking being. Leave ſpiritual religion to the Creator. On this matter we are all blind, and led aſtray by different errors. What man among us is raſh enough to decide on the right path? Beware, then, of fanaticiſm in religion, which produces perſecutions. If wretched mortals can be ſuppoſed to pleaſe the SUPREME BEING, it muſt be by the benefits which they confer on mankind, and not by acts of violence exerciſed on ſtubborn minds."

Thus ſpake the philoſophical Potentate of the North. "In antient times (ſays a late ingenious eſſayiſt), every king or legiſlator was a philoſopher; nay, none but ſuch were thought capable of holding the reins of government." Frederick and Staniſlaus, we believe, were the only ſovereigns of the preſent age, who could properly be ſaid to belong to the above deſcription of men. Both have piqued themſelves on their love of philoſophy. As far as it reſpects our moral obligations, it is a noble and a generous affection. But the principles on which this ſame *philoſophy* is founded, are, frequently, ſo wholly diſſimilar (as when one man is a ſceptic in matters of theology, and another a zealot; for religious opinions moſt commonly are obſerved to creep into it), that its character is ſcarcely reſolvable into any thing determinate, or from which we may not diſſent. Like happineſs or miſery, it depends in a great degree on ſentiment; and notwithſtanding all that has been written on the ſubject, we hold *the philoſophy of religion* to be altogether undefineable by any preciſe, or eſtabliſhed, rule. Every one is willing to conſider his own particular argument as an *Achilleum:* and hence, as not a ſingle point is given up on either ſide, all is confuſion and miſtake.

A diſtinguiſhed writer, in ſpeaking of the *philoſophy of nature*, has termed it, "hypotheſis"—and he is evidently right: for till we are able to trace back the *effects* which are perceivable in the material and animal world, to their original *cauſes*, we certainly can know it by no other name. If this is unqueſtionable as to the principles of NATURE, it is aſſuredly no leſs ſo with reſpect to thoſe of RELIGION. Let no man, therefore, in the pride of his heart, or from a ſuppoſed ſuperiority of underſtanding, declare himſelf a *philoſopher*, and his antagoniſt, of courſe, a *blockhead.* Yet thus have Frederick and Staniſlaus regarded each other on account of their religious prejudices; and the *Helvetian philoſopher*, it may be recollected, has treated the latter (a truly virtuous and ingenious man) with no little degree of contempt.

Our hiſtorian's obſervations on the political œconomy of kingdoms, and on the operations of finance, deſerve attention:

'It has been obſerved, that the beſt gardeners abound in the *worſt* climates; and by a modified application of this remark, we may affirm, that kingdoms the moſt liberal and the moſt enlightened, but where wickedneſs and wretchedneſs are ſtrangely contraſted with opulence and greatneſs, the reſources of the body politic ſeem not to be conſidered as correlative with the united faculties of its component members; ſince government, inſtead of being only ſolicitous to repleniſh the common ſource, is obliged to employ ſtill more care to convey the rich fluid into its particular ciſtern; although greater talents ſurely are required to make a nation flouriſh in reſources, than can ever be ſuppoſed neceſſary to make it pay taxes. Taxes, as generally impoſed and applied, are contributions from the public, and ſometimes one portion of the public, to ſupply the luxury of another, and to protect the ſafety of the whole. The latter object may be openly profeſſed, and for the moſt part readily accompliſhed, ſince men who are able, will commonly be willing, to pay for their own defence; but to pamper the riot of extravagance, to feed the idle retinue of vice and folly, or to blazon in gold and diamonds the effrontery of proſtitution, for ſuch unworthy purpoſes the moſt unfeeling impudence cannot require the hard-earned bread of the labourer, without diſguiſing what it would be dangerous to avow, melting the tax into the price, rendering paſſion, and even the ruinous paſſion for play, a productive ſource of revenue, and thus ſtealing from public ignorance, what cannot be demanded from public juſtice. The abuſes reſulting from one ſyſtem of government may be more flagrant than thoſe congenial to another; and certainly the worſt abuſes of liberty ſpeculatively diſappear in contemplation of that ineſtimable benefit: but if the poor labourer is unneceſſarily deprived of the fruits of his induſtry, it little matters in fact, whether he is cheated or robbed, except that the generous robber will ſometimes be contented with a part: whereas to ſatisfy the deceitful purloiner and his endleſs train of inſtruments and accomplices, the wretched tributary muſt relinquiſh his whole ſtock; and while he boaſts, perhaps, the glorious freedom of his conſtitution, muſt ſubmit to an alternative of the meaneſt or ſevereſt ſlavery, depend on charity for his daily bread, or ſubject his body to inceſſant toil; while he condemns his children to premature drudgery, deſtructive to health and ruinous to morals.'

After bringing forward ſome examples of the 'magnanimity' (*i. e.* perſonal bravery) of Philip and Frederick, the author ſums up the whole with the following eſtimate of their military glory:

'In contemplating ſuch auguſt forms of fortitude, we forget the dreadful calamities with which theſe ambitious princes were reproached by their contemporaries; the demolition of cities, the deſolation of provinces, thouſands of men rendered miſerable, or deſtroyed in one day by the ſword. Yet to an accurate philoſopher, and even to a man of plain ſenſe and humanity, ſuch enormities will not be ſufficiently juſtified by obſerving, that theſe monarchs expoſed their own perſons as much as thoſe of their ſubjects, becauſe the danger on both ſides was equal, but the reward infinitely greater on the ſide of the monarch. A more plauſible excuſe may be found in the univerſal admiration for military glory, and the praiſes beſtowed by mankind rather *on their deſtroyers* than on their benefactors; yet the wiſdom of Philip and of Frederick might have taught them to deſpiſe the vain acclamations of the vulgar. In their vindication, however, they might ſtill urge, that their induſtry repaired the evils which their ambition had occaſioned; that if great numbers periſhed in their wars, ſtill greater were produced by their policy; that the populouſneſs of their ſtates increaſed beyond example, and almoſt beyond belief; and that ſuch, unfortunately, is the conſtitution of human affairs, and of nature itſelf, that the principles of life are blended with the ſeeds of death; that without danger and toil, it is impoſſible to enjoy victory and triumph; and that war, in fine, is the mother of arts, being indiſpenſably neceſſary to awaken that energy, and to excite thoſe exertions, which alone can produce any extraordinary advancement towards national proſperity. Yet ſuch arguments are not abſolutely concluſive; becauſe the evil was preſent and certain, the good diſtant and contingent: and I much fear, that the military glory of thoſe renowned conquerors muſt not be examined too nicely, leſt that which at a diſtance ſhows an ineſtimable diamond, prove, on a nearer ſurvey, but a ſparkling bauble.'

In the foregoing *eſtimate* (which, by the way, is not very conſiſtent with what had gone a little before [*]) it may be perceived that the author does not diſtinguiſh between wars which ſpring from *ambition*, and thoſe which are occaſioned by *neceſſity*. That the wars of Frederick were of the latter deſcription, we have been at all times fully perſuaded.—But ſhould a doubt remain in the breaſt of any with regard to the *humanity* and civil virtues of this magnanimous prince, we would adviſe them to peruſe with attention the following petitionary and juſtificatory paragraph, extracted from his Hiſtory of the War of Seven Years; and then determine (unleſs indeed it ſhould ſo be that *ſimulation* muſt ever be conſidered as a part of the kingly character) in what degree of eſtimation the writer of it ought to be held.

"*Veuille le Ciel (ſi la Providence abaiſſe ſes regards ſur les miſeres humaines) que le deſtin inaltérable & floriſſant de cet état* (la Proſſe) *mette les ſouverains qui le gouverneront à l'abri des fleaux & des calamités dont elle a ſouffert dans ces tems de ſubverſion & de troubles; pour qu'ils ne ſoient jamais forcés de recouvrir aux remèdes violens & funeſtes dont on a été obligé de ſe ſervir, pour ſoutenir l'état contre la haine ambitieuſe des ſouverains de l'Europe, qui vouloient anéantir la maiſon de Brandebourg, & exterminer à jamais tout ce qui portoit le nom Pruſſien!*"

We cannot think of following Dr. Gillies in his account of the munificence of Frederick; of the conſequent populouſneſs of his ſtates, &c. &c. the whole having been already particularly detailed by us, in ſome late Reviews. His character as a mo-

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[*] See p. 15. of the *Parallel*,—in which the writer talks of the *ſublime* genius of the general; and of the *regulated tameneſs* of the 18th century; and in which he further obſerves—'In all civilized nations, the moſt illuſtrious characters have ſought diſtinction by the pen or by the ſword; becauſe to excel in ſuch purſuits requires the keeneſt *exertions of* intellectual vigour.'

:h and as a ſoldier has, indeed, engaged much of our atten- , as it has that of the world in general; and like the larger of that world, we have been led to admire and to praiſe it. en, therefore, our author deſcribes him as having ſometimes oped to the lowneſs of deceit,' we may believe that he has ſufficiently reflected on the petty artifices to which a man in ſituation of Frederick would be *neceſſarily* reduced. Such l of practice may well be conſidered as policy, or as one of princes was accuſtomed to term it, *kingcraft.* But if ſome of his proceedings muſt be admitted into the catalogue of rs and weakneſſes, we would wiſh to draw a veil over, or, at , extenuate them, on the noble principle of Plutarch, as ex- ſed in the following ſentence.—"Let us follow truth, de- ing fully whatever is commendable; and if any errors oc- in his conduct, which have been occaſioned by the emotions ſudden paſſion or the neceſſities of the times, let us look them rather as *defects of virtue* than as vices, carrying the cil as gently over them as we can."

his performance is, for the moſt part, correctly and elegantly ten. Some few errors of expreſſion, and ſome few Galli- s, have, however, occurred to us from a careful peruſal of it. following phraſes, among others, are liable to objection: iſgraced by prejudice, and *domineered by paſſion.*' 'He cul- ted the virtues of the man without *committing* the dignity of king.' 'An excuſe may be found in the *admiration for* mili- glory.' 'Puyſegur *diſſerted* gravely on circles, &c.' 'He om commenced *the* hoſtilities *of* fraud.' 'The King deter- ed to profit *of* his victory,' &c. &c.

. X. *The Son of Ethelwolf*: an Hiſtorical Tale. By the Author* Alan Fitz-Oſborne. 12mo. 2 Vols. 6s. ſewed. Robinſons. 789.

LFRED, the ſon of Ethelwolf, has frequently been a ſub- ject for the pen of the poet: the noveliſt has likewiſe hed on ſome of the principal events in his life. But never, believe, have moral and hiſtorical truths been more nicely intimately blended, than in the preſent performance. The y is intereſting; and the rude and boiſterous manners of the s are, in general, preſerved with fidelity and care.

he fair writer appears to have taken up the pen immediately a peruſal of the works of Oſſian. In many parts of theſe umes, the diction is meaſured, and harmonious in an eminent ree: and it is this kind of ſtyle which one of the ableſt in band of Critics has particularly diſtinguiſhed under the denomination of *rythmical proſe.* This, indeed, ſeems to be the language of nature; for it may be remembered that men, in the earlier ages, *chaunted* or recited with an attention to melody, whatever they might have to deliver in their national aſſemblies, and even in their ordinary meetings; and (by the way) it was from this conſideration, that Lord Monboddo, in his treatiſe on the origin of language, aſſerted that men *ſung* before they were *ſpeakers*—an aſſertion which has drawn upon his Lordſhip, though very undeſervedly, no little ridicule. Nothing, however, can be more abſurd than for people to laugh at, or object to a matter, for no other reaſon than that *they do not underſtand it.*—For they who ſet up for the correctors of others (a hint to minor Critics) ſhould certainly read before they write: they would likewiſe do well to bear in mind that ſuch kind of witticiſms or cavillings will aſſuredly "return to plague the inventor," and that in no inconſiderable degree.

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* Miſs Fuller.—See Rev. vol. lxxvii. p. 190.

But to return to the work before us. The fair author deals much in *ſimile*; and is frequently happy in the images which ſhe has choſen to illuſtrate her ſubject. The anger of a Barbarian Chief, which is ſpoken of as being 'at firſt too violent for expreſſion,' and then as 'burſting forth with cries that rent the air with horrid diſſonance'—is well depicted by the following figure:

> 'Thus rage the fires pent within the gloomy caverns of the terrible volcano. The frightened ſwain hears the portentous noiſe. He ſtarts: again the rumbling ſounds aſſail his ears. He attempts to fly the threatening fate, but his ſhivering limbs refuſe their cuſtomed office. A thick ſmoke envelopes the mountain, and darkens the face of heaven. At length, wide from its yawning ſide pours the impetuous torrent of liquid fire. An artificial night o'erſhadows the boſom of nature, and deſtruction riots uncontrouled.'

There is a conſiderable degree of poetry in the Ode ſuppoſed to have been ſung by Alfred, when diſguiſed as a minſtrel in the Daniſh camp, and when his enemies had imagined him to be dead. Let the following extract from it cloſe the preſent article:

> 'Impetuous, on his foaming ſteed,
> The warrior-god comes ruſhing on:
> "My ſons," he cries, "a KING muſt bleed,
> And then your valorous toils are done:
> See on his brow defiance low'r;
> Haſte! let him bend to Odin's power;
> Guide to his breaſt the burniſh'd ſteel;
> Tell him a god directs the blow!
> Let him my weight of vengeance feel,
> And give the purple ſtream to flow:
> Compaſs the unbleſt wretch around:
> Wide be the ſanguine flood—deep the inflicted wound.

The haſty arrow ruſhes forth,
And, wing'd with death, unerring flies;
Seals the proud triumph of the North;
'Tis paſt! he bleeds—he falls—he dies!
Albion, thy lateſt hope is fled:
Ceaſe to reſiſt thy fate, and think of Alfred dead!

* * * *

Harp! give forth thy tuneful treaſures,
Wake thy chords to gayer meaſures:
Now the web of fate is ſpun;
Now the mighty taſk is done.
Behold the hero of the war,
Fluſh'd with the palm of Victory;
His nodding caſque terrific ſee,
His burniſh'd mail that ſhines afar!
Yet in the proud triumphal hour,
The Victor bends to beauty's pow'r;
Lays at her feet a kingdom's ſpoils,
Seeks in her kindling ſmiles the guerdon of his toils.
Fair one, ſay, why ſtreams thine eye?
Why heaves ſo ſad thy ſnowy breaſt?
Give the vain diſtreſs to fly:
Conſent to be, in bleſſing, bleſt;
So ſhall thy hours, with pleaſure bright,
Roll on in varying joys and ever pure delight.'

RT. XI. ΣΑΜΨΩΝ ΑΓΩΝΙΣΤΗΣ. *Johannis Miltoni* SAMSON AGONISTES, *Græco Carmine redditus, cum Verſione Latinâ. A Georgio Henrico Glaſſe, A. M. Ædis Chriſti nuper Alumno.*

[Article concluded, from our laſt Month's Review.]

T was, originally, our intention to have continued the Review of Mr. Glaſſe's Samſon to the end of the fifth Act, with ual minuteneſs, and the ſame attempt at accuracy, with which e began the article. The length, however, to which the critique has already been extended, renders it abſolutely neceſſary to nclude the whole, with the notes on the firſt Act. We quit e ſubject with reluctance; but the multitude of publications, hich demand the attention of the Monthly Review, render it poſſible for a larger portion of room to be allotted to any ſingle ok, however extraordinary the performance may be, than has en given to the Greek tranſlation of Milton's Samſon Agoſtes.

206. πρωην.] See the note on V. 41, where πρωην is cenſured.

207. εναντιβιος—*infenſus.*] This is an Homeric and Epic word, *iad* θ. 168. 255. *et ſæpe alibi*, but is never uſed in Tragedy. αντιωσομαι is in Eſchylus *Prom.* 785. and εναντιουμενον in Eur. *lceſt.* 150. Soph. *Ph.* 643. εναντιουμενον, Xenoph. *Cyrop.* p. 246. *d. Hutch.* εναντιουσθαι, Ariſtoph. *Av.* 385. ηναντιωμεθα, and not

ηναντιωμεθα, as Brunck, in defiance of the meaſure, has publiſhed the word. These Mr. G. ſhould have followed.—Inſtead, indeed, of *ουτις γελαστης, ουδ' εναντιβιος παρα*, which is an improvement on Milton's idea, Sophocles O. T. 1422. ſhould have been the model; where Creon ſays to Oedipus: *Ουχ ὡς γελαστης, Οιδιπους, εληλυθα, Ουδ' ὡς ονειδιων τι των παρος κακων.*

210. —*ει—ελαφρυνωμεν.*] *Ει* in the Attic Poets is uſed with an Indicative: Eſch. *Prom.* 343. 345. 686. Eur. *Andr.* 206. *Herc. Fur.* 1120. and with an Optative, Eſch. *Prom.* 477. Eur. *Hipp.* 1240. *Herc. Fur.* 1110. El. 97. 422. To load the page with further examples is unneceſſary.

From the old editions of the Attic Poets, ſeveral *unſound* inſtances might be collected of *ει* with a Subjunctive Mood. Among theſe may be reckoned Eſchylus. *Choeph.* 891. E. *Cycl.* 581. where Aldus gives *αι*, and the *Gn*[illegible] *Monoſt.* p. 523. *Ed. Wintert.* *ει φυλασσης*, where the firſt edi[illegible]n, in capital letters, has *φυλασσεις*. Others may be found [illegible]unck's notes in Eſch. *Prom.* 1065. *Perſ.* 788. Ariſtoph. *P*[illegible] 216. *Ran.* 594. *Veſp.* 190. Eur. *Phœn.* 1226. *Bacch.* 199. and in other of his obſervations. The Commentators on Herodotus may be conſulted, 129. 17. 641. 28.—Muſgrave has publiſhed *ει μη καθεξης*, *Ægei fragm.* III. for *καθεξεις*, and Bentley has committed the ſame error in correcting Philemon, p. 151.

210. —*τιν' ευπρυμνη φρενος χαριν.*] From Eſchylus, *Suppl.* 996. *ευπρυμνη φρενος χαριν.*

211. *φεροντες λογους ιασιμους Σου αχος ελαφρυνωμεν.*—*Afferentes—ſanantia verba dolorem tuum allevemus.*] Milton ſays:

> —— apt words have power to ſwage
> The tumours of a troubled mind ——

and Mr. Glaſſe might, with great propriety, have followed Eſchylus *Prom.* 377. or Menander: *Λογος γαρ εστι φαρμακον λυπης μονον*, which Thyer has given in his notes, probably from Stanley on the Prometheus. This line of Menander, which is in the Gnomes, p. 515. *Ed. Wintert.* and in Grotius, *Excerpt ex incert.* p. 935. is omitted by Le Clerc. Morellius, Hertelius, p. 86. Henry Steph. p. 228, in their collections of Comic fragments, attribute it to Menander.

Ιασιμους, ſanantia.] *Ιασιμος* has a paſſive ſignification, not an active. Eſchylus, *Prom.* 473. *εὑρειν ὁποιοις φαρμακοις ιασιμος.*—*quibus remediis ſis curabilis.*—Alexis, *in Lebete, ap. Athen.* VI. p. 226. *Grot. Excerpt.* p. 575. *Ιασιμον παθος εστι.* which Grotius tranſlates: *Malum ſanabile hoc eſt.* Euripides, *Or.* 399. *Δεινη γαρ ἡ θεος, αλλ' ὁμως ιασιμος*—*ſed tamen placabilis.*—Mr. Glaſſe alſo himſelf vindicates the uſage of *ιασιμος paſſivè.* V. 606. where he inſerts *verbatim* the paſſage juſt quoted from the Prometheus of Eſchylus.

212. Ελα

212. *ελαφρυνωμεν, allevemus.*] This verb occurs again in Samſon, and is given in the Lexicons without an authority, which may be found in Aquila's verſion of Job, C. 39. V. 34.—but on what ground is this word *Attica civitate donatum?* Ελαφρος occurs in E. *Bacch.* 851. and ελαφριζον γονυ in *Meleager*, fragm. VI. *ap Macrob.* V. 18.

215. *ω ξυνηοροι—O Cari.*] Ξυνηορος is Ionic Greek. Hence Homer, *Od.* θ. 99. *δαιτι συνηορος—Convivio congruens.*—The tragic writers uſe ξυναορος, *forma magis congrua gravitati ſcenæ tragicæ*, as Valckenaer obſerves in his *Diatrib.* p. 8.—Ξυναορος occurs in the ſenſe of *Uxor*, in Eur. *Hipp.* 1421.—of *Maritus.* Eur. *Phœn.* 1738. *Or.* 654. 1142. 1589. 1599. *Alc.* 836. *Herc. fur.* 138 528. 1178. *Iph. Aul.* 50. *fragm. incert.* CLI.—but in the ſignification of *Carus* or *Amicus* what inſtance do the Tragedies afford?

Ξυναορος is found alſo in Pindar, *ap. Athen.* p. 574. B, and in other places. Conſult the Commentators on Heſychius, V. Διωρειν, and V. ξυναοροι.

219. *παγχυ, omnino.*] Παγχυ is common among the Epic writers, but occurs, we think, only once in Tragedy. Eſchylus, *Sept. Theb.* 647. Των ὠν γενεσθαι ΠΑΓΧΥ Πολυνεικους βια.—We cannot but deem the uſe of rare words, or ἀπαξλεγομενα, worthy of cenſure, even if the text of Eſchylus be certainly right.—Well does Scheller ſay, "*Quo crebrius vocabulum occurrit apud priſcos, eo certius eſt, hoc iis pulchrius, ſ. aptius alio viſum eſſe; et quo rarius eſt, eo magis credibile eſt, hoc iis excidiſſe; ut taceam, vocabulis ſæpius occurrentibus magis nos perſpicuitati conſulere, quam raris: illa enim omnes intelligunt, hæc pauci.*" Præcept. Stil. bene Latin. I. p. 50.

225. *αινην.* This adjective was judged exceptionable, in the note on V. 176. Does Τυφλωσις belong to the Attic ſtage?

231. *ωλιγωρησα—prætermiſi.*] This verb, which appears in other paſſages, is uſed only by the Attic proſe writers, and occurs in Iſocrates and Xenophon.—Αφραδης—*Amens*—Eſchylus ſays, Agam. 1410. *γυναικος ὡς αφρασμονος.*

242. Βελτερȣ] Let not this Comparative be cenſured, though of rare occurrence, in Tragedy. It is uſed only by Eſchylus, but both in Choral and Iambic verſes. *Suppl.* 1062. 1072. *Sept. Th.* 343. *Eumen.* 490. It muſt be reſtored to the end of an Iambic, a fragment of Eſchylus preſerved by Athen. IX. 373. where Βελτιων, unnoticed by Toup in Suid. V. p. 48. is read with the penultimate ſhort; in defence of which enormity no ſound inſtance can be produced, whatever may have been the ideas of Grotius, Bentley, Markland, Toup, Brunck, and other Critics. Βελτερος muſt alſo be *written for* Βελτιων, in the *only* paſſage in

which it has been obtruded into the text of Homer, Od. ϱ'. 18. contrary to the authority of Euſtathius, and ſeveral MSS.

244. *ηπαφεν—decepit.*] This is an Homeric word. *Od* ξ. 488. ψ. 216. Conſult Euſtathius, II. 314. 48. Phavorin. Suid. V. *απαφισκω*, which is alſo in Homer. *Od* λ. 216. Apoll. Rh. III. 130. Heſych. V. *ηπαφεν.* and *εξηπαφεν*, Oppian. Halieut. III. 444. Etym. M. 119. 25. 656. 40.—The Attic poets, inſtead of it, uſe *απατῶ*, and *εξαπατῶ*.

247. *ανιησῃς—diſcrucies.*] Thus Homer, *Od.* β'. 115. *ανιησει.* τ'. 66. and υ'. 67. *ανιησεις*—which is Ionic Greek, as in the Pythagorean Verſes, 29. The Attics uſe *ανιασω*, &c. Soph. *Ajac.* 994 Ὁδος τ' ανιασασα. Ariſtoph. *Equit.* 764. *παυρ' ανιασας*, where the *iota* is ſhort, if the verſe be right.

250. *επαπορειν εχω.*] Επαπορειν occupies its place in this verſe, in conſequence of an interpolation of Triclinius, which has been admitted into ſome of the later editions of the *Trachiniæ* of Sophocles, 1243. in defiance of Aldus and the MSS. Brunck has properly reſtored *τἀπορειν*, and refuted Heath's *τὠπορειν*.

255. *γονευσ' εμοισιν.*] Read: Αλλ' ουκ εμοις γονευσιν. It was obſerved on V. 29. that the Attic poets never *cut off* the final *iota* in the Dative plural; which remark would have been unneceſſary, if the notes on the new edition of Toup on Suidas had appeared from the Oxford preſs.

This rule militates againſt the practice of ſeveral modern Critics, who ſeem to have been deceived by a few corrupt paſſages in the Tragedies, which, as Mr. Glaſſe has frequently authoriſed them in the commiſſion of this error, it may be neceſſary to examine.

Æſchylus. PROM. 354. Τυφωνα θουρον, πασιν ὁς αντεστη θεοις—Stanley ſays: "*Melius conſtabit verſus ſi legas* πασ' ὁς αντεστη θεοις."—An Oxford MS. and Robertellus give ὁς πασιν.—Brunck prints πασιν ὁς, and obſerves on V. 265. that if the poet had wiſhed to have avoided the Anapeſt, he might have written πασ' *pro* πασιν. Schutz follows Brunck.—This verſe ſtill demands the ſkilful aid of criticiſm.—Euripides. ANDR. 1174. *Ed. Barn.* Τοδε και δεχομαι χερι δωμασ' εμοις.—Muſgr. 1177. corrects the paſſage from MSS. and reads, δωμασι θ' ἁμοις, as Brunck does δωμασι τ' ἁμοις, becauſe αμος is never adſpirated in the beſt MSS. See Markl. in *Iph. A.* 1455.—HELEN. 922. Τα ζωντα τοις θανουσ' αν ἀποδοιη ποτε.—Aldus gives θανουσιν, which is the true lection, and ποτ' αν muſt finiſh the verſe. Αν frequently concludes Iambics. Thus in this very play, 97. 297. 442. 708. 768. 824. 941. 957. 1019. 1054. 1056. 1318.—CRESSÆ. *ap. Stob.* LXXII. *Ed. Grot.* p. 295.—μικρα γαρ Μεγαλων αμεινω σωφρονα' εν δομοις εχειν. "Ita nos," ſays Grotius, "Vulgo σωφρον' ει δομοις." whom Mulgrave follows. Geſner, indeed, has σωφρον' ει δομοις εχειν, but in the *Editio princeps*, Trincavelli, 1535. the lection varies:—σωφρον' ει δομοις εχει.—Σωφρον' for σωφρονα as oppoſed to μωρος, in the preceding verſe, is right, but Euripides would not have ſaid, ει δομοις εχει, but ει εν δομοις εχει,—for εν δομοις εχειν, occurs in *Hec.* 27. 987. 1291. *Or.* 1374. *Andr.* 675. *I. Aul.* 1182. and *Tr.* 403. 1180. The paſſage muſt be thus corrected, that the oppoſition between μωρος and σωφρονα may be preſerved: Ὅστις δε πλουτον, η ὑγενειαν εισιδων | Γαμει πονηραν, μωρος εστι· μικρα γαρ | Μεγαλων αμεινω σωφρον' εν δομοις εχειν. Thus Euripides ſays, in *Iph. Aul.* 754. Χρη δ' εν δομοισιν ΑΝΔΡΑ ΤΟΝ ΣΟΦΟΝ τρεφειν Γυναικα χρηστην κἀγαθην, η μη τρεφειν.—We would alſo read in *Helen.* 769—αριστην μαντικην εχοι 'ν δομοις for εχοι δομοις, *habet optimam divinationem* DOMI; and in *Antiope*, *fragm.* VIII. *ap. Stob.* XVI. p. 153. Μηδεν δομοισι των καλων πειρασθαι, in S. Maximus (as Heath informs us) *Ed. Combeſis*, II. 602. this verſe is thus read, Μηδεν δ' ὁμως τι των καλων πειρασθαι; we ſhould prefer Μηδ' εν δομοις τι των καλων. &c.—In *fragm.* VIII. of this Drama ſhould not οικοι be read for οικοις?

To proceed. In IPH. IN TAURIS 1152. for Γενυσιν επιαζον, Markland propoſes γενυσ' επεσκιαζον, which no Attic poet would allow. Heath explains the paſſage without alteration;—though in IPH. AUL. 1252. he would read δακρυσ' ἱκετης, for δακρυσιν.

Muſgrave *in Eur.* HECUB. 822. propoſes επ' αισχεσ' for επ' αισχροις.—and *in* HERC. FUR. 847. σφαλεισ' for σφαλεισι, even at the end of an Iambic, inſtead of φιλοις, which, as has been already obſerved, is corrupt.

Toup on Longinus, p. 314. imagines χερσ' εμαρψεν ἡνιας may conclude an Iambic of Euripides, and on Suidas II. p. 21. ſays, of a correction in the Rheſus, *Reſcribo certiſſimè*, in which he reads: κλαυσασ' for κλαυσασιν.

Bentley on Menander, p. 21. baniſhes πραγμασ' for πραγμασι, from an Iambic, but inſerts ἁπασ' for πασιν; ſo in the *Excerpta* of Grotius we find, p. 493. σωφροσ' in a fragment εν Χειρωνι of Cratinus, in the Scholiaſt on Thucydides, VIII. 83. p. 555. which *he* has made verſe of what was quoted in proſe;—and in p. 485. Θηβησ' for Θηβησιν, in a proverb, uſed by Plato εν Μενωνι, preſerved by Suidas in Τι αν απηγξω, and alſo by Zenobius, p. 157.

Let all theſe paſſages be examined, and to them let ſuch others be added, as may be found in the Attic poets, or in the works of modern Critics, and we are perſuaded, that the truth of the rule, reſpecting Datives plural in *Iota* never ſuffering eliſion *apud Atticos*, will be readily allowed.

257. Γαμους τε θηρευσαντι μη θηρασιμους,] ſo it ſhould have been printed, not θερασιμους. This is corrected in the ſecond liſt of *Errata*. The line is nearly from Eſchylus, *Prom.* 857.—θηρευσοντες ου θηρασιμους Γαμους.

258. *ηγνοιησαν, ignorabant.*] Ηγνοιησα for ηγνοησα is the language of poetry, or of Ionia, Hom. Il. α′. 537. ϐ′. 807 ν′. 28. Od. ε′. 78. Hence Heſychius, Ηγνοιησεν ηγνοησεν—See Gregorius *de Doric. Dial.* p. 134. and Koen's note.—Αγνοῶ is common in the Attic writers, but not one inſtance can be produced of Αγνοιῶ, in Iambics. Eſchylus, *Eum.* 134. μηδ᾽ αγνοησης πημα. Eurip. *Phœn.* 735. *Iph. Aul.* 828. *Andr.* 901. Soph. *Tr* 78. *El.* 1475. Grotius *Excerpt.* 591. 703. 793. 803. 871. 889. Demoſth. p. 127, 128. *Ed. Mounten.* Thomas Mag. αγνοησομαι.—Read, therefore, ηγνοησαν.

259. νȣθετησιν θεȣ—*Dei inſpi m.*] Νȣθετησις and Νȣθετημα ſignify *Increpatio commonitoria,* not merely *admonitus.* The former occurs, or, at leaſt, ſh occur, in *Herc. Fur.* 1259. See Pierſon *in Mœrid* 270. T er is in Eſchylus, *Perſ.* 832. and Soph. *Electr.* 343. In the ge in Euripides, the *Gloſſa,* as is frequently the caſe, occ the place of the genuine word. Thomas Magiſter: N ς, ȣ νȣθεσια. *Aliter* Pollux IV. 40. V. 1. p. 368. IX. 139 II. p. 1124. quoted by H. Stephens, *de Dial. Att.* p. 209. Νȣθετησμος, for ſo it ſhould be written, not Νȣθετισμος, as the verb is Νȣθετειν not Νȣθετιζειν, is quoted from Menander by Pollux, IX. 8. 139.

261. *αμμορῳ πατρα—Miſeræ patriæ.*] We ſhould have been better pleaſed with, *Λυτρωσιν αν Φεροιμι δυσμορῳ πατρα.*—*Αμμορος* is a poetic word, and ought not *temerè* to be tolerated in *Iambics,* though Sophocles uſes it in a Chorus of *Philoct.* 182. *Παντων αμμορος εν ϐιῳ,* and Markland wiſhes to inſert it into the *Suppl.* 788.—The Attic word is Αμοιρος. Soph. *O. Tyr.* 248. *Aj.* 1327. *Ant.* 1071. and Eurip. *Phæn.* 624. who has in *Med.* 1206. in Anapeſtics, *δισσων γ᾽ αμορος τεκνων.*—In *Hecub.* 421. indeed, Brunck reads, *ημεις δε πεντηκοντα γ᾽* ΑΜΜΟΙΡΟΙ *τεκνων,* for—*πεντηκοντ᾽ αμοιροι εη τεκνων,* which correction muſt be defended, by a proper paſſage, before it can be allowed.—In Eſch. *Eum.* 893. Canter reads *εμμοιρῳ* for *ευμοιρȣ.*—*Αμμορῳ* does not ſeem properly rendered by *Miſeræ.*

266 *αιγλῆεν κακον—ſplendidum malum*] We doubt about the Homeric *αιγληεν* in *Iambics,* though the old editions of Euripides give *αιγλαεντα,* in a Chorus of the Andromache, 286; where Muſgrave reads *αιγλαντα,* from Pindar and the Etym. M. which Brunck ſilently adopts. *Αγλαος* is in the Choruſes of Soph. *O. T.* 152. and Eur. *Andr.* 135.—*Αιγλη* alſo, *αιγλαϊσμα,* and *αγλαια* occur.

268 *γαμησειοντ᾽ εμε,—has nuptias petentem me.*] The verbs in *ειω,* which occur in the Tragic poets, are not numerous; and among them *γαμησειω* is not to be found; nor, indeed, could they uſe it, as they never admit *γαμησω,* from which it is formed, but only *γαμῶ,* or *γαμȣμαι.*—The reader may conſult *H. Stephens, Theſaur.* V. *γαμησειω,* Bergler *in Alciph.* I. 13. p. 56.

56. Valckenaer in Eur. *Phœn.* 1214. and Pierſon *in Mœr.*
14. This verb occurs in Alciphro, *l. c.* and Valckenaer re-
res it to Callicratidas, *ap. Stob.* LXXXIII. p. 486. 45. and
ſerves, that, though Bergler ſays, *Alia* (verba in ειω) *dari*
centa, he does not imagine, that even twenty can be found, in
ancients. Pierſon, including *compounds*, gives a liſt of more.
270. εγων—] Εγων, *Vox Dorica et Æolica.* Etym. Magn.
314. 3 . Gregor. *de Dial.* p. 114. *Excerpt.* ex Apoll. Dyſcolo,
ere it occurs in a fragment of Sophro.—Moſchopulus—περι
χεδων, p. 12. and *Gram.* Græc. p. 155. Phavorinus, Eu-
tnius, *in Iliad* θ. V. II. p. 695. 25. *Ed Rom.* Hence it is
nd in the fragments of Epicharmus. See Ariſtotle's *Rhetor.*
l. p. 471. Demetrius Phal. XXIV. Muretus, *Var. Lect.* XIV.
p. 352. Grotius, *Excerpt.* p. 479. 481. where εγω is twice
d for εγων, if the latter fragments are genuine. The two
es from Ηρακλης Παραφορος *Epicharmi* in p. 473 are taken from
anonymous Scholiaſt on Ariſtotle's *Eth. Nicom.* III *fol.* 43.
to. publiſhed by Aldus, 1536. with Euſtratius and others.
273.—εμαυτον, δυσλογιστον, αφρονα Γυναικος ηττηθεντα των Φλυα-
ρ—] Milton 234—

But I myſelf,
Who, vanquiſhed with a peal of words, O weakneſs!
Gave up my fort of ſilence to a woman.

r. Glaſſe might have followed Sophocles, as the poet ſeems to
ve had him in his mind, Antig. 679.

Κρεισσον γαρ, ειπερ δει, προς ανδρος εκπεσειν·
Κ' ȣκ αν γυναικων ησσονες καλοιμεθ' αν,

t the metaphor derived from modern artillery is ſingularly un-
tunate, and was well avoided by the Tranſlator.
But whence comes Φλυαριων?—from Comedy.—Eſchylus, in-
ed, uſes Φλυω twice. *Prom.* 503. *Sept. Th.* 667. where the
holiaſt explains Φλυοντα by the more familiar word Φλυαρȣντα —
Ariſtophanes we find, Φλυαρια, in *Lyſiſtr.* 159. τ' αλλα δε
ατ' εστι Φλυαρος. *Nub.* 365. *Plut.* 360. παυσαι Φλυαρων. *Ran.*
2. Ου μη Φλυαρησεις εχων—on which the Florentine Scholiaſt,
l. Junt. 4to. 1525. p. 10 . cites from Plato, Euthyd. εχων
υαρεις. The paſſage is in p. 64. of Mr. Routh's edition, whoſe
igence the citation of the Commentator eſcaped. Mr. Glaſſe
ght have uſed θωπευματων.
276. ευ οιδ' ὁτι.] Ευ οιδα is the language of Comedy. Me-
nder, *Plocio*, II. p. 154. *Ed. Cleric.* Phrynichus, *in Grot. Ex-*
t. p. 497. ὡς ευ οιδ' εγω, which may juſtify Toup's reſtoration
ευ οιδ' to the Μονοτροπος of this writer. *In Suid.* II. 145. Ariſt.
lut. 72. ευ οιδ' ὁτι—Can any Tragic inſtance be produced?—
δ' ὁτι and ευ οιδ' εγω are common. Soph. *O. C.* 666. 806. *Ant.*
6. 1043. and in *O. Tyr.* 59. ευ γαρ οιδ' ὁτι, which is repeated

in 1133—We would propoſe to Mr. Glaſſe, ΣΑΦ' οιδ' ὅτι, which is in Eurip. *Suppl.* 398. *Med.* 968. 1074.

277. *γαυριαμα*—] This word occurs in the ſacred writers, but not in the tragedy of Athens.—Euripides has, *Troaſ.* 1258. Κενον δε γαυρωμ' εστι των ζωντων τοδε, whom Mr. Glaſſe ſhould have followed.

278. *των δεσποτȣντων ὑβριν*—*violentiam tyrannorum.*] The Tragic poets uſe, in an active ſenſe, Δεσποζειν. Eſchylus, *Prom.* 208. 929. *Agam.* 552. *Choeph.* 189. *Perſ.* 241. Eur. *Troaſ.* 716. *Alc.* 497. *Suppl.* 520. *Herc. Fur.* 28. 257. *Andr.* 930. *Ion.* 1055. Soph. *Trach.* 363.—But Δεσποτȣσθαι only in the paſſive. Eſch. *Eum.* 530. 698. *Choeph.* 103. Eur. *Heracl.* 887.

279—*ριψον αλλαχȣ ψογȣς*—*hæc crimina aliis objicite.*] It ſhould have been *αλλοσε*, *alium in locum*, or *aliis*, for *αλλαχȣ* is *Alibi.* Eur. *Or.* 1459. 1462. 1472. Soph. *Trach.* 272. Xenophon, *Hellen.* II. 3. 14. p. 76. *Ed Mori.*—Theſe adverbs ſhould not be confounded *.

282. *ου 'βοηθησαν ποτε*—*Nunquam opitulati ſunt.*] Ου for Ουκ can never poſſibly ſtand before a word, beginning with a vowel, and of courſe the initial *Epſilon* of εβοηθησαν cannot thus ſuffer eliſion.

The inſcription, indeed, which Tournefort brought from Delos, and which has been publiſhed by Wheeler, Spon, and Chiſhull, runs thus:

Ου αυτȣ λιθȣ ειμ' ανδριας και το σφελας.

Chiſh. *Inſcript. Sigea.* p. 16. *Ed. ſec.*—It may not be unſatiſfactory to the curious reader to peruſe a paſſage, relative to this line from an inedited letter of Dr. Bentley to Dr. Mead, written ſoon after the firſt publication of Chiſhull's book.

"M. Tournefort brought out of Greece a ſhort inſcription, on a baſis at Delos, on which formerly ſtood a coloſs ſtatue of Apollo. The letters are of the ſame form with our Sigean monument. In preſent letters thus:

Ο αϝυτο λιθο εμι ανδριας και το σφελας.

Father Montfaucon reads it thus:

Εν τῳ λιθῳ ειμι ανδριας και το σφελας.

In lapide ſum ſtatua et baſis.

This is juſtly cenſured by Mr. Chiſhull as both varying from the original and void of all good ſenſe. Mr. C. goes exactly to the letters and reads thus:

Ου αυτȣ λιθȣ ειμι ανδριας και το σφελας.

Non ſum ejuſdem lapidis et ſtatua et baſis.

But, with all ſubmiſſion, even this ſenſe ſeems too low, and not worthy to be ſaid to all ſpectators. For what wonder, that the ſtatue and baſis ſhould be of different ſtones, when in the greater ſtatues it was ſcarce ever otherwiſe, the ſtatue being fixed or ſoldered to the baſe. I'll try my hand at it, and ſhall keep exactly to the letters, only beg leave to ſuppoſe a Τ*αυ*, which, in above 2000 years, may have been worn out, at the beginning. I read *τȣ αῦτȣ λιθȣ ειμ᾽ ανδριας και το σφελας*, *Ex eodem lapide ſum ſtatua et baſis.* That is, to the then pronunciation, and in the now orthography, Τ*αῦτȣ λιθȣ ειμ᾽ ανδριας και το σΦελας*. Which is a true Iambic verſe, and that eſtabliſhes the correction. This, indeed, was worth telling. To be of the ſame ſtone, in a Coloſs, was both coſtly and extraordinary."—Chiſhull, p. 43. ſuggeſts a reaſon why this may have been the true reading *. Without attempting to confute or aſſent to the arguments of theſe Critics, we ſhall only ſay that *ου* before *αῦτȣ* cannot ſignify *non*, as OΥ for OΥK cannot ſtand before a vowel.

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* *Hic* and *Huc* are frequently confounded in Latin MSS. See *Bentl.* on Manilius, II. 649. Burman, in Virgil *Æn.* V. 484.

In the Oedipus Tyr. of Sophocles, 1387. Mr. Burgeſs would read Τ*ο μη ου ᾽ποκλεισαι* for *το μη ᾽ποκλεισαι*, by cutting off the initial *alpha* after *ου*, which we do not deem allowable. Brunck retains the old reading, V. 1388. but does not ſeem ſenſible of the impropriety that is obſervable in Mr. Burgeſs's correction, who, we doubt not, will excuſe our mentioning it.

Brunck's ſilence is not ſurpriſing, as he has himſelf committed the ſame miſtake in the *Eccleſiaz.* of Ariſtophanes, where Chremes is relating the tranſactions of the Council to Blepyrus. " Then (he ſays) Euæon, a very clever fellow, came forward, as the majority thought, naked, *αῦτος γε μεντ᾽ ου ᾽Φασκεν ιματιον εχειν*, for he himſelf denied that he had a robe."—But, ſurely, if Euæon aſſerted his own nakedneſs, more than *οἱ πλειονες* would have believed it.—The true reading, inſtead of *μεντ᾽ ου ᾽Φασκεν*, is, *μεντοι εφασκεν*, which, according to the uſual Attic craſis, ſhould be *μεντοὔφασκεν*, as it is printed *totidem literis* in the edition of Aldus 1498. *μεντ᾽ οὔφασκεν* in Juntæ 1515. 1525. 1540, which laſt edition Harles, in his *Præf.* to the *Nubes*, *Lipſ.* 1788, ſuppoſes never was in exiſtence. A copy of it now lies before us, and Hemſterhuſius *in Plut.* mentions it *ſix* times, not *quater*, as Harles aſſerts, p. 52. 64. 70. 79. 95. 108; and though neither Maittaire nor Brunck had ever ſeen this edition, Hemſterhuſius was not a Critic of ſo little accuracy, that his aſſertions ſhould be called in queſtion by Theophilus Chriſtopherus Harles. The reading *μεντ᾽ὄυφασκεν* appears in the editions of *Cheridamus*, 1528. *Cratand.* 1532. *Zanetti*, 1538. *Wechel.* 1540. *Farrei.* 1542. *Brubach.* 1544. *Froben.* 1547. *Raphel.* 1600. and *Lugd. Bat.* 1625.—The lection *μεν τ᾽ ὄφασκεν* is alſo in Portus, 1607, where the tranſlation ſays, *Ipſe quidem non dicebat veſtem habere*, as Divus had rendered it in 1539;—

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* See Dawes, M. Cr. p. 133.

but in the editions of 1624, *Lugd. Bat.* and 1670, *Amſtel* μου τ' ὐ Φάσκεν, though in the 1625, *Lugd. B.* it is μέν τ' ὐ Φασκεν. —Kuſter agrees with Brunck.

In the ſame way, as μεν]οι εφασκεν becomes μεντυφασκεν, we find μοι εσ]ιν is made μὐσ]ιν, in this very comedy, 1006 and 1029. in *Aldus* and the three *Juntæ*, where Brunck has edited, μοι 'σ]ιν, which Hemſterhuſius, *in Plut.* 829. where he gives μὐσ]ιν, and mentions theſe two laſt paſſages, ſays, *poterat per* ϐλιψιν *ſolam ſcribi* μοι 'σ]ιν—In the *Veſpæ* 159. Brunck reads μαν]ευομενῳ μοι 'χρησεν εν Δελφοις πο]ε, where *Aldus* and the three *Juntæ* give μ'ὐχρησεν.—In this play alſo, V. 3 Brunck has publiſhed μοι 'δοκει, where the old editions read μ δοκει *.—A future editor of Ariſtophanes will merit cenſure, i he does not attend to the union of the Craſis and Ecthlipſis, hich is carefully preſerved in the oldeſt editions, and thus poi ed out by Gregorius Cor. *de Dialectis*, Ατ]ικον και το εκθλιϐειν αμα και κιρναν, ὡς το, ὐ γαρ μὐσ]ιν, αν]ι τυ, ὐ γαρ μοι εστιν. εκθλιϐε]αι γαρ το ῑ, και κιρνα]αι το ō και ε̄, εις την ὐ διφθογ]ον. Koen gives more examples in his note, p. 64.

284. ὐ 'κομπαζομην.] If our laſt note is wrong, this may be right for ὐκ εκομπαζομην.

285. κα]' ανθρωπον Φρονων, Mr. G. renders, *humanæ laudis ſtudioſus*, but how does this correſpond with Sophocles? In *Ant.* 768. Creon ſays of Antigone, Φρονει]ω μειζον, η κατ' ανδρα.—In *Ajac.* 761—μη κατ' ανθρωπον Φρονει. This paſſage requires correction.—In 286. we ſhould prefer εργ' εμυ, for εργα μυ, *emphaſis cauſa.*—In 288. Εν τῳ μεταξυ ſeems rather familiar, than tragic Greek. Is the phraſe to be found in the Tragedies? In 290, ωλιγωρυν occurs, to which we objected in the note on V. 231.

291. ημος δ' επη θον—δη τοτ' εκλιπων—] This is Homeric, not tragic Greek. Sophocles, *Trach.* 155.—Οδον γαρ ημος—ὡρμα]' απ' οικων Ηρακλης, το]' εν δομοις λειπει—not δη τοτ' εν δομοις.—See note on V. 167—ημος and τημος are oppoſed in the *Trach.* 530. ημος is in Eur. *Hecub* 915.

292. Διζημενων.] This is an Homeric word, uſed by Eſchylus in a Chorus of the *Suppl.* 828—On this verb ſee Dorville, *Crit. Varn.* 65. which we do not recollect in Iambics. Brunck makes a preſent of Διζη]εον to Euripides, *Hipp.* 494. This Cri-

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* The next line but one, 37. ιχυσα Φωνην εμπεπρησμενης ὑος ſuggeſts the correction of a line in *Alcæus* the Comic writer, where Caſaubon and Toup have left an *hiatus*: Ὦν σοι λεγω πλεον τι γαληθηνης ὑος, ſo read for γαληθηνυ, *apud Athen.* IX. p. 396.—Add Suidas, V. ὑς—Ὑς λεγε]αι επι θηλειας, συς δε επι αρρενος. So αυ]ης ὑος, Eſch. *ap. Athen.* IX. and Ariſtoph. *Plut.* 1106. ε]α την ὑν.—This line of *Alcæus* was mentioned as wrong in the Review of Huntingford's Apology. Monthly Rev. *Septemb.* 1785 p. 182.

tic's exceſs of generoſity ſometimes induces him to overlook common forms and cuſtoms.

293. πετροισιν Εθανιοις εκρυψαμην, *inter* ſcopulus *Ethan delitui.*] Do not the Attic poets generally diſtinguiſh between Πετρος, *Lapis*, and Πετρα, *Rupes?*

296. εκεισε ſhould have been rendered *Illuc*, by Mr. G. as in Eur. *Bacch.* 410. *Ion.* 1390. and not *Illic.*

299. προυδιδουν τ' εναντιοις, *prodiderunt hoſtibus.*] Προυδιδουν for προυδιδοσαν is not to be found in any ancient Greek writer. Our objections to εναντιοι in the ſenſe of *Hoſtes*, without the article, were ſtated in the note on V. 150.

300. δεσματι—] It ſhould be δεσμοις. See note on V. 177. Δεσμοις occurs in Soph. *Aj.* 62. 72. Eur. *Alc.* 1006. *Iph. T.* 457. *Bacch.* 444. and *Heracl.* 864. Δεσμοις τε δησας χειρας, which Mr. G. ſhould have followed.

302. αιψα δεσματ'—] Αιψα is a rare word in Iambics. Eſch. *Suppl.* 499.—Δεσματα for δεσμα is not Attic Greek. See on V. 177. 300.

304. εξαναστρεφων, *evertens.*] Is this word properly uſed? See Eſch *Perſ.* 814.—Δαιμονων θ' ἱδρυματα Προρριζα φυρδην εξανεστραπται βαθρων, *de templis everſis* – Sophocles, *fragm. inc.* LXXXVII. *ap. Sch. in Ar. Av.* 1240. Χρυση μακελλη Ζηνος εξαναστραφη.—but where is this verb uſed about men and armies?

305. κατασπενδω χοας—*fundo terræ libationem.*] Is the idea of κατασπενδειν χοας conſiſtent with the religion of Samſon? Mr. Glaſſe ſays, in his Preface: "*Hoc unum præcipuè cavendum putavi, ne Chananæi vel Iſraëlitæ verbis Græcæ mythologiæ propriis, ultra quàm neceſſe eſſet, alicubi uterentur.*"—Hence Mr. Glaſſe has omitted the paſſages which related to Atlas, the Alps, "*de Circes poculo, de telis Chalybæis, de Phœnice.*" *Præf. p.* xvi.—On this ſubject, we muſt refer the learned reader to a bitter, but acute letter of Salmaſius to Menagius, *ſuper Herode Infanticida*, a tragedy by Heinſius, p. 12. 31. and 186.

310. Ὡς τωνδ' εχοντων—*Cum ita ſe res haberent.*] Read Τωνδ' ὧδ' εχοντων, for ſuch is the language of Tragedy. Eur. *Troaſ.* 1153. Ὡς εχει τα σα—*Ut tua tunc fert fortuna.*—But *Or.* 1645. ωδ' εχει ταδε *Sic eſt.*—The diſtinction between ὡς εχειν and ὧδ' εχειν is ſufficiently clear. Conſult Eur. *Iph. A.* 876. *Or.* 1676. Soph. *Aj.* 281. 904. 981. *Phil.* 255. *Ant.* 1179.

312. παγχυ. See note on V. 219.—313. αναπορθησαι πολεις.—We recollect πορθησαι πολεις, but whence comes αναπορθησαι πολεις?

316. νωθροκαρδιους—*excordes*—] This is not an *Attic*, but a *ſcriptural* word, from the Septuagint, *Prov.* XII. 8. See the Commentators on it in Heſychius.

317. ανδρας—δουλειον εὑρη ημαρ—] This ſentence ſhould rather have been conſtructed with the verb εσπιπτειν, than εὑρισκειν.

Eur. *Andr.* 99. Δουλειον ημαρ εσπεσουσ' αναξιως.—In *Hec.* 56. δουλειον ημαρ ειδες. As the paſſage now ſtands, the *Trach.* 286. of Sophocles will not defend it: εξ ολβιων αζηλον εύρουσαι βιον.

320. δουλευτις, *captivitas.*] This is not a Tragic word. Theſe poets uſe δουλοσυνη Eſch. *Sept. Th.* 115. Eur. *Phœn.* 200. *Andr.* 110.—δουλεια. Eur. *Hec.* 158. *Phœn.* 199. *Iph. Taur.* 451. *Toraſ.* 159. *Bacch.* 803. *Archel. frag.* IV. Soph. *Aj.* 944. Ariſtoph. *Veſp.* 681.—Δουλευμα, which Mr. G. uſes in V. 8. ſignifies *Servitii ſtatus peculiaris*, or *Mancipium.* Eur. *Or.* 221. *Ion.* 761. Soph. *Ant.* 757.—To theſe may be added δουλωτις, Thucyd. III. 10. p. 173.

322 ανστησειε τις—*quis ſurgat.*] Mr. G. has not attended to the difference of the firſt and ſecond Aoriſts of ανιστημι.—He ſhould have written ανασταιη, as the *Aor.* β. is uſed *neutrally* by Eſch. *Perſ.* 201. *Ag.* 578. Eur. *Or.* 885. 917.—See alſo Xenophon and Homer.—Ανεστησα occurs actively in Eſch. *Suppl.* 328. ανστησης—Soph. *El.* 138. ανστασεις. Eur. *H. Fur.* 721. ει αναστησειε νιν τις.—See alſo Thomas Mag. V. ανεστησα—A learned *brother* has pointed out the difference of ſignification in the Aoriſts of the verb Βαινω or Βημι, Monthly Rev. *Jan.* 1789. p. 47*.

324. ουτοσι—Comic Greek. See the note on V. 3. and V. 37.—Our remark, that this form of pronoun was never uſed in tragedy, is ſtrongly confirmed, if confirmation be ſtill neceſſary, by a line in the Cyclops—ιν' εστι τουτι τ'ουρθον εξανισταναι, as the *ſatyric* language, in ſo many particulars, reſembles that of Comedy, more than that of Tragedy.—In this verſe τιμησεται is uſed *paſſivè* as in Eſch. *Agam.* 590. Eur. *Erecth. fragm.* I. 54. Soph. *Antig.* 210.—but what authority is there for φθονησεται in a paſſive ſignification in the next verſe?

327. Λογους δ' επιρριψαντες οι 'πιδημιοι τραχεις.] In imitation of Eſchylus, *Prom.* 311.—τραχεις και τεθηγμενους λογους ριψεις. So in *Suppl.* 493. μη απορριφθη λογος.

330. αγαυας, *ſplendidæ*—] Eſch. *Perſ.* 992. *in Choro:* Περσαις αγαυοις κακα—λεγεις.—Herodot. p. 537. 42.—but we remember no Iambic authority.

331. εδηξαν—*probro affecerunt*—] Is this Aoriſt in uſe among the Tragic poets?—We find, indeed, in the Proverbs of Apoſtolius, XIII. 35. Μυς εδηξε βρασιδαν εν ισχασιν.

332. Γεδεωνα καλλινικον.] Should it not be του Καλλινικου, as in Eur. *Herc. F.* 582. Ηρακλης ὁ καλλινικος. *Bacch.* 1145. ανακαλουσα Βακχιον——του Καλλινικου. The article ſeems requiſite, when this word is joined to a proper name.

332. δραπετεις αγους—*fugientes reges.*] What authority is there for δραπετεις?—The ſubſtantive Δραπετης, *Genit.* Δραπετου, occurs

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* *De* αμ *et* αν *pro* ανα *vid.* Valcken. *et* Brunck *in* E. *Phœn.* 1420.

in Eur. *Or.* 1524. *Rh.* 69. *Iph. T.* 1352. *Heracl.* 141. Soph. *Aj.* 1285. Ariſtoph. *Acharn.* 1187. It ſhould be δραπέτας.

334. Κἀξυπτίασεν, Εφραΐμ.] Mr. G. in his ſecond liſt of errata, corrects this word into Κἀξυπτίαζεν, which renders any comment on the original reading unneceſſary.

334. —θαυμ' εστιν ὡς—*miris modis.*] Is this in imitation of Eſch. *Agam.* 1203—τοξοτης τις ὡς.—'Ως is to be found at the end of Iambics, but we know not, whether the examples will quite reconcile us to θαυμ' εστιν ὡς.

336. Μαχης ποτ' εκνοστουντα—*revertentem.*] What authority is there for Εκνοστειν?—Απονοστειν is good Greek. Eur. *Hel.* 482. Λακεδαιμονος γης νοστησασ' απο.—So *Iph. Taur.* 737. and Homer.

338. συγκολλησεται, *conſcribatur.*] This firſt future middle, *paſſivâ ſignificatione, like* Φθονησεται, is without authority.—It was our intention to have given a complete liſt of the *Futura Media*, which are uſed by the Attic poets, but we are prevented by want of room.—No writer ſhould venture thus to change the voice of a verb, unleſs it be defended by the practice of the ancients.—Κολλασθαι occurs in Eſch. *Agam.* 1575. Ariſtoph. *Equit.* 463. 470.* αρτικολλος. Eſch. *Choeph.* 578. *Sept. Th.* 379. χρυσοκολλητος. Eur. Ph. 2. The metaphoric ſenſe alſo of συγκολλασθαι can only be defended from the ſacred writings.

339. Εγωγ' αλιτρος οιδα και παρηορος. *Ego conſcius ſum me peccatorem eſſe et ſtolidum.*] Should it not be αλιτρος ων?—but whence

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* In verſe 343 of this comedy, *Equites*, we muſt read,

Τῳ και πεποιθως αξιοις λεγειν εναντιον μου;

inſtead of εναντιον εμου, as Brunck has publiſhed the line. In the *firſt* place a *tribrachys* cannot be admitted, before the *Catalectic* ſyllable, in *Iamb. Octon. Catalect.* and in the *ſecond*, ſuch a tribrachys, as—τιον ε—, could never have been formed by Ariſtophanes, for a reaſon, which the learned reader may find in Dawes *Miſc. Crit.* p. 211. l. 12. The ideas of Mr. Brunck on theſe two points are not correct.—In V. 416. read—σιτουμενος κυνοκεφαλῳ μαχει συ, inſtead of—μαχει συ κυνοκεφαλῳ, as it is in Brunck's text, though, in his note, he would read—μαχει συ γε κυνοκεφαλῳ, and adds: "*quâ ratione conſtant verſûs numeri, ſi quidem tribrachys loco Iambi ante ſyllabam catalecticam ponitur.*"—How emphatical is this γε! How harmonious is the rhythm of the verſe!—*Quanti feciſſet iſtud* Γε *vir doctiſſimus, ſi ex Heathii, vel Angli cujuſdam fodinis eſſet effoſſum!* Again, in V. 463. for Γομφουμενα γε τα παντα και κολλωμενα, read Γομφουμεν αυτα παντα—The *Juntæ* edition of 1515. omits γε.—In V. 465. for Ουκουν μ', εν Αργει οια πραττει, read Ουκουν εν Αργει μ' οια πραττει λανθανει.—In V. 891. read—συ δ' οιμωζ', ω πονηρ'.—ΔΗΜ. αιβοι. inſtead of—ω πονηρε. αιβοι—which leaves an *hiatus non tolerandus.* Ιαιβοι occurs *in Veſp.* 1338.—But we are reviewing Glaſſe's Samſon, not the Straſburg Ariſtophanes!

Much as Brunck has contributed to reſtore the text of the Comedies, a *future Editor will find* ſufficient employment for his acuteneſs, *taſte, and erudition.*

comes αλιτρος? From Homer, Il. ψ'. 595, *et alibi.*—Eſchylus, indeed, uſes αλιτρων, *Eum.* 317. and ηλιτεν, 269.—Αλιτρια is in Ariſt. *Acharn.* 967.—Αλιτηριος Soph. *Oed. C.* 371, where we prefer Toup's reading, *in Suid.* II. 168. to Brunck's, who may delight himſelf *Anapæſtis ſuis in paribus Senariorum ſedibus.*—Conſult about Αλιτρος, Spanheim in *Call.* p. 80. and the Commentators on Heſychius.

For παρηορος, which is Ionic and in Homer, Il ψ. 603, *et alibi*, we would read παραορος, which an Oxford MS. and Aldus give, in Eſch. *Prom.* 363.—See on this word the Commentators on Heſychius, Toup *in Theocr. ad Warton.* 328. Valken. *in Theocr. ſel. Idyll.* p. 241.

340. Ὁμως δ' εκεινους ουκ αποτρυειν εχρην την ελπιδ'—*Illos non oportuit abjeciſſe ſpem.*] This IAMBIC is imitated from a CHORUS in Soph. *Trach.* 124. Φαμι γαρ ουκ αποτρυειν ελπιδα ταν αγαθαν χρηναι σ'.

342. This verſe begins an Antiſtrophical Chorus, which concludes the Act, at V. 381.

344. Του Κρειττονος, *Divini numinis.*] This does not ſeem to be tragic language?

346. ομμασ' for ομμασι. This is inadmiſſible. See the note on 254.—In V. 348. αυτογνωτῳ συν οργᾳ is properly taken from Soph. *Antig.* 875. σε δ' αυτογνωτος ωλεσ' οργα, but εθελουσιος in the following verſe is a proſaic word. Xenophon, K. Π. p. 254.—The Tragic writers uſe θελων.

352. βυσσοδομευοντες is an Homeric word. Od. ρ. 66, *et alibi.*—Heſiod. *Scut. Herc.* 30. Eſchylus uſes βυσσοφρων, *Choeph.* 650.

359. δεσμαι'] This is alſo Homeric Greek. The Attic poets uſe δεσμα in the plural. See note on V. 302.

367. προωρισεν, *deſignaverit*—] This is a ſcriptural word. *Act.* IV. 28. *Roman.* VIII. 29, 30. *Epheſ.* I. 5. 11. 1 *Corinth.* II. 7.—Can any Attic authority be produced?

369. αμυντορα, *defenſorem.*] In V. 715. we find αμυντηρες.—There are ſeveral words, which have *nominatives* terminating either in ηρ or ωρ; as others do in ηρ and ης; but on examination, it will be found, that the Tragic poets very rarely uſe both ηρ and ωρ, in the ſame word, whatever may appear in other writers. To add a few examples:

Αμυντωρ. Eur. *Or.* 1621. Homer. Heſych.	Αμυντηρ. No authority occurs.
Κλητηρ. Eſch. *Sept. Theb.* 580. *Suppl.* 630. Ariſtoph. *Veſp.* 189. 1408. Demoſth. II. 542. III. 911.	Κλητωρ. Demoſth. I. 244. III. 1147. Heſychius.
Λυτηρ. Eur. *El.* 136. Eſch. *Choeph.* 157.	Λυτωρ. Epigramma Archiæ in Anthol. H. Steph. p. 19.

Πλωτηρ,

Πλωτηρ. *Eur. Iph. T.* 450. *Helen.* 1079. Heſych. Muſæus 2. *ſi qua demum auctoritas*, as Toup ſays on Longinus, p. 280.	Πλωτωρ. Lexica, ſine auctoritate.

Eſchylus uſes Ἰκτηρ in *Suppl.* 488. but ικτωρ 661. which paſſage Muſgrave cites *in Eur. Heracl.* 465. where and in V. 767, he would read ικτορας for ικτηρας;—though in 102. he permits ικτηρας, to paſs unnoticed. Ἰκτηρ, indeed, is the word, which Euripides always uſes: *Suppl.* 10. *Cycl.* 371.—as Sophocles does, *O. Tyr.* 143. 186.

Some words end in ηρ or ης, of which Dorville, *in Charit.* 363. has enumerated a few, θεραπευτηρ, αρμοστηρ, λυμαντηρ, κολαστηρ, κοσμητηρ, αγρυπνητηρ, which have alſo the termination in ης, and ſo εργαστηρ, εργατης. To theſe may be added: Ευθυντηρ, Eſch. *Suppl.* 725. and ευθυντης—Αροτηρ. Eur. *El.* 104. and αροτης.—Αγροτηρ, Eur. *El.* 161, and αγροτης,—Lycoph. 479.

So we find, Ασπιστηρ, *et compoſ.* Eſch. *Suppl.* 190. Soph. *Aj.* 565. *apud Suid.* V. ασπιδηφοροι. Eur. *Heracl.* 278. but Ασπιστης *et Compoſ.* Eur. *Ph.* 1200. *Ion.* 201. Homer, Il. δ'. 90.—and ασπιστωρ, *in Lexicis*—So Πρακτηρ, *Actor.* Hom. Il. I. 443. Πρακτης, *in Lexicis.* Πρακτωρ, *Vindex*, Eſch. *Suppl.* 655. Soph. *Trach.* 251. 862.—Κτιστωρ. Eur. *Ion.* 74. Ariſt. *Av.* 926. Heſych. V. Κτισται.—Κτιστης alſo in Heſychius—Γεννητωρ. Eſch. *Suppl.* 214. Eur. *I. Taur.* 580. *Ion.* 747. Γεννητης. Soph. *O. Tyr.* 1015.—Ευνητωρ. Eſch. *Suppl.* 672. *Sept. Theb.* 299. Eur. *Andr.* 1042.—Ευνετης Eur. Med. 161. *El.* 808. *Or.* 1399.—Ευνατης. Eſch. *Perſ.* 137.—*ſed de his ſatis ſuperque.*—We would recommend αμυντωρ as the genuine and tragic word.

375. θαρσυναι, *temerariæ*] Θαρσυνος. Homer, *Il.* IV. 823. II. 70.—but do the Attic poets uſe this adjective?

377. μοιχαλις, *adultera*: this is a ſcriptural word, and may be found in the Septuagint, and in *Matth.* XII. 39. but in no Tragic poet.

377.—ἢν γαρ Δαλειλα—ευρεθη—*Nam* SI *Dalila* EVASIT—] Ην *ſi*, with an Indicative Mode, is a manifeſt ſoleciſm. Sophocles, *Trach.* 411. ἢν εὑρεθῃς ες τηνδε μη δικαιος ων.—As Ει never governs a Subjunctive Mood, ſo Ἢν never governs an Indicative.—In Ariſtoph. *Theſmoph.* 936.—δεξιας, ἤνπερ φιλεις, is the uſual reading, but by Dawes's correction, ειπερ φιλεις, propoſed in his *Miſc. Crit.* 275. it ſhould ſeem as if he had found ἢνπερ φιλεις, which he might juſtly term *ſolæca locutio*; but we know not where ἢνπερ appears.

379. δια τουτο. *ob hæc.*] This is ſurely the language of proſe. H. Steph. *in Theſaur.* V. Δια.—Δια *cum Accuſativo* in ſoluta oratione, *Propter*, *Ob.*—ut, δια τουτο—δια ταυτα, quæ *paſſim* ſunt *obvia*,—propter hoc—*propter* hæc.

380. τȣ παντεπισκοπȣ θεȣ—DEI *omnia perſpicientis.*] Παντεπισκοπος is quoted from Gregory Nazianz. Orat. II. by H. Steph. *in Ind. ad Theſaur.*—Sophocles has, Ζευς ὁ πανθ' ὁρων αει, *Ant.* 184. and ſuch a model ought to have been followed by Mr. Glaſſe.

Here we muſt conclude our remarks.—That ſome of them may be liable to objections, we can eaſily believe; "*Boni ac cordati*, ſays Lipſius, *ſemper ita ſentiunt, fallacem eſſe Criticam, et ignoſcendum eſſe—viris, ſi labantur interdum in proclivi iſta via.*"—If any of our errors are pointed out, they will be readily acknowleged; as our ſole wiſh, in publiſhing theſe obſervations, is to promote the cauſe of ancient literature. Some of them may prove, perhaps, not unſerviceable to future Correctors and Editors of the Attic poets; who ought to remember, that all Greek is not Attic Greek, and that all Attic Greek is not ſuited to Attic poetry.

The inſertion of poetic, comic, familiar, proſaic, and recent words into theſe authors, can only ſerve to give a motley appearance to Tragedy, in which very few licenſes were allowed, and to deſtroy the beauty and uniformity, which the ancients carefully obſerved in the ſcenic language.

Could any reader tolerate a modern tragedy, in which the phraſeology of ancient and modern writers of every various kind, was mixed indifferently, and poetic and proſaic words blended indiſcriminately?—In Greek compoſitions, though the caſe is exactly ſimilar, our imperfect knowlege of the language renders defects of this nature leſs glaring and leſs offenſive.

To conclude. In defiance of the errors, which we have thus freely mentioned in the Greek Samſon, we are ſtill ready to bear teſtimony to the great general merit of the tranſlation, and to commend highly the erudition, and applaud loudly the diligence, of the Author. At the ſame time, we wiſh, that ſo much induſtry and ſo much learning had been devoted to the publication of an ancient writer. Compoſitions of any length, in Greek Iambics, who can hope to ſee faultleſs? We ſcarcely know the ſcholar, *in theſe degenerate days*, who could have accompliſhed an undertaking ſo arduous, with equal ſkill, or fewer miſtakes: yet we are tempted to believe, that thoſe, who might have been more ſucceſsful, would have ſhrunk from a taſk, attended with ſuch a numerous train of almoſt unconquerable difficulties.

> Ημαρτε μεν, ωρεχθη δε μεγαλων.
>
> PLUTARCH. *Compar. Nic. & Craſſ.* Vol. III. p. 503*.

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* *Ex emend.* du Soul, *conſentiente* Toup. *in Longin. p.* 279.

☞ *In the laſt Review*, p. 100. l. 3. *del.* for.

Art. XII. *Extra Official State Papers*, addreſſed to Lord Rawdon, and the other Members of the two Houſes of Parliament, aſſociated for the Preſervation of the Conſtitution, and promoting the Proſperity of the Britiſh Empire. By a late Under Secretary of State. 8vo. pp. 174. 4s. Boards. Debrett. 1789.

MR. Knox, the author of this publication, was Deputy Secretary of State for the American Department, from the time of the inſtitution of the office, to that of its late abolition. He appears to be a man of much political obſervation, and official experience, in regard to the eminent ſphere in which he ſo long moved,—with credit to himſelf, and, we doubt not, with advantage to the Public.

In this work, we meet with ſome anecdotes relative to the late American war, and to the great revolution which it produced. Much, however, of what the Author has here communicated, relates to his own ſituation, to the ſuppreſſion of the office, and to the *ſlight* which he met with, when diſmiſſed the ſervice; for, it ſeems, he had not the recompence which others received: being overlooked, when the reſt of the officers of that department obtained a compenſation for the loſs of their places. It muſt, however, be obſerved, that he was, at the time when the office was aboliſhed, in the actual enjoyment of a penſion of 600 *l. per ann.* with the like ſum for Mrs. K. And this was deemed *compenſation ſufficient*, though it was nothing more than what he poſſeſſed *before* the ſuppreſſion of the office: by which event he was certainly a great *loſer*, with the aggravation of being, as he obſerves, the only perſon on whom nothing was beſtowed on that occaſion. Yet he produces the ſtrongeſt teſtimonies, from his ſuperiors in office, of the entire ſatisfaction given by him, in the diſcharge of his duty, during his continuance in the ſervice. But this gentleman's caſe cannot be ſingular, in a country, and in times, in which party-revolutions are ſo frequent, and on which the fortunes of thoſe who depend on the uncertain ebbs and flowings of the political tide too frequently depend.

Mr. K. has augmented his work with ſeveral propoſals, and plans, relative to various matters of public concern, and which appear to have been ſuggeſted by a truly patriotic ſpirit. Among theſe, we particularly diſtinguiſh his obſervations relative to a due proviſion of timber for the conſtruction of ſhips of the line. It is much to be wiſhed that proper encouragement were given for promoting the *mature* growth of timber-trees, for the uſe of the royal dock-yards. Our author is of opinion, and he ſeems well informed on the ſubject, that, unleſs better care be taken than hath been, there will not, in another century, be a tree to be *purchaſed* in this country, fit for the conſtruction of a firſt rate ſhip: and he gives what *appear* to us to be good reaſons for this ill-boding prediction.

Mr. K. has, likewiſe, ſome very ſenſible obſervations on the doctrine of *tithes*, ſo far as this mode of providing for the clergy affects the agriculture and huſbandry of this country: on political principles, he is an advocate for the tithe ſcheme.

The intereſts of the church occupy ſo much of our author's attention, that he gives us copies of various plans formed for promoting them, as well as for the general advantage of the ſtate. We have, among others, a ſcheme for eſtabliſhing Epiſcopacy in *Nova Scotia*, which was approved by Adminiſtration. He offers, likewiſe, 'Plans for improving the correſpondence between Great Britain, Ireland, and the ſeveral Britiſh Colonies in America, the Weſt Indies, and the United States.'—Here the author's propoſals for putting the American packets on an improved footing, evince his commercial knowlege, and will induce many of his readers to conclude (as they may from other inſtances) that in parting with Mr. K. the public have loſt an able and uſeful ſervant.

In the ſecond part of his book, we have the author's plans for improving the commercial intereſts of Ireland (his native country), for the proſperity of which he appears to be a zealous as well as an able advocate:—but we cannot deſcend to particulars.

The *Appendix* contains copies of ſundry important *letters*, which paſſed between the author and ſome reſpectable correſpondents, relative to this laſt mentioned ſubject, as well as to other parts of this publication; to the contents of which, at large, we muſt refer our readers for farther information.

On the whole, we ſcruple not to recommend theſe *Extra Official State Papers*, &c. as containing many valuable hints, and ſuggeſtions, the reſult of extenſive information and long experience, reſpecting the beſt intereſts of this country, with its various dependencies, at home and abroad *.

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* The Eaſt Indies excepted; on which it does not appear that Mr. K. has employed ſo great a ſhare of his attention.

MONTHLY CATALOGUE,

For SEPTEMBER, 1789.

FINE ARTS.

Art. 13. *The Bee*; or a Companion to the Shakeſpeare Gallery: Containing a *Catalogue Raiſonné* of all the Pictures; with Comments, Illuſtrations, and Remarks. 8vo. pp. 54. 1s. Cadell. 1789.

WE are ſorry that theſe critical ſtrictures eſcaped us while the gallery of Shakeſpeare was open to the inſpection of the Public; when we might have ſeized the occaſion for paying a proper tribute to the merit of Mr. Boydell's unparalleled undertaking; but we hope for a future opportunity, when the *ſecond* exhibition ſhall take place;—and when the remarks of this induſtrious *Bee* will, no doubt, be continued.—We have ſeen him on the wing before: See Rev. vol. lxxix. p. 443.

MILITARY.

Art. 14. *Symptoms of Advice to the O*****RS of an amphibiou Corps*, with Notices of N***L CHARACTER, by a Quondam Sub. 12mo. pp. 96. 2s. 6d. ſewed. Ridgway. 1789.

This inſignificant piece is evidently levelled at the Marine corps, with a touch, *en paſſant*, at the officers of the navy; and, from ſome particular alluſions to the foreign accent of a field officer, was, probably, as the title ſays, written by a quondam Sub.; but we are ſorry to be under the neceſſity of obſerving, that after the moſt careful examination, we cannot diſcover in this performance the leaſt ſymptom of wit, humour, or knowlege of the ſervice.

Art. 15. *The Partiſan in War*; or the Uſe of a Corps of Light Troops to an Army. By Lieut. Colonel A. Emmerich. 12mo. pp. 196. 3s. 6d. Boards. Debrett. 1789.

This uſeful work contains the whole ſyſtem of a partiſan; and is formed on the experience of many years' active ſervice, both in Germany and America. The precepts and principles are enforced and illuſtrated by examples drawn from actual events, in hopes, as the author obſerves, in his dedication, that an account of his failures as well as his ſucceſſes, will be of uſe to thoſe who, in future, undertake the ſame duty.

Col. Emmerich has arranged his ſubject under the following chapters. I. Of a Partiſan in general. II. Of the Men, &c. proper for a Light Corps. III. Of the Clothing, &c. neceſſary. IV. The particular Duties of a Partiſan. V. Of Marching by Day. VI. —by Night. VII. Precautions to be obſerved by the Partiſan. VIII. Of Spies. IX. Of Expeditions with Cavalry. X. Rules to be obſerved on Service. XI. Mode of Attack to intercept Couriers. XII. Of Expeditions with Infantry. XIII. Of Surpriſes by Night.

We read, with pleaſure, the repeated admonitions to partiſans, to avoid irregularities in their expeditions, not to plunder or diſtreſs the country people, nor maltreat priſoners. Theſe precepts breathe the ſpirit of the ſoldier and the gentleman; and will infallibly, as the author juſtly conceives, greatly contribute to advance that ſervice wherein they are adopted.

ARTS, &c.

Art. 16. *The Mental Accountant*. Containing Rules for performing the Computations, which uſually occur in Buſineſs, without a Pen, &c. By Thomas Whiting. 12mo. pp. 71. 1s. Longman. 1788.

The rules of practice, as they are uſually called, may eaſily be increaſed by the ingenuity and contrivance of arithmeticians. Thoſe which Mr. Whiting has here given are conciſe and neat, and will, in many inſtances, be found uſeful to the tradeſman. Should the pamphlet come to a ſecond edition, it will be neceſſary to correct ſome miſtakes in the figures, which ſeem to be typographical errors.

BIOGRAPHY.

Art. 17. *Memoirs of Prince William Henry,* Duke of Glouceſter, from his Birth, July 24, 1689, to October 1697; from an Original Tract, written by Jenkin Lewis, Servant to her Highneſs the Princeſs Anne of Denmark, afterward Queen of England; and continued to the Time of the Duke's Death, July 29, 1700, from unqueſtionable Authority. By the Editor. 8vo. pp. 116. 2s. 6d. ſewed. Payne, &c. 1789.

This young prince died at eleven years of age, and every one may conceive what kind of biographical materials the life of ſuch a child could furniſh. But, in all ſuch caſes, the moſt trivial indications of common ſenſe in royal infancy, are echoed and re-echoed by court underlings as aſtoniſhing ſigns of ſuperior underſtanding: and, indeed, when we conſider how ſuch children are treated by all who are employed about them, we may juſtly wonder whenever we find them able to compare any ideas properly. This life of the Duke of Glouceſter may amuſe ſome readers as a *ſtory book*, but we cannot avoid giving the preference to the little hiſtories ſold by Mr. Newbery in St. Paul's Church-yard.

EDUCATION, SCHOOL-BOOKS, &c.

Art. 18. *The Hiſtory of a School Boy.* With other Pieces. 12mo. 1s. bound. Stockdale. 1788.

This little volume is divided into two parts. The firſt conſiſts of a tale entitled, *Courage inſpired by Friendſhip*; *The Duel, or the Man of true Courage*; *Anecdotes*; and an *Epiſtle to a Friend on his Return from the Army.* The ſecond part contains *The Hiſtory of a School Boy.* The Tale, the Duel, and the Anecdotes, are well calculated to inſpire the minds of youth with the utmoſt courage, and *humane heroiſm*; and point out the wide difference between the *duelliſt*, and *the man of true courage.* On this ſubject too much cannot be ſaid, in order to impreſs the riſing generation with a due contempt of the firſt of theſe characters, and a proper ambition to merit the other.

In the principal part of the work—the hiſtory of George Manly, a ſchool boy, we meet with many *original* remarks, proceeding, we have reaſon to believe, from the pen of Mr. Day; whoſe peculiar notions and ideas here preſent themſelves to our view, in every page.

Taken together, this little volume is, in our opinion, well calculated for the improvement of thoſe young readers, for whoſe uſe their parents may have ſufficient judgment to ſelect it, from among the heaps of books for children with which our preſſes have, of late, almoſt inceſſantly groaned.

Art. 19. *The Genders of the French Subſtantives,* alphabetically arranged according to their Terminations. By B. Arleville. 12mo. pp. 78. 1s. 6d. bound. Phillips. 1789.

The author of this little volume appears to have employed conſiderable labour and attention in compiling it. The genders in the

language occaſion difficulty to the learner: and we think
uch uſeful aſſiſtance may be derived from this kind of *little
ry*, as it may be termed. Mr. Bridel's new Table of articles,
other Table of the ſimple and compound tenſes of verbs, are

o. *Lectiones ſelectæ*: or ſelect Latin Leſſons in Morality, Hiſ-
, and Biography; with a Tranſlation as literal as poſſible:
er adapted to the Capacity of young Beginners than any thing
erto publiſhed. By the Rev. John Adams, A. M. Second
ion, corrected and enlarged, by the Addition of Latin Leſſons
out a Tranſlation. 12mo. pp. 93. 1s. bound in Canvaſs.
. 1789.
title announces the addition made to this ſecond edition. The
of the work were mentioned in our account of the firſt edition
72d volume of our Review, p. 391.

. *The Arithmetician's Guide; or a complete Exerciſe Book, for
Uſe of public Schools, and private Teachers.* By William Tay-
, Teacher of the Mathematics, and Land-ſurveyor, Bir-
gham. 12mo. pp. 200. 2s. 6d. bound. Baldwin. 1788.
utility of introductory books hath induced almoſt every
to compile one agreeable to his own method of treating the
. The preſent, like the generality of treatiſes on arithmetic,
d for the uſe of ſchools, is ſimple and clear, and contains the
n rules with examples.

MEDICAL.

2. *Medical Eſſays.* 1. An Eſſay on the Principles and Man-
of the Medical Profeſſion. 2. An Enquiry into the Merits of
ents for the Stone. With Additions. 8vo. pp. 90. 2s. 6d.
ds. Dodſley. 1789.
book ſeems to conſiſt of two old pamphlets, now ſtitched to-
; we cannot however recollect any account of them in our
. Both the eſſays are evidently the work of a young man;
ving ſeen, what requires no great ſtrength of eye, that the
e of medicine is frequently rendered defective by the conduct
practitioner, as well as by that of his patient, rather declaims
the evil, than attempts to remedy it. The remedy is perhaps
ought for in the honour and good ſenſe of both parties. While
re in the profeſſion, men illiberal enough to deceive, by pre-
to knowlege which they do not poſſeſs, there will be found
, whoſe indiſcriminate abuſe will be heaped equally on the
nt and the ſkilful.
2d eſſay recommends the early operation of lithotomy, under
a that attempts to diſſolve the ſtone in the bladder are not
efficacious, with reſpect to the diſeaſe, but hurtful to the gene-
lth of the patient.

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r an account of Mr. Taylor's 'Syſtem of Arithmetic,' ſee Rev.
ii. p. 454.

THEOLOGY.

Art. 23. *A Defence of the Eſtabliſhed Church: or,* Letters to the Gentlemen of Oxford and Cambridge who are in a Courſe of Education for the Chriſtian Miniſtry: in which Dr. Prieſtley's Arguments againſt Subſcription, and the peculiar Doctrines of Chriſtianity, are examined. By William Jeſſe, Rector of Dowles, and Chaplain to the Earl of Glaſgow. 12mo. 2s. 6d. ſewed. Robinſons. 1788.

Our readers will be able to form a perfect idea of this writer's *liberality*, when they hear that he condemns the Preſbyterians, in the groſs, as zealous republicans, and ſneers at Preſbyterian Parſons as *dabblers* in political, moral, metaphyſical, and experimental philoſophy; and that he ſpeaks of Dr. Prieſtley as a quibbling pretender to reaſoning, who, if he were to appear at Oxford, ought to have Ariſtotle's logic placed upon his head, *præmium doctarum frontium*, and to be *dubbed*, *honoris cauſâ*, Senior Soph. Of his *pious charity*, we need give no other proofs, than his finding fault with Dr. Horſley for expreſſing his hope, that his antagoniſt will, in the end, find equal mercy with himſelf; and his declaring, that 'Dr. P.'s pride will never yield, till he knows his want of ſuch a Saviour as Jeſus,' and 'that if he reject the doctrine of the Atonement in the principle and diſpoſition of his heart, as he certainly does in his writings, he leaves no room to doubt of the obliquity of his character, and his living under the abſolute dominion of ſins, utterly inconſiſtent with a ſtate of ſalvation.' 'If my abilities (ſays Mr. J) are too feeble to attempt his converſion, I will yet pity and pray for him, I will mourn in ſecret, tears ſhall run down my eyes, my bowels yearn, and my heart bleed for a Prieſtley or a Lindſey.' Mr. J.'s prayers and arguments will, we doubt not, be, in this caſe, *equally* efficacious.

Art. 24. *A Charge to the Clergy of the Archdeaconry of St. Alban's*, at the primary Viſitation, held May 7, 1789, by Joſeph Holden Pott, M. A. Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. pp. 19. 1s. Rivingtons. 1789.

Mr. P. here diſcuſſes no point of doctrine, but is ſolely employed in recommending to the clergy an attention to their moral and religious conduct. He does not adviſe a life of ſolitude and ſecluſion. He thinks, that in order to anſwer the purpoſe of their inſtitution (viz. *to be the ſalt of the earth*) they ſhould remain in the world; but without acquieſcing in its corruptions. They, who are to mend by their example as well as by their preaching, ſhould diſtinguiſh between innocent conformity and vicious imitation.

'It is not (as Mr. P. obſerves, p. 8.) by forcing religion into little forms, and into points and queſtions wholly foreign to it, that we ſhall preſerve ourſelves from an undue conformity to the world. Religion is given to regulate the conſcience, to ſupply the rules of equity and juſtice, of truth and moderation, of reaſon, equanimity, and humbleneſs of heart; of charity and holineſs; and not to be the ſtandard of external trifles, to decide the faſhion of a garment, and to regulate the mode of ſalutation. Whatever tends to eſtrange the hearts of men from each other, or to confine their views and intereſts to little knots and claſſes of ſociety, is entirely oppoſite to the ſpirit of a comprehenſive faith, and to the juſt authority and entire harmony of Chriſt's church. But, on the other hand, we are doubtleſs all ſenſible that it is not by joining in the public walks of life, and paſſing down the ſtream of cuſtomary pleaſures, or by making the manners of the many the ſtandard of our actions, that we can fulfil the Apoſtle's injunction of not conforming to the world.'

Theſe liberal and ſenſible remarks do credit to the author, and will recommend his Charge to more readers than the clergy of the Archdeaconry of St. Alban's.

Art. 25. *An Eſſay on the following Subject:* "Voluntary Neglect of any one Duty cannot be compenſated by Strictneſs of Attention to other Duties." By the Rev. Joſeph Whitely, A. M. Curate of Beeſton, in the Pariſh of Leeds, and late of Magdalen College, Cambridge. 4to pp. 26. 1s. Johnſon. 1789.

Mr. Whitely has had the good fortune of frequently obtaining the Norriſian prize. The preſent is, we think, the ſixth inſtance. His performances, if not all equally valuable, appear to have merited the notice which they have received. The ſubject of this treatiſe is important, becauſe it oppoſes a very dangerous miſtake. The author ſufficiently proves, from the declarations of God's word, and the analogy of his government, the impoſſibility of compenſating evil actions by thoſe that are good: he ſhews that this is alike the dictate of *revealed* and of *natural* religion, and that the Deity, on this, as on all other ſubjects, delivers the ſame language, as the Author of Revelation, which he ſpeaks as the God of Nature.

Art. 26. *Appendix to Thoughts on Subſcription.* By William Frend, M. A. 8vo. pp. 30. 1s. Johnſon. 1789.

Mr. Frend having, in his pamphlet entitled Thoughts on Subſcription (ſee Review for October laſt, vol. lxxix. p. 383.) *pointedly* * expreſſed his diſbelief of many of the doctrines of the church of England, and declared that he had inſuperable objections to prayers addreſſed to Jeſus Chriſt and to the Trinity; Dr. Beadon, the Maſter of Jeſus College, Cambridge, thought it his duty to remove Mr. F. from the office of Tutor or Curator in the College, which he then held, declaring that he could not conſcientiouſly commit the younger ſtudents, in a ſeminary deſigned for the education of members of the church of England only, to the tuition and government of a perſon, whom he knew to be diſaffected to the church of England; nor allow him the further tuition of thoſe who had already been admitted under him. Mr. Frend proteſts againſt this power exerciſed by the Maſter to expel him from the tutorſhip, as not given to him by the ſtatutes; but it appears that the judgment of the Viſitor (the Biſhop of Ely), the deciſive Reviewer in this caſe, is againſt him, and in favour of the Maſter. We are ſorry for the loſs which Mr. F. has ſuſtained by virtue of this removal and decree; but we do not undertake to condemn either. Mr. Frend thinks himſelf bound in conſcience to proteſt againſt the addreſſes to Chriſt and the Trinity, in the Litany; and Dr. Beadon, in conſequence of this, thinks himſelf bound in conſcience to remove Mr. F. from being Tutor to Jeſus College. When both ſides thus make a matter of conſcience of what they do, we conſider the deciſion as referred to an higher court than ours. We cannot, however, while we applaud the openneſs with which Mr. F. has delivered his ſentiments, help lamenting that he had not, when he commenced an avowed Unitarian, renounced all connection with Athanaſianiſm, and prevented a *removal* by a *reſignation*.

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* In the *Preface to this Appendix,* he calls the Athanaſian Creed *a farrago of nonſenſe.*

A Diſſenter *out* of the Church is more reſpectable than a Diſſenter *in* it.

Art. 27. *Account of the Manner in which the Proteſtant Church of the Unitas Fratrum, or United Brethren, preach the Goſpel, and carry on their Miſſions.* Tranſlated from the German of the Rev. A. G. Spangenberg. 8vo. pp. 127. 1s. 8d. Trap. 1788.

There is a *ſimplicity* which is a recommending quality, highly uſeful for inſtruction in any art or ſcience, and particularly ſo as to religion. There is alſo a kind of *ſimplicity* which is, or degenerates into, irrationality and folly. The *Unitas Fratrum* (or *Moravians)* would hardly put in their claim for the latter, and yet when they inſiſt ſo much, as we are told they do, on an *implicit faith*, and an almoſt total rejection of that power of underſtanding which God has given, it does not ſeem entirely to correſpond with the former.—In this pamphlet, among other remarkable paſſages, we take particular notice of the author's obſervation, that when they attempted to inſtruct the Heathens, as they did at firſt, by proving to them that there is a God, acquainting them with his perfections, &c. they gained ſmall attention and little ſucceſs, but when they altered their method, and preached Jeſus Chriſt (which we ſhould ſuppoſe includes the former) they obtained regard, and many were converted.—Certainly *Chriſtian* Miſſionaries are to preach *Chriſtianity*, and that not according to any mere human ſyſtem, but as it is declared by Chriſt and his Apoſtles. We find, in this tract, ſome explications of the phraſe, *preaching Chriſt*, which ſeem very proper; and we are alſo told, 'the word *Goſpel*, we take in an extenſive ſenſe, meaning thereby the whole doctrine of Jeſus and his Apoſtles.' Yet when we read, 'preach Chriſt, and his blood, and death—his blood and death always abide the main matter, &c.'—and compare theſe with other extravagant and wild expreſſions which the *Moravians* have employed, we are diſpoſed to conſider their tenets, in general, as myſtical, unintelligible, and tending to lead us aſtray from thoſe excellent purpoſes which Chriſtian truth is ſo evidently calculated to promote.—Farther, let us obſerve, it muſt ſurely be ſuitable to bring men to the belief of a *God*, the Maker and Governor of all things, in order to their being taught that *he* ſent his *Son* to reſtore and ſave them. We might, therefore, refer our Author to Acts, xvii. 22.—But we muſt not dwell on the ſubject.—The pamphlet is, on the whole, agreeably written: it breathes a ſpirit of piety and love: attention and good ſenſe are diſcernible in the remarks that are made, and in the rules laid down: a particular caution is given, not to interfere *with other* Chriſtian ſocieties: and alſo with reſpect to Negroe ſlaves, *not to* diſengage them from the merchants their owners, but to recommend to them ſubmiſſion and diligence, ſobriety and fidelity. The difficulties which theſe Miſſionaries have encountered, in North America, Greenland, the Weſt Indies, &c. are very conſiderable, and of various kinds: from theſe accounts we may infer, that they muſt be influenced by worthy and benevolent motives.—While ſpreading, among theſe ignorant people, religious knowlege, they appear, at the ſame time, to have civilized them in a conſiderable degree, and led them to improvements for their more comfortable living, particularly in Greenland, and (we conclude) in other places; by which means there is a very perceptible difference between thoſe whom they have inſtructed, and others who refuſe, at preſent, to pay them any regard. We hope, therefore, that theſe Miſſionaries, though they do it not quite in our way, may conduct the poor Heathens to that *real* virtue and goodneſs, diſtinct from which, notions and feelings are of little conſequence.

Art. 28. *Paſſages concerning the Lord's Prayer,* and its internal Senſe. Selected from the Writings of the Hon. Emanuel Swedenborg. 12mo. pp. 57. 6d. Chalklen. 1789.

All our theological readers, we preſume, are ſufficiently acquainted with the ſingular tone of enthuſiaſm which marks the character of all Baron Swedenborg's writings. His piety, however wild and fanciful, was, we doubt not, perfectly ſincere; and therefore we revere the man, though (as friends to rational religion) we cannot recommend his works.

Art. 29. *The Words of Chriſt.* With Notes explanatory. To which is ſubjoined, A Letter upon the Importance of Salvation. 8vo. pp. 370. 5s. Boards. Cadell. 1788.

We ſee no end that can be anſwered, by ſelecting from the Goſpels, which are in every hand, the mere words of Chriſt, detached from the connection in which they are introduced. Like the proofs ſubjoined to each anſwer in the Aſſembly's Catechiſm, and other quotations in which the context is kept out of ſight, they will be continually liable to be miſunderſtood, and conſequently the judgment of the reader may be miſled. The notes will be thought of little value by thoſe who wiſh to ſtudy the Scriptures critically; and the ſubſequent letter is little more than a ſtring of texts on miſcellaneous ſubjects.

Art. 30. *Deep Things of God*; or, Milk and Strong Meat: containing ſpiritual and experimental Remarks and Meditations, ſuited to the Caſes of Babes, Young Men, and Fathers in Chriſt; particularly to ſuch as are under Trials and Temptations, and who feel the Plague of their own Hearts. 12mo. 2s. Boards. Mathews. 1788.

Did not the good folk who ſcribble theſe kind of reveries, ſoar ſo far above the regions of common ſenſe with their Calviniſtical balloons, that they cannot be reaſoned with, we might ſay to them (what, however, may ſtill be ſaid to others), that when we conſider the high privileges allowed to ſaints, there is no wonder that ſo many aſſume the character; the only difference between them and the reſt of the world, being *the comfort* of ſinning under the doctrine of *Aſſurance*.

We ſufficiently know the caſuiſtical ingenuity uſed in explaining away the natural inferences from ſuch doctrines; and the methodiſtical love of pious paradoxes: but to adopt ſomewhat of their own phraſeology, may we not ſay, that human nature is ſo prone to wickedneſs, that the ſin which moſt eaſily beſets a man, will catch hold of any ſtraw of ſeeming allowance to eſcape drowning. Indeed, a teacher who inſtructs his pupils in this ſtrange ſtyle, muſt add a great deal of expoſition to prevent ſinful reprobates from availing themſelves of it; though ſinful ſaints may riſe up boldly after every fall, by virtue of the aforeſaid doctrine of *Aſſurance.*

Art. 31. *Twelve Sermons*, preached on particular Occaſions, by the Rev. Edward Barry, A. M. and Chaplain to the Lord Biſhop of Kildare. 8vo. pp. 216. 5s. Boards. Bew, &c. 1789.

The author, in his Addreſs to the Reader, juſtly lamenting the miſerable caſe of the unbeneficed clergy, pays the following compliment to Diſſenters—'They do not behave ſo *unfeelingly*. *They are generous:* they raiſe their teachers beyond the ſound of pity.' For the ſake of poor Diſſenting miniſters, we ſhould rejoice if there were no room to diſpute this point: and we ſincerely wiſh that the clergy of all denominations were more eaſy in their circumſtances.

There are many things in theſe diſcourſes which deſerve commendation: we are ſorry to add, not a few that are exceptionable. It is with regret that we point out the following improper expreſſions, becauſe we believe the author means well. *Addreſs to the Reader*, p. iii. 'To *gorge* on the world ſuch a drug as ſermons.' P. iv. 'Embroidered pens.' P. xv. 'Pigmy temper.' P. 88. 'Earthquake ſent to *rattle* the foundations of the priſon.' P. 91. 'Quick vengeance whettening in the brow of your inſulted God, and bidding the thirſty blade of juſtice to glut her impatience on your eternal miſery.' P. 97. 'Goring your feelings.' P. 148. 'See the mangled Deity, worried to death; barbarouſly gored.' P. 150. 'Glorious news from our crucified God!'—Enough!

Art. 32. *Sermons on various uſeful and important Subjects*, adapted to the Family and the Cloſet. By George Lambert. 8vo. pp. 430. 4s. 6d. Boards. York, printed; London, ſold by Dilly. 1788.

In the Review for April 1780, vol. lxii. p. 327. we mentioned a former volume, publiſhed by this author. The preſent publication conſiſts of twenty-two diſcourſes, the ſubjects of which are as follow: Salvation in Chriſt alone; *Acts*, iv. 12. Pride humbled and grace exalted; *Rom.* ix. 30—32. Salvation connected with a Chriſtian converſation; *Pſalm* l. 23. Reconciliation with God; *Amos*, iii. 3. Glories of Chriſt; *John*, i. 14. Faith and prayer; *Pſalm* lxii. 8. Coming of Chriſt; *Revelat.* xxii. 25. Preſervation of believers; 1 *Pet.* i. 5. Dying remorſe; *Proverbs*, v. 12, 13. Compoſure of a good man in the hour of death; *Geneſis*, xlix. 18. Hypocriſy expoſed; *Prov.* xxv. 14. Goſpel viſitations; *Acts*, xv. 14. Diſperſed Jews a warning to Chriſtians; *Lament.* i. 18. Modern miracles; *Pſalm* cxlvi. 8. God glorified; *Iſaiah*, xliii. 21. Happy mediocrity; *Prov.* xxx. 7, 8, 9. God the refuge of his ſervants; *Pſalm* lxxi. 3. The ſoul humbled under God's hand; 1 *Pet.* v. 6. Dark diſpenſations illumined; Zech. xiv. 67. Spiritual gain from temporal loſſes; 1 *Kings*, xvii. 18. Chriſt's charge againſt his profeſſing people; *Pſalm* lxix. 8. Acceptable worſhip; *Epheſ.* ii. 18. The account which has been given of the former volume applies very well to the preſent,—that the compoſitions have no claim to elegance or criticiſm, but are pious, ſerious, and affectionate, in the Calviniſtical ſtrain.

Art. 33. *Sermon* preached in the Chapel at Roſe Caſtle, at a public Ordination of Prieſts and Deacons, Auguſt 17, 1788. By the Rev. Browne Griſdale, D.D. Chaplain in Ordinary to his Majeſty. 4to. pp. 19. 1s. Cadell. 1789.

The greater part of this diſcourſe gains ſo entirely our approbation and eſteem, that we reluctantly expreſs any degree of diſſatiſfaction. The advice and exhortations to the clergy are excellent, and merit the regard of every Chriſtian miniſter. To what is ſaid concerning the Church of England, we cannot ſo readily yield our aſſent. *Chriſtianity*, ſtrictly and properly conſidered, derives not its ſupport from the Church of Rome, or of England, or of any eſtabliſhment in the world: it is founded on the baſis of immoveable truth; and theſe interventions, if they have, in any inſtance, rendered it ſervice, have alſo contributed to debaſe or disfigure its worth, and ſully its real glory. We have been accuſtomed to regard the *Church of Chriſt* as embracing all denominations of Chriſtians, at home and abroad. The nearer any approach, in doctrine and worſhip, *to the ſimplicity* and truth of the Goſpel, the better and happier, we conclude, it is. That the church of England has departed from this *ſimplicity*, or never arrived at it, is, we imagine, too evident to be diſowned by any perſons of underſtanding and candour who take the Scriptures for their guide. Nor can we concur with this worthy preacher in the argument drawn from the antiquity of its rules and doctrines: if *antiquity* has, in any inſtances, countenanced or eſtabliſhed ſuperſtition, error, and impoſition, it muſt ſurely be the wiſh of the wiſe and the good to have them corrected and removed. While, therefore, we wholly accord with the author in the earneſt deſire which he diſcovers for the general intereſts of virtue and religion, we cannot, as guided by reaſon and ſcripture, fully correſpond with him in what he advances concerning the particular conſtitution of the eſtabliſhed Church.

Art. 34. *Antipædobaptiſm examined:* or, A ſtrict Inquiry into the Deſign and Mode of Baptiſm; including alſo, an Inveſtigation of the Nature of poſitive Inſtitutions in general, and occaſional Strictures on Human Ceremonies in Matters of Religion: containing, in particular, a full Reply to Mr. Booth's *Pædobaptiſm examined.* By Edward Williams. 12mo. 2 Vols. 7s. 6d. Boards. Longman. 1789.

It happens not unfrequently, in reſpect to cuſtoms long obſerved and eſtabliſhed, that, though defenſible in themſelves, the reaſons which juſtify and ſupport them, are almoſt forgotten, or greatly neglected. This remark, we think, may be applied to infant-baptiſm; ſince it is queſtionable whether a great part, we will not ſay of the clergy, but of the *people* who conform to the practice, are ſo far *acquainted with the ſubject* as ſeems fully requiſite for the ſatisfaction of a thoughtful mind. That degree of knowlege which is *generally* ſufficient for this purpoſe, is not difficult to be attained. But thoroughly to inveſtigate and maintain the cauſe, in oppoſition to thoſe who ſo ſtrenuouſly and tenaciouſly labour for its overthrow, is a work which requires attention, learning, and ability. This *has been* done in former years; and more lately, ſeveral ſmaller tracts have been offered to the public, which may ſeem adequate to common inſtruction and benefit; but a full diſcuſſion throughout all the windings and difficulties to which the opponents lead, has not been, as we recollect, very recently attempted. We muſt therefore acknowlege ourſelves pleaſed to ſee the preſent performance, which, we think, reflects honour, in different reſpects, on its author. It is probable that his ſentiments, in ſome inſtances, are conſiderably diſtant from ours; nor need we profeſs entirely to accord with him as to every thing he has advanced on the immediate topic of his work; but this is an inferior conſideration: for we regard it as the production of a ſenſible and judicious writer, who unites learning and induſtry with piety and charity.

A greater number of pages are employed on the *nature* and *deſign* of baptiſm than appears requiſite to us; but, if he ſeems at all prolix in the other parts of the volume, we incline to conſider it as little or nothing more than what is almoſt unavoidable and neceſſary in a controverſial treatiſe, which, to be exact, calls for frequent explications, and ſometimes repetitions. The late publication by Mr. Booth is more *directly* noticed by this author; but he alſo attends to the moſt plauſible arguments and objections advanced by Dr. Gale, Dr. Stennett, and others, on which account he ſays, ' he has ventured to give the reſult of his enquiries the title of *Antipædobaptiſm Examined*, not ſo much as a counter-title to that of Mr. Booth's book, as to intimate, that the *Antipædobaptiſt Syſtem* at large is the ſubject of inveſtigation.' From an attentive peruſal, we muſt give our vote in favour of the performance. It may, however, be *inſufficient* for the conviction of any *one* of the contrary opinion, ſince, where a perſuaſion is fixed, all that remains is to give ſome anſwer to what ſeems to oppoſe it. But it will doubtleſs prove *ſufficient* to aſſure each party of the neceſſity of moderation and forbearance. The validity of baptiſm, by the immerſion of adults, if it has not been before received, is not diſputed; but it is inſiſted, from reaſon, ſcripture, the meaning of words, from analogy, and ancient practice, that the affuſion or ſprinkling of infants in teſtimony of their admiſſion to the Chriſtian church, is at leaſt equally valid, and agreeable to the method of Divine diſpenſations to mankind. Mr. Williams ſhews his acquaintance with ſubjects of learning, particularly of that kind which is ſuited to the topic before us. When ſpeaking of John's baptizing the numbers who reſorted to him, which might probably be performed by placing them in ranks on the edge of the river, he has very happily introduced ſome lines from Virgil. They are taken from the deſcription which is given of the funeral rites performed for *Miſenus*, which were cloſed by a kind of luſtration or ſprinkling:

"*Idem ter ſocios purâ circumtulit undâ*
SPARGENS *rore levi et ramo felicis olivæ:*
LUSTRAVITQUE VEROS, *dixitque noviſſima verba.*"

The author is, occaſionally, ſmart and lively; and at the ſame time, we think, he preſerves his character for candour; though, as oppoſition is ſharp-ſighted, his antagoniſts may poſſibly ſometimes imagine they make a different diſcovery. We could not refrain from a ſmile, when, after having mentioned Dr. Gill's aſſertion, or doctrine, as he terms it, "that there is no waſhing but by dipping," he adds, 'This ſtrange *ipſe dixit* needs no other argument to confront it than a *clean face.*'

Art. 35. *A Vindication of the Doctrine of the Pre-exiſtence of Chriſt,* conſidered in a practical View; humbly recommended to the Attention of the Serious. By Joſeph Corniſh. 12mo. pp. 49. 1s. Robinſons. 1789.

This treatiſe is intended to anſwer an objection which naturally offers itſelf to ſome perſons, and has been not unfrequently mentioned. It is this: If Chriſt exiſted in glory before he came into this world, his mind muſt have been ſo ſuperior to its trials of every kind, that his victory over them could, conſidering the difference of circumſtances, afford no encouragement to Chriſtians in their virtuous efforts and endeavours. Mr. Corniſh attempts, on the other hand, to prove that the pre-exiſtent glory of Chriſt renders his example efficacious beyond any other conſideration. He obſerves that neither natural firmneſs of mind, nor extraordinary degrees of genius, nor even divine inſpiration, alter our nature as men; and if an angel ſhould become an inhabitant of an human body, that would render him ſubject to our feelings and infirmities, and conſequently entitled to praiſe, if in his condition he ſhould act a worthy part. Further, he inſiſts concerning Chriſt, that the conſciouſneſs which he had of his high dignity, rendered his humility, his ſelf-denial, his meekneſs, his benevolence, and his reſignation, ſo much the more illuſtrious.—On theſe topics, he deſcants in a plain, yet ſenſible and judicious manner;—but the tract has chiefly a practical intention. We could not help remarking the phraſe which he uſes concerning *Socinianiſm,* when (after a learned friend) he terms it the *frigid zone of religion.*

Art. 36. *The Spiritual Body:* Being a humble Attempt to remove the Charge of Abſurdity from the Doctrine of the Reſurrection. By the Author of Simple Truth, or a Plea for Infants; and, The Liberty of the Human Will. 8vo. pp. 39. 1s. Buckland. 1789.

This writer hopes to render the above doctrine more the object of a rational faith, and leſs a ſubject of ſneer to ſceptics. He aſks, is there not a point where matter and ſpirit divide? and where ſo likely, as the *Spiritual Body?* which, as it belonged to this world, is moſt likely to be the very loweſt degree of ſpirit, and having been incorporated with matter, may retain ſeveral of the ſame properties when ſeparated from it.—Again, he ſays, if matter receive all its ſymmetry from its incorporation with ſpirit, if ſpirit form the limbs, diſpoſe the features, proportion the organs, give life to the eye, and vigour to the countenance, no doubt theſe may remain when the matter which is interwoven with it is all dropt.—Further, he obſerves, we learn from St. Paul, that theſe bodies of ours are not all earth, but interwoven with ſpirit, and this ſpirit being the eſſence, is denominated the body, and this is what will be raiſed from its bed of earth a real ſpirit, although inferior to ſome more ſublime, and varying in kind from that inviſible, conſcious, reaſoning principle which we call ſoul, as a beaſt differs from a man, or a fiſh from a bird.—Theſe paſſages may give the reader ſome view of this author's opinion. It correſponds with what many have thought and ſaid on the ſubject. Yet in the concluſion, when he tells us, that he has done with every deſign of farther publications, he adds, I have wrote, I hope, as God enabled me; but of this I am ſure, *I could get no aſſiſtance from man.* Such a declaration we conceive to be ſomewhat extraordinary; ſince, though it is true that commentators and critics often perplex rather than enlighten, yet when a man offers his thoughts to the world, eſpecially on a diſputed or difficult point, it argues too great a degree of ſelf-confidence not to have had ſome recourſe to writers of ability who have gone before him; or, if we are to underſtand, that on ſuch application he received no kind of benefit, it is ſurely a contemptuous and opinionated manner of expreſſion.

Art. 37. *Sermons for Children*; being a Courſe of Fifty-two, on Subjects ſuited to their tender Age, and in a Style adapted to the Underſtanding of the riſing Generation. By the Rev. Mark Anthony Meilan. 12mo. To be comprized in 3 Vols.* 9s. Author, Dartmouth-ſtreet.

Sermons, however plainly written, do not appear to us to be compoſitions ſuited to children, eſpecially ſuch as Mr. Meilan deſcribes, *who know not what learning is, and can ſcarcely read a little of God's word* (p. 8. of ſermon xviii.); we cannot therefore approve of *this* attempt to convey inſtruction into the infant mind. The diſcuſſion that a ſermon implies, requires a degree of reflection that children do not poſſeſs. They can neither enter into nor feel the reaſoning. They ought to be fed with *milk*, which is eaſily ſwallowed down, and not with *meat*, which muſt be firſt maſticated. We ſhould almoſt as ſoon expect to ſee *Geometry for Children*, as *Sermons for Children*. Mr. M. merits great praiſe for his intention; but we cannot ſay ſo much for the plan and execution.

Books calculated for children, are ſuch as contribute to ſtore their memories with plain truths and uſeful maxims. Appeals to their judgment are ridiculous.

Mr. M. in his ſermon on *the dearneſs of children to God*, the only one we have yet ſeen, tells the *little ones*, to whom it is addreſſed, that 'by the power of God (p. 13.) they are kept alive; and were he to withdraw his hand that every moment upholds them, then they would fall into as many pieces as a brittle bit of glaſs daſhed violently by a giant's hand againſt the pavement.'

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* We have only ſeen the 1ſt vol.

will puzzle little children to conceive how God's *withdrawing* hand can produce the ſame effect as a giant's violence

kind of ſyllabus of the ſermons intended to be publiſhed by M. is printed, in which he deſcribes the ſtyle of them to be *veen the ſolemn and the playful.* Quere? Is the paſſage which have extracted to be conſidered as a ſpecimen of this ſolemn, ful ſtyle?

mong ſermons for children, who would think of meeting one *improper Marriages* (Serm. xxxiv.). This (ſays the author in his ract, p. 26.) 'conjures the rougher portion of the riſing genera- to refrain from flattery in courtſhip, and points out its miſ- vous effects on women after they are married.'

o pleaſe rich old folks, Mr. M. has added, 'Inequality of for- ſhould be thought a rational impediment to wedlock;' but ng ladies and gentlemen will beg leave to differ from Mr. M.; to ſay the truth, were all marriages forbidden but thoſe in ch there was an equality of fortune between the parties, the lth of individuals would increaſe beyond all bounds, and the ld be brought to end long "before its time:" as the ſaying is. eſide, ſome of *our corps* are unmarried; and we cannot, in our *ciences*, ſpeak well of a publication that endeavours to diſſuade the ladies of Great Britain from conferring their favours, ſhould be ſo diſpoſed, on poor old bachelors.

38. *A Prayer for a Family*, taken nearly verbatim from the oly Scriptures. By the *Author* of an *Abridgment* of the *New eſtament*, in Queſtion and Anſwer, lately publiſhed. 12mo. p. 12. Baldwin. 1789.

ll lovers of ſimple, rational piety, will be pleaſed with this e prayer, which may be uſed either by an individual, a family, congregation. The expreſſions being for the moſt part taken n Scripture, cannot be objected to; but we recommend to the or to conſider, whether the apoſtrophe to the ſoul, in p. 6. though words of David, may be ſo proper in a prayer as one continued reſs to the Supreme Being? It would be leſs poetical and more ple thus: '*Above all, we bleſs thee, O Lord; our ſouls, and all powers within us, would bleſs thy holy name,* &c.'

e notice this little circumſtance, as we are great admirers of plicity in prayer, and wiſh to diſcountenance all rhapſodical and ching devotion. Some conductors of extemporary prayer are inually telling the Deity what he knows; and others, ſtill more uſting, interweaving into their addreſſes to Heaven ſtrokes and ctions on ſome of their fellow-creatures. It would be more for credit of public worſhip, and more edifying to their hearers, they to take this little prayer, and follow it as a model.

. *B* This prayer is not ſold, but given to ſuch perſons as have , or may become, purchaſers of the ABRIDGMENT*, which is by R. Baldwin, &c.

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* For an account of which ſee Rev. vol. lxxv. p. 319.

MISCELLANEOUS.

Art. 39. *Thoughts on the Diſqualification of the Eldeſt Sons of the Peers of Scotland,* to ſit from that Country in Parliament. With Obſervations on the Civil Polity of the Kingdom. The *Second* Edition. By Alexander Lord Saltoun, Advocate, and F. S. S. A. 8vo. pp. 265. 3s. 6d. Boards. Cadell. 1789.

The noble author of this excellent performance has introduced into this ſecond edition, many new and important obſervations on the nature of the ancient conſtitution of this country, and the civil polity of the kingdom; which throw great light on that intricate ſubject. They will be read with pleaſure by every candid inquirer; particularly thoſe who wiſh to obtain an idea of the ancient conſtitution of Scotland, which is here, from the nature of the ſubject, more particularly developed. The public are much obliged to Lord Saltoun for the pains which he has beſtowed on this work.—For our account of the firſt edition, ſee Rev. vol. lxxix. p. 266.

Art. 40. *The Philoſophical Principles of the Science of Brewing;* containing Theoretic Hints on an improved Practice of Brewing Malt Liquors[*]; and Statical Eſtimates of the Materials for Brewing; or, a Treatiſe on the Application and Uſe of the Saccharometer[†]; being new Editions corrected of thoſe Treatiſes, with the Addition of the Uſe of the Saccharometer ſimplified, &c. By John Richardſon. 8vo. 7s. Boards. Robinſons, &c. 1788.

The two treatiſes above ſpecified, were duly noticed by us at the reſpective times of their publication; and the accounts then given of them are referred to below: of courſe we have little to add on their preſent united appearance. We turned, however, to the article *Hops,* in the contents of the former, and in the index to the latter, to ſee whether the author had remarked any difference between boiling them in wort, or in fair water, for obtaining a full extract of their virtue; a point that deſerves the attention of the intelligent brewer, as it may very probably be found that wort, a liquor already ſaturated and rendered mucilaginous by a ſweet extract from malt, may not be the beſt menſtruum for extracting the virtue from any other ingredient. Should this doubt be verified on trial, it may be added, that, as Mr. Richardſon affirms, ſixty pounds weight of hops imbibe a barrel of wort, the ſaving of the wort thus abſorbed, would, under ſuitable management, fully compenſate the addition of freſh liquor impregnated only with the bitter extract from hops. If, however, any thing has occurred to him on this ſubject, he has not mentioned it. Among his experiments[‡], he does not indeed boil half a pound of hops, in ſucceſſive portions of water, to diſcover how much they imbibe, and what degree of denſity they add to the decoctions; but it is not from any ſuch motive; for he applies the reſults, rather inaccurately, as we apprehend, to ſimilar effects in wort, though the menſtrua are diſſimilar, and though he ſlighly hints at ' the greater facility with which water *may* extract the diſſoluble parts of hops.' A circumſtance which we therefore recommend to his farther conſideration, as an experimental brewer.

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[*] See Rev. vol. lvii. p. 322. [†] Vol. lxxiii. p. 48. [‡] P. 196.

To form a valid eſtimate of the merit of this treatiſe, an actual knowlege of the qualities of the beer brewed according to the principles recommended in it, *for a length of time*, will be requiſite; but as ſuch knowlege is not within our experience, our judgment of its merits muſt be ſo far incompetent. But we certainly are juſtified in preſuming, that about Hull, where he practiſes, Richardſon's ale and porter obtain a diſtinction beyond thoſe liquors brewed under any other name not of his ſchool. Figures may demonſtrate the truth of any propoſition ſubject to calculation, and may be indiſpenſably neceſſary to regulate the proceſs of good brewing; but they cannot equaliſe the variations in malt, hops, water, and ſeaſons; nor prove the excellence of beer made after certain principles, without the corroborating evidence of the liquor.

We cannot but think the author's mode of reaſoning, and his language, rather too chemically technical throughout, to be eaſily apprehended by the claſs of artiſts for whoſe uſe he writes. At the cloſe, he does indeed condeſcend to accommodate the uſe of his ſaccharometer to common apprehenſions, but it is with declared reluctance; though we are confident it cannot come into common uſe on any other terms, until brewers in general become natural philoſophers and chemiſts; and if the author expects any ſuch improvement in their education to take place, his faith is much ſtronger than our's.

Art. 41. *An Hiſtory of the late important Period*; from the Beginning of his Majeſty's Illneſs, to the Settlement of the Executive Government, in the Appointment of a Regent. To which are added, Obſervations on the Conduct of the Two contending Parties, to the Period of his Majeſty's Re-appearance in the Houſe of Lords. 8vo. pp. 543. 6s. Boards. Walter, Piccadilly. 1789.

From the title, our readers will be able to give a tolerable gueſs at the contents of this volume, which ought rather to have been called *Materials for an Hiſtory, &c.* It contains the report of the phyſicians; the debates in both Houſes of Parliament; a liſt of the members who voted for and againſt Mr. Pitt's motion in the Lower Houſe; a liſt of the diviſion in the Houſe of Lords on the queſtion of the amendment to the reſolutions moved by Lord Rawdon; and a copy of the propoſed regency bill, &c. To many, this volume may be very acceptable, as it collects together, into one view, the ſeveral intereſting facts and circumſtances of this late remarkable epocha, which have been given at different times in newſpapers, and other temporary publications; and future hiſtorians will, no doubt, find their labours abridged by it.

The author's politics are ſeen in the general obſervations with which the work concludes:

'We do not mean to expreſs a party, but an unbiaſſed opinion, when we declare it to be our ſentiment, that the miniſter, and his colleagues, acted through the whole of this buſineſs in a manner congenial to the conſtitution, and ſuitable to the dignity of the afflicted monarch, as it was followed by the general applauſe of the nation; while, on the contrary, *the Oppoſition* manifeſted a moſt indecent hurry to poſſeſs themſelves of power—conducted themſelves with an apparent view to their own perſonal advantage, and held forth the protection of the future Regent, as a reaſon for acting againſt the ſenſe of a very predominant majority of the people.'

On his Majeſty's demeanor in his viſit to St. Paul's, this writer remarks, that there was nothing in it *to give faction a hope, or loyalty a fear.* We rejoice at finding our lately afflicted Monarch able to appear in the chief temple of his capital, and we have only to lament, that his Majeſty's recovery has not been *politically*, as well as piouſly improved, by the *actual paſſing of a regency-bill.* Kings, like other men, are always liable to diſeaſe, though they can do no wrong.

Art. 42. *Appendix ad Lexicon Græco-Latinum, a Joanne Scapula conſtructum, et ad alia Lexica Græca, e Codice Manuſcripto, olim Aſkeviano, in lucem nunc primum vindicata.* 8vo. pp. 636. 10s. 6d. Leigh and Sotheby. 1789.

This Appendix will prove very ſerviceable to the learned world, and may be conſidered as a valuable acquiſition, by diligent readers of the Attic poets; from whoſe remains the authorities are principally collected.

The manuſcript from which this work has been publiſhed, was formerly in the poſſeſſion of Dr. Aſkew, who, as the preface informs us, held it in high eſtimation; which will readily be credited by thoſe who examine it, and conſider that Aſkew once had an idea of preſenting the public with an edition of *Eſchylus*, to whoſe plays the references are particularly numerous.

The author or compiler of this work is not known, but he ſeems to have been a man of learning, accuracy, and diligence. To the poſſeſſors of Scapula, his book will be very uſeful, as the pages of that Lexicon are marked on the margin of the Appendix. The attentive obſerver, however, will here find ſeveral words, omitted by Stephens, and by all the Greek lexicographers.

The preface, which is in Latin, contains, beſide the information that we have given, ſome hints to future publiſhers of *Lexicons*; and an earneſt wiſh, that the *Theſaurus* of Stephens may find ſome hardy literary champion, who will undertake to reviſe it, and republiſh it:—an event rather to be wiſhed than expected.

Before the preface, is a Greek inſcriptive dedication to the memory of Aſkew, which, by the ſignatures, ſeems to come from the publiſhers, *Leigh* and *Sotheby*. This is followed by a collation of the pages in the editions of *Eſchylus*, publiſhed by H. Stephens, Stanley, Pauw, and at Glaſgow. To the firſt of which the references to this author are made.

Art. 43. *Louiſa.* A Pruſſian Tale. 4to. pp. 32. 2s. Hookham. 1789.

A pleaſing moral tale; founded, apparently, on the novel entitled *Caroline of Lichtfeld.* See Rev. vol. lxxvi. p. 265.

Art. 44. *The Buſy Body*; a Collection of Periodical Eſſays. By Mr. Oulton. 12mo. 2 Vols. 5s. ſewed. Stalker. 1789.

This author ſeems to labour at producing ſomething like pleaſantry and whim: but *non cuique datum eſt habere naſum.—It is not for every man to have a talent for raillery.* We may farther obſerve of this

gentleman,

. 50. *The Guinea Voyage*. A Poem, in Three Books, by James
Field Stanfield. 4to. pp. 43. 2s. 6d. Philips. 1789.

Ir. Stanfield, who gave, ſome time ſince*, an account, in proſe,
the barbarities exerciſed in the ſlave trade, now preſents us
a poetical repreſentation of the ſame unpleaſing ſcenes; and,
honeſt indignation, declares his abhorrence of theſe monſtrous
rmities;

‘ All which he ſaw, and part of which he was!’

f the bare recital was before terrible, what muſt the deſcription
vhen our author embelliſhes the ſhocking ſtory, when he dwells
every minute circumſtance in this tale of cruelty, and obliges us
witneſs every pang of complicated miſery! For our part, we
e peruſed his book with feelings not unlike thoſe which poor
m experienced from reading Yorick's ſermon; and were tempted,
ve conſigned Ruſſel † “ to his fluid grave,” to exclaim with the
poral, “ Thank God—he is dead—he is out of his pain,—and
have done their worſt to him.—Oh, Sirs—!”

Ve will not deſire our readers to partake of emotions, ſo pain-
y horrible; we will preſent them, however, with the following
act, after premiſing that we dwelt on it with ſatisfaction: the
e ſo, indeed, as we were glad to turn from objects of horror, to
template plaintive diſtreſs, however exceſſive.

‘ ‡ In the thick gloom of yonder penſive ſhade
Is loſt *Abyeda*'s wretched form diſplay'd,
Abyeda, once among the vocal throng
The theme and miſtreſs of each rural ſong:
Once the blithe leader of each feſtive ſcene,
That woke the muſic of the joyous green.
Ne'er did ſuch nymph before her brightneſs lave
Within *Formoſa*'s deep, tranſlucent wave.
O'er her ſmooth form grace threw her waving line,
And beauty wandered in the rich deſign.

‘ Unrival'd long had liv'd the happy maid;
And many a hero had her love eſſay'd.
But youthful *Quam'no* was the virgin's pride;
Her friend, protector, and her faithful guide.
Faſt by her ſide he kept his guardian way,
Leſt treach'rous *Whites* ſhould ſeize the tempting prey.
The freſh'ning cocoas from their height he bore,
Cluſt'ring bananas ſpread their juicy ſtore,
The ſpotted ſpoils too deck'd her rural bow'r,
When from the chace, in the dear ev'ning hour,
Glowing, ſhe met him with the welcome ſmile;
Pleas'd, and yet anxious at the manly toil.

‘ And now through dewy dawn, the riſing ray
Lights up the radiance of their bridal-day.
With early nymphs within the buſy room,
Amidſt the labours of the flying loom

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* See Review for July 1788.

† The author's ‘ lov'd companion, faithful friend.’

‡ Page 29. l. 5.

Of vivid tints ſhe plied the various thread;
The long-plann'd work to grace the nuptial bed.
With beating ſteps reſounds the hollow floor;
To rapid ſtrokes reſponds the clam'rous door.
With breathleſs energy ſhe flies amain,
To meet her *Quam'no* and the bridal train.
Alas! no *Quam'no* meets her eager eye—
In ruſh the ſpoilers with deteſted cry,
Seize with rapacious force the trembling prey;
And to the ſhore the hapleſs maid convey.
'When urg'd by rage or hunger's burning force,
The rav'ning lion winds ious courſe,
And through the herd hi y paſſage ploughs;
So *Quam'no* ruſhes thro crowd of foes.
Carves his fierce way, the fainting maid:
With vain protection; each'rous blade,
Darted behind him w g aim,
Impales him deep; co ne bleeding frame,
Plunges indignant o'er ted ground,
Life rolls his torrent thr e yawning wound,
O'er his fierce eyes deat ous ſhadows move
With ſable veil, and ſhut ou ght and love.
Abyeda now upon the lifeleſs form,
Sinks in deſpair beneath the trying ſtorm.
The murd'rous ſtroke that mark'd his early tomb,
Involves her intellects in deadly gloom.
Her wounded reaſon the ſad manſion flies:
Senſe wanders widely, and reflection dies!
'Now (ſcourges having long their fury ſpent)
Gloomy and ſad, beneath oppreſſion bent,
Round her gall'd neck the feſt'ring iron winds,
And to the gloomy maſt oppreſſive binds.
Sad ſtrains of feeble melancholy flow;
Half-meaning fragments of recorded woe,
In wild ſucceſſion break the penſive lay,
Through the drear night and lamentable day.
Her ſad aſſociates liſt the melting tones,
And join each cadence with according groans.
But ſick'ning nature with the burden reels;
O'er her wan face the deadly jaundice ſteals;
The ſpirits die; the nerveleſs limbs unſtrung;
With mortal gripe the wounded heart-ſtrings wrung;
Fix'd her ſunk eye—her love-lorn ditty fails,
Life beats tumultuous 'gainſt the feeble pales—
Convulſive throbs expel the final breath,
And o'er the fatal cloſe ſits ghaſtly death.'

We ſhould be wanting in juſtice to the author, if we diſmiſſed this article without expreſſing our approbation of the zeal which he has ſhewn in promoting the intereſts of humanity. As a poet alſo, the extract which we have given will prove Mr. S. by no means undeſerving of ſome ſhare of the critic's praiſe.

is neceſſary to add, that we have ſeen two copies of this poem;
of which is improved by ſeveral additions and alterations.
n this, our remarks are drawn.

51. *The Poetic Works of the Reverend William Smith, D. D.*
te Dean of Cheſter; with ſome Account of the Life and Writ-
gs of the Author. By Thomas Crane, Miniſter of the Pariſh
hurch of St. Olave, in Cheſter, and Chaplain to Earl Verney.
mall 8vo. pp. 50. 1s. 6d. Longman. 1788.

r. Smith has long been known to the world as the tranſlator of
ginus, Thucydides, and Xenophon; but we do not apprehend
any great degree of reputation will be added to his name by the
ent poſthumous publication. The memoirs contain no very in-
ſting information; and the poems, which are few in number,
ugh marked with ſome features of originality, are ſcarcely of
cient value to place the author's buſt in the poet's gallery. As
ecimen, we ſhall ſelect the following pleaſing lines:

n viewing the Deanry-houſe; when he came, July 7, 1767,
intent to paſs the reſt of his days in it.

'Within this pile of mouldering ſtones,
The Dean hath laid his wearied bones;
In hope to end his days in quiet,
Exempt from nonſenſe, noiſe, and riot;
And paſs, nor teaz'd by fool, nor knave,
From this ſtill manſion to his grave;
Such there, like richer men's, his lot,
To be in four days time forgot.'

r. Smith was born at Worceſter in 1711; was educated at Ox-
d; was Chaplain to the Earl of Derby, and to the Corporation
Liverpool; and Dean of Cheſter: he died in 1787. His charac-
is thus briefly expreſſed by his memorialiſt: 'He was tall and
nteel; his voice was ſtrong, clear, and melodious; he ſpoke
tin fluently, and was complete maſter not only of the Greek but
brew language: his mind was ſo replete with knowlege, that he
s a living library: his manner of addreſs was graceful, engaging,
ightful: his ſermons were pleaſing, informing, convincing: his
mory, even in age, was wonderfully retentive; and his converſa-
n was polite, affable, and in the higheſt degree improving.'

t. 52. *Prudence*: a moral, poetical Eſſay. To which is ſubjoined,
Verſion of the Eighth Chapter of Proverbs, 8vo. pp. 32. 1s.
Scatcherd and Whitaker. 1789.

Great commendation is due to that writer who can produce a moral
y truly *poetical*; for experience has convinced us of the difficulty
giving to didactic poems the elegance and poliſh of true poetry.
it is eaſy to clothe moral maxims, and ſcripture precepts, in
me, and to produce ſuch couplets as the following:

'While ſpite belies our actions and our thoughts,
Charity hides a multitude of faults.' l. 90.
'If any virtue, any praiſe there be,
Think of theſe things, and cheriſh ſympathy.' l. 126.
'A little ſleep, another ſlumber ſeize,
A ſhort *indulgence and delicious* eaſe,

> Quickly thy penury ſteals on every ſide,
> And grows reſiſtleſs, one o'erwhelming tide.' l. 304.

The effect of ſcripture is greatly deſtroyed by its being clothed in ſuch kind of poetry; and though we mean not to be ſevere on the author, we muſt offer it as our opinion, that it was no mark of *prudence* in him to give his eſſay to the public in ſo incorrect and unfiniſhed a ſtate.

Art. 53. *Leith Hill:* A Poem. 4to. pp. 44. 2s. 6d. Hookham. 1789.

This poet profeſſes to ſhew his readers the beauties of Leith Hill*, and the ſurrounding country; and, doubtleſs, he thought them very clearly pictured in his own eye: but we have ſtrained our ſight to very little purpoſe. Every thing is buried in gloom and obſcurity. In other words, we are here preſented with a great deal of pompous and high-ſounding language, which leaves no diſtinct impreſſion on our minds. The author talks of the *vaſty circle* formed by *Suthria,* the fertile *Berrocſire, Severnia* with her *central plains,* &c.; and, while our dull comprehenſion is toiling after him, he ſprings from earth, or, to uſe his own language,

> ' On contemplation's pow'rful wing upborne,
> *Volition ſwift,* he ſeeks the realms above,
> Wand'ring the ever-rolling orbs among,
> Effulgencies immenſe.'

We readily, however, forgive him for this trip to the ſtars, as it gains us ſome intelligence which we, otherwiſe, might not have poſſeſſed. We were ignorant, till now, of the reaſon why thoſe 'ever-beaming fires,' inſtead of being one great ſun, were cut into little ſtars. It is, ſays he,

> ' Leſt darting fierce inſufferable heat,
> Beyond what mortal bodies may endure,
> We periſh in the tenfold blaze of noon,
> And worlds on worlds in flames celeſtial melt.'

Art. 54. *The Abbey of Ambreſbury:* a Poem. Part the Second. By Samuel Birch, Author of *Conſilia,* &c. 4to. pp. 36. 2s. Cadell, &c. 1789.

Second parts are, generally, the ſources of diſappointment. In poetry, as in diſtillation, the ſpirit which paſſes off firſt, is found to be of a quality much ſuperior to that which riſes in the latter part of the proceſs. Juſtified, however, by long experience, in adopting this compariſon, we would not be underſtood as aſſerting, that it is applicable in all caſes. To ſay the truth, we expected that the poem before us would have ſtood forth as a ſplendid exception to it; but after peruſing it, we are compelled to add, that it is not ſo much ſo as we flattered ourſelves it might have proved. Mr. Birch muſt forgive us if we offer it as our opinion, that the *Second Part* of the Abbey of Ambreſbury rather ſinks; at the ſame time, we would not deny it merit, nor withdraw from Mr. B. the praiſe of an harmonious verſifier. The ſtory contained in this ſecond part, is affecting, and will afford pleaſure to many readers; but we could have wiſhed the tale had been more completely told *, that more pains had been taken with the pathetic parts, and that ſome proſaic lines, and faulty rhimes, had been excluded. 'Driving a *name* to diſpair,' and '*thought fit approve*,' for *thought fit to approve*, cannot pleaſe us; and as to *pierc'd* and *breaſt*, they have not the leaſt ſemblance of rhyme.

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* ' Situated in the vicinity of Dorking, in Surrey, and commanding the moſt extenſive proſpect in England; perhaps [adds *the author*] in Europe.'

'When now the moon had ſeal'd the mountain's brow
And ſhed a ſeeming froſt on all below;'

is a couplet that, however defective in regard to its rhyme, will be admired; as Mr. Birch has there painted from nature, not from books. Moonlight often produces the appearance of a froſt, and yet we do not recollect the poet who has before noticed it. We might poſſibly, nevertheleſs, be miſtaken, for our memories will not recall to us all that we have read; but whether we are wrong or not, we will take this opportunity of adviſing poets to copy more from nature, and leſs from each other.

Art. 55. *Poetry*, by Camiſis. 4to. pp. 50. 3s. Evans. 1789.

We are quite puzzled with theſe gloomy and diſtempered effuſions; or, according to the author's expreſſion,

'This *ſomething* nothing can reveal.'

We flattered ourſelves with ſeeing ſome vigorous ſhoot of laurel 'drinking health' from the placid ſtream of Cam or Iſis: but, inſtead of this, the author has picked up a withered bough of cypreſs or 'owl's ivy;' and, after dragging it through the mud which formerly received the heroes of the Dunciad, preſents it to us as a noſegay.

Talking of his miſtreſs, Camiſis exclaims:

'If I *love* her—I'm ſurely to blame;
If I *ſlight* her—I'm more to blame ſtill.'

With a very trifling alteration, we would adviſe our readers to apply theſe lines to the book before us:

"If they *read* it—they're ſurely to blame;
If they *buy* it—they're more to blame ſtill."

Art. 56. *Conway Caſtle*; Verſes to the Memory of the late Earl of Chatham; and the Moon, a Simile. By James White, Eſq. 4to. pp. 20. 2s. Dodſley. 1789.

Mr. White tells us, that he has uſed a form of verſification to imitate the elegiac meaſure of the Greeks and Romans. We know not in what the imitation conſiſts. If he imagines that he has given us alternately hexameter and pentameter lines, he is miſtaken. So likewiſe is he, when he calls his verſification a ' new-conſtructed ' meaſure,' and talks of his ' novelty of metre.' He has brought forward no new verſes, but he has uſed old ones injudiciouſly. The fact is, that of each of his ſtanzas, the firſt and third lines are Alexandrines; the ſecond and fourth are the common Engliſh heroic verſe, with a ſhort ſyllable added at the end; thus making each line of eleven ſyllables. For inſtance:

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* The beginning of the poem diſcovers *Conſtance*, the heroine, only daughter of Harewood's Baron, in a place o'erhung with rocks and frowning with horrid umbrage, in the power of two bloody ruffians; from whom ſhe is reſcued by St. GERMAINS and ANSELMO; but what purpoſe theſe ruffians had in view in taking her from the caſtle to this ſpot, we are not informed. One line ſeems to point out their employer; but reſpecting the motive, we are ſtill in the dark.

' Thin viſions fleet athwart, and ſudden voices ſtrange
Along dim alleys are o'erheard reſounding,
And ſhapes of martial mode their airy files arrange,
Each w -known limit wa ly ſurrounding.'

Theſe are *licences* of which a go et avails himſelf but rarely; a frequent repetition of them wo e, even in poems where the verſes proceed by couplets: but where the ſolemnity of the former line is perpetually at vari th the jingling of the ſubſequent one, our diſguſt is exceſſiv

The poem to the memory of Lo atham, contains ſome good lines.—The idea of a reſemblance b n the moon and a faſhionable wife, is pleaſant enough; but w k it is not quite new. We have ſomewhere ſeen a Latin ep , which turned on the ſame thought. We do not, however, ly recollect the lines.

Art. 57. *The Grove of Fancy*. A Poem. 4to. pp. 42. 2s. Cadell. 1789.

The author deſcribes the grove in which Fancy delights; and enumerates ſome of its inhabitants, from Chaucer to Chatterton. He ſeems to be converſant with the writings of our beſt poets; and may, perhaps, by many, be thought to have copied them too cloſely. As a ſpecimen of his manner, we will ſelect his deſcription of YOUNG:

' Lo! more than tenfold night around!
Hark! the death-bell's iron ſound!
What mental ſpectres gleam along,
As rolls th' impetuous midnight ſong!
A taper ſhades the ſable gloom,
The living poet's groaning tomb.
The bell ſtrikes one! An awful knell,
In Sorrow's cave who lonely dwell.
Behold, who dare! the gates unfold,
The future fate, and Death, that hold!
Along whoſe gall'ries Terror's hands
Lift on high the flaming brands;
While ſick'ning Hope turns pale with fear,
As Hell's loud ſhrieks invade her ear!
She falls! ſhe ſinks! the trembling air
Cloſes—and hides the dreadful WHERE!
But when Young paints Heav'n's bliſsful courts,
And to the virtuous deed exhorts;
The ſymphonies of choral ſkies,
From Raphael's golden lyre that riſe,
And twice ten thouſand gates thrown wide,
Burſting glories in a tide;

Enrapt I hear! the Heav'n deſcry;
I hear—and, how I long to die!'

The laſt line will, probably, affect different readers, in *different ways*.

Art. 58. *Matilda*, an original Poem, in Seven Cantos. By Mr. Beſt. 4to. pp. 52. 2s. 6d. Stalker. 1789.

It is a common practice with modern verſifiers, to exclaim againſt the rage of critics. Mr. Beſt joins in the cry; and thus loudly calls on the tuneful Nine:

'Shield me, oh, ſhield me! from the critic's rage.'

Happily for him, the emotions which he has excited in us, are very different from thoſe of rage; or we fear that the ſhy ladies, whoſe protection he implores, would afford him but little aſſiſtance.

Mr. B. divides his poem into ſeven cantos. Perhaps he can give ſome reaſon, with which we are at preſent unacquainted, why a tale conſiſting of nothing, though ſpread through 980 lines, ſhould require to be divided into cantos; and why the number of diviſions ſhould be ſeven. However this may be, it would be unpardonable in us not to give our readers ſome little inſight into their contents.

In canto 1ſt, we learn how happy Mr. Beſt was,

'When, bleſt with thee, oh Lyttelton! I ſtray'd,
Careleſs, along Blackheath, or Greenwich ſhade,
Our claſſics done, we by the uſher led,
The park's much-fam'd inviting hills beſpread!'

In the 2d canto, is given the moral of the poem, viz.

'To warn the fair againſt inſidious ſnares,
Expoſe the ſtratagems of their betray'rs;' &c.

We are alſo introduced to Matilda, 'whoſe fine-turn'd ſhape with *Medicis* might vie;' as the goddeſs of Beauty is familiarly termed. We find too that ſhe had a father,

'And he, with caution, watch'd her tender years,
That nothing vile ſhould taint her young *ideas*.'

But, alas! in the 3d canto, Love comes in, and makes diſmal confuſion, not with Matilda only, but with our poor poet alſo.

'Thou now, alas! mak'ſt me, thy votary, pine
For ſweet Corinda, virtuous and divine!'

We pity him, but we muſt attend to Matilda, who meets with Caſtalio juſt arrived from Italy,

'Where he had gain'd that eaſe, that ſweet addreſs,
Which ever will the cultur'd mind impreſs,
Which ever muſt o'er pedantry prevail,
Tho' it may thunder claſſics thick as hail.'

We have been in many ſtorms, but nothing like this. Mercy on our heads! Claſſics, and perhaps *Dutch editions!* this is pitileſs pelting, indeed!——But Mr. Beſt remarks, in continuation, that

'Our All-wiſe Creator, ſure, deſign'd
We ſhould our manners form as well as mind,
Or he to us had not a perſon giv'n
Juſt like his own, and all the ſaints in heav'n!'

And ſo Matilda fell in love;

'Yes, yes, the dear Caſtalio! e'er muſt prove
Matilda's fix'd, unalterable love.

She ſaid—all nature ſtood attentive round,
And *love triumphant*, rocks and woods reſound.'

This reminds us of the *Iriſhman*'s echo; but let us proceed:—

In the 4th canto, Matilda has an interview with Caſtalio, and in ſpite of all her father's inſtructions, reſolves to elope as ſoon as night comes. Night comes in the 5th; and the elopement takes place. The good old father ſets out in purſuit of his daughter; but

'Time had ſilver'd o'er his ſcanty hair;
A raging fever *therefore* ſeiz'd his frame,
Before he could the capital *attain:*
Nine days he linger'd with the dread diſeaſe,
Nor could the fatal malady appeaſe;
The tenth, when midnight darkling ſpread it's gloom,
With ſilent ſtride grim Death pac'd round the room.'

In the 6th canto, after finding that Caſtalio had not only betrayed her, 'But grew quite cold towards her he had betrayed;' Matilda urges him to marry her:

'Pity my ſorrows, ſooth the heartfelt groan,
And in the lawful way make me your own.'

Her requeſt, however, makes little impreſſion on Caſtalio; as we learn in the 7th canto, from a dialogue between his ſervant and the lady:

'And is he ſafe arriv'd! ſhe eager cry'd.
Arriv'd! no, no! he ſavagely replied;
But I am come, his orders to obey,
And know, that here you muſt no longer ſtay:—
Then do not heſitate, but quick comply,
From hence yourſelf and maid muſt inſtant hie.'

What was to be done? Matilda ſcolds, ſwoons, and ſets off in purſuit of her betrayer. Her journey happens in a moſt diſmal night, till ſhe comes to a *decent* church: there, as ſhe ſits on a *time-worn bench*, the tempeſt ſtills—the moon glimmers—a coldneſs ſeizes her—ſhe ſees a ghoſt! It was her father's, who happened to reach the ſame church, and there died. In courſe, ſhe dies too!

As for Caſtalio, Mr. Beſt does not know what became of him, but he ſuppoſes that he will 'Soon leave the world with a deteſted name.'

Such is the plan of Matilda; and ſuch is its execution. Surely then the author very aptly terms it 'An *original* Poem.'

Art. 59. *Half an Hour after Supper:* an Interlude, in One Act. As performed at the Theatre-Royal, Haymarket. 8vo. pp. 22. 1s. Debrett. 1789.

The intention of this little piece is to point out the dangerous conſequences, eſpecially to young women, of poring over the ſentimental traſh of modern novels. We hope, for the ſake of the moral, that, on the ſtage, it poſſeſſed ſome little intereſt; of which, we are ſorry to ſay, it is totally deficient in the cloſet.

Art. 60. *As it ſhould be*; a dramatic Entertainment, in One Act. As performed at the Theatre-Royal, Haymarket. 8vo. pp. 30. 1s. Lowndes. 1789.

There is a material difference between being *ſpectators* of theſe one-act pieces, and *readers* of them. On the ſtage, they are conſidered as merely ſerving to give a turn to the ſcale, and are thus thrown into the bargain; while *we* are obliged to pay a ſhilling for *our entertainment*—and as unprofitable a ſhilling, in the preſent caſe, as we ever recollect to have laid out.

Art. 61. *The Family Party*; a comic Opera, in Two Acts. As acted at the Theatre-Royal, Haymarket. 8vo. pp. 24. 1s. Debrett. 1789.

If theſe little dramas contribute to our diverſion on *the boards*, it is generally deemed merit ſufficient: the audience laugh, without attending to niceties of compoſition; and the author's end is anſwered.—When a farce does *more*, when it contains wit and humour enough to afford us a quarter of an hour's rational amuſement in the peruſal, it may be conſidered as a work of ſupererogation. To this praiſe, ſo far as it goes, the "Family Party" hath as good a title as moſt productions of the kind.

NOVELS.

Art. 62. *The Life and Adventures of Anthony Leger, Eſq.* 12mo. 3 Vols. 9s. ſewed. Wilkins. 1789.

Memoirs of a ſharper. The artifices employed by Mr. Leger in the exerciſe of his profeſſion are ſuch, we think, as would have excited alarm in idiocy itſelf. They are of much too groſs and palpable a kind; and yet the hero is ſaid to have been at all times ſucceſsful. The ſtyle of this performance is ſuited to the ſubject.

Art. 63. *Emma Dorville.* By a Lady. 12mo. 2s. 6d. ſewed. Hookham. 1789.

This is one of thoſe performances which, in a very little time, muſt paſs from the ſhop of the bookſeller to that of the trunk-maker or the paſtry-cook.

HASTINGS's IMPEACHMENT.

Art. 64. *A Third Letter from Major Scott to Mr. Fox*, on the Story of Deby Sing; *Two Letters* relative to the Expences attending the Trial of Warren Haſtings, Eſq.; and *a Letter* to Mr. Burke. 8vo. 1s. 6d. pp. 56. Stockdale.

'The *Third Letter* to Mr. Fox completes the ſtory of Deby Sing. The *Two Letters* which [here] follow it, will ſhew to what contemptible trifles the pretended aſſertors of the rights of mankind have deſcended in this year; and I have added a very admirable letter under the ſignature of *Outis*, becauſe in one of the Oppoſition papers that Letter is given to me. I ſhould be proud indeed to acknowlege it, if I had any right to it; but I know not even the name of the writer. JOHN SCOTT.'

Author's Pref.

This publication will not diſgrace the two that have preceded it; for our accounts of which, ſee the Reviews for June and Auguſt.

COOKERY, &c.

Art. 65. *The Complete Confectioner*; or the whole Art of Confectionary: forming a ready Aſſiſtant to all genteel Families, giving them a perfect Knowlege of Confectionary. With Inſtructions, neatly engraved on Ten Copper-plates, how to decorate a Table with Taſte and Elegance, without the Aſſiſtance of a Confectioner. By a Perſon late an Apprentice to the well known Meſſrs. Negri and Witten of Berkley Square. 12mo. pp. 196. 10s. 6d. bound. Mathews. 1789.

This work contains 237 Receipts for making Biſcuits, Wafers, Drops, Prawlongs *. Jellies, Jams, Eſſences, Waters, Ice Creams, Water Ices, Preſerved Fruits in Brandy, Preſerved Sweetmeats wet, and Dried Fruits. Of their merit we cannot ſpeak from experience; and an opinion on a practical book, formed on any other baſis than experience, muſt neceſſarily be vague and unſatisfactory.

THANKSGIVING SERMONS *continued:* See our laſt.

The Chriſtian Duty of Thankſgiving.——Preached at Hanworth, Middleſex, April 23, on his Majeſty's happy Recovery. By Thomas Lancaſter, Curate of Feltham, and Maſter of an Academy at Parſon's Green, Middleſex. 4to. 1 s. pp. 22. Beetham.

A proper improvement of the very ſolemn and important occaſion. The preacher earneſtly aſſerts, and recommends to us, the duties of praiſe and thankſgiving to God, for general and particular mercies; and after ſhewing that the duty of gratitude, being of *continual obligation*, calls upon us, perpetually, to prove our ſincerity by the rectitude of our lives and manners,—he, not unſeaſonably, introduces the ſubject of Sunday ſchools, in order to recommend an eſtabliſhment of this kind, in the pariſh where his ſermon was delivered.

Preached at the Epiſcopal Church at Lydgate in Saddleworth, April 23, 1789, on the happy Re-eſtabliſhment of the King's Health, &c. By the Rev. Thomas Seddon, A.M. 4to. pp. 18. 1s. Rivingtons.

We are certainly more fortunate than ever Solomon was, for we meet with *many new things under the Sun*. Learned divines and philoſophers are continually amuſing us with their novelties. Mr. Seddon has given us ſomething *quite new* in the Dedication of this ſermon, in which he tells us, what we are confident Solomon never heard of, and would never have found out, that *an Antitrinitarian, both religiouſly and legiſlatively ſpeaking*—FOR CHURCH AND STATE ARE BOTH TRINITARIAN—*is an enemy to every form of government but republicaniſm*; p. 5. What he means by the *State being Trinitarian* is not explained; but this is certain, that if the belief of the Trinity be neceſſary to the preſervation of our conſtitution, the *Teſt Act*, as it now ſtands, can be no ſecurity to it, ſo as to prevent 'the Church (to uſe Mr. S.'s curious expreſſion) from being the expanded gate by which innovation will enter to overturn the State.'

The Sermon alſo is *ſomething new*. It conſiſts of a ſtring of ſentences often as little connected as the Proverbs of Solomon, though not quite ſo pithy. But what is wanting in other reſpects, is made up in royal adulation. The King (ſays Mr. S. p. 13.) 'as a conſcientious honeſt man has never been ſurpaſſed. *Has he ever been*

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* This word does not occur in any dictionary that we poſſeſs.

equalled?' and as for our gracious Queen, ' her illuſtrious virtues can only be exceeded by herſelf.'

Naught but herſelf can be her parallel.

If the King and Queen can reliſh ſuch flattery, Mr. S. may get ſome good preferment; and provided this object, *ſo devoutly to be wiſhed*, be obtained, it muſt be of little conſequence to Mr. S. what opinion the republic of letters (in which there is much Antitrinitarianiſm) entertains of his Thankſgiving Sermon.

☞ *A few other ſermons on this ſubject ſtill remain.*

SINGLE SERMONS, *on various Occaſions.*

I. Preached in the Pariſh Church of Charles, Plymouth, February 22, 1789, being the Anniverſary of the eſtabliſhing of Sunday Schools in Plymouth. By Robert Hawker, Vicar of the Pariſh. 4to. pp. 34. 1s. Law, &c.

This diſcourſe is publiſhed for the benefit of the Charity. The text is *Luke*, i. 79. The ſermon is well worthy of peruſal; but we can only extract the following note: ' In the beginning of the year 1787, two Sunday ſchools were opened in Plymouth, one for boys, the other for girls: the whole expence of which for the year, for books, ſchool-rent, firing, and candles, including four guineas to each teacher, exceeded not twenty pounds, although every child was taken in for whom application was made, and the numbers of both ſchools added together were ſomewhat more than 200. The laſt year, 1788, the numbers were increaſed to 261, and the average expence not greater.—It ſhould be obſerved, indeed, the benefactions for each year, from the liberality of the ſubſcribers, much exceeded that ſum, and was therefore applied, with much advantage to the ſchool, in clothing, apprenticing, and occaſional rewards for good behaviour.'

We have inſerted the above, becauſe it affords a hint which, in ſome caſes, may not be unſeaſonable.

II. Preached at the Mayor's Chapel in Exeter, September 17, 1788, before a Society of Gentlemen, educated at the Grammar Free School, in that City. By John Marſhall, M. A. Maſter of the School. 4to. pp. 19. 1s. Wilkie.

Little more can be ſaid of this ſermon, than that it was ſuitable to the occaſion. The preacher's topic is, The great improvement which the Chriſtian religion has made in the world with reſpect to literature.

CORRESPONDENCE.

☞ In anſwer to our reſpectable Correſpondent, Dr. Duncan (with whom we are truly ſorry to have even the ſlighteſt difference, for we dare not deem it more), we can only plead the great difficulty of expreſſing any ſentiment ſo guardedly as to ſecure it from being miſconceived or perverted; as perſons are affected by it, or diſpoſed to view it: and we are concerned that any miſapprehenſion ſhould have taken place as to the article of which he complains, to *his* prejudice.

Nevertheleſs, on the moſt cautious reconſideration of our account of his *Viſitation Sermon*, vol. lxxix. p. 470, we find ourſelves unable to retract any expreſſion in it: utterly diſclaiming, at the ſame time, the remoteſt intention of repreſenting Dr. D. as 'an apologiſt * for the vicious lives of his younger brethren; and quite enamoured with the complexion of the preſent times.'

Oppreſſed as we are by the unceaſing influx of freſh publications, we are reluctantly obliged to decline laying the long juſtificatory extracts contained in his letter, before our readers; though we would moſt willingly give him every degree of ſatisfaction in our power: ſtill confeſſing, that however ſuch a compliance might ſatisfy him, it would not altogether ſatisfy us, nor, we believe any indifferent critical reader. In the diſcuſſion of complex ſubjects, detached portions may bear different aſpects; and we readily admit that Dr. D. has produced ſuch paſſages from his ſermon as are beſt calculated to elude our obſervations on it: but would it not have been better to have cited thoſe particular paſſages on which our obſervations were founded, which were all referred to, and which we ſtill think fully juſtify them? We are called back, with regret, to a ſubject, which, nevertheleſs, on public conſiderations, ought not, and by its notoriety cannot, be ſmothered; and we muſt confeſs, that the departure of the clergy in general from the punctuality of decorum, at which the Doctor ſo tenderly glances, and which is ſo inconſiſtent with the ſolemn obligations into which they enter, meets us boldly wherever we caſt our eyes! If they do not lead, do they not cloſely and habitually follow, every mode of public and private diſſipation whatever? This is either truth, or it is ſlander; does not Dr. D. allude to the known fact, and endeavour to qualify it? Yet, will the general relaxation of morals that he pleads in extenuation, acquit the profeſſional teachers of morality and piety, whoſe peculiar duty is to ſtem the torrent of licentiouſneſs, and whoſe example operates far ſtronger than their pulpit diſcourſes, for a glaring tranſition from their old ſcrupulous purity of manners †, to a worldly compliance with every faſhionable levity that is recommended by the ſanction of *gentility*?—But we quit a ſubject which is copious and intereſting enough to hurry us beyond our limits: we lament it, as we are firmly perſuaded that the worthy Dr. D. alſo does; but *Viſitations* are utterly inadequate to the cure of evils generated in careleſs *Ordinations*, in which forms ſtand for eſſentials, and in which management is ſometimes reſorted to, for the ſupport even of forms!

⁂ Anſwers to *Cantabrigienſis*, and many other Correſpondents, are neceſſarily deferred till next month.

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* We underſtand Dr. D.'s friend to mean *advocate*, and in this ſenſe we reply to it.

† So far from ſhrinking from the unkind ſuſpicion of favouring hypocriſy, we beg leave to repeat the occaſion of it, and will abide by the deciſion of the queſtion; "whether it may not be better to incur the riſk of a little hypocriſy, than to congratulate ourſelves on a degree of effrontery that ſecures us from it?" Rev. *loc. cit.*

THE

MONTHLY REVIEW,

For OCTOBER, 1789.

Art. I. *A General Hiſtory of Muſic,* from the earlieſt Ages to the preſent Period. By Charles Burney, Muſ. D. F.R.S. Vols. III. and IV. 4to. 2l. 2s. Boards. Robinſons, &c. 1789.

OF the numerous hardſhips incident to the laborious occupation of periodical criticiſm, perhaps none calls more for the commiſeration of the public, than the never-ending taſk, which, like the ſtone of Siſyphus, is inceſſantly rolling back on us poor Reviewers, of drudging through "ſuch reading as was never read." It falls, indeed, too often to our lot to read, not only what nobody *has* read before us, but what nobody ever *will* read after us. Yet moſt inconveniences have their compenſations, and even Reviewers are not without their comforts. We do not mean to ſpeak of the beef-ſteak and bottle of Port, which, now and then, find their way *up* to our apartments; but of comforts peculiar to ourſelves. When, after having long toiled on in rough and dreary roads, like Homer's mules, Πολλα δ' αναντα, καταντα, παραντα τε, δοχμια τ' ἦλθον—we find ourſelves ſuddenly *delivered* into ſome cultivated ſpot, gliding ſmoothly over a green-ſward carpet, ſurrounded by refreſhing and pleaſant objects—who, that underſtands the philoſophy of *contraſt*, will not eaſily imagine the high relative luxury of our ſituation?

> *Devenere locos lætos, et amœna vireta*
> *Fortunatorum nemorum, ſedeſque beatas!*

Without ſtopping to apply all this, let us now proceed to the review of Dr. Burney's Hiſtory of Muſic. But, whatever haſte we may be in to *ſhew the lions* on this occaſion, let us firſt congratulate the author on his having, at length, ſeen the end of his labours. We believe, that we *might* alſo, without being thought to degrade the dignity of our office by an *uncritical* degree of complaiſance, extend our congratulation to all that part of the public whoſe curioſity is intereſted in the ſubject of this ingenious and entertaining work—but, let us leave the muſical reader to congratulate *himſelf.*

When Dr. Burney publiſhed the two former volumes of his General Hiſtory of Muſic, ſome years ago, we endeavoured to give ſuch an account of them, as might be deemed adequate, in ſome meaſure, to the peculiar nature, and uncommon merit of the work;—and we have ſince had the ſatisfaction to find, that (arduous as was the undertaking) we were not wholly unſucceſſful in the diſcharge of our duty: for our ſeveral articles, on that agreeable ſubject, the reader who may wiſh to turn to them, is referred to our *General Index*, vol. i. p. 334.

To the *third* volume, now before us, is prefixed a ſhort *Eſſay on Muſical Criticiſm*, which the author hopes, ‘will explain and apologize for the critical remarks, which have been made, in the courſe of this Hiſtory, on the works of great maſters, and prevent their being conſtrued into pedantry and arrogance.—‘It is not unuſual,’ Dr. B. obſerves, ‘for diſputants, in all the arts, to reaſon without principles; but this, I believe, happens more frequently in muſical debates than any other. By principles, I mean the having a clear and preciſe idea of the conſtituent parts of a good compoſition, and of the principal excellencies of perfect execution.’

To give this clear idea, and to ſketch, as far as it could be done in ſo ſhort a compaſs, the requiſites both of good muſical compoſition, and good muſical criticiſm, is the object of this Eſſay; which, in particular, well deſerves the attention of thoſe *lovers* of the art, who are ſo apt to forget, that, ‘though every hearer has a right to give way to his feelings, and to be pleaſed or diſſatisfied without knowledge, experience, or the fiat of critics,’ yet ‘he certainly has no right to inſiſt on others being pleaſed or diſſatisfied in the ſame degree.’ The following obſervations will, we doubt not, be acceptable to every real and unprejudiced judge of the ſubject *:

‘There have been many treatiſes publiſhed on the art of muſical compoſition and performance, but none to inſtruct ignorant lovers of Muſic, how to liſten, or to judge for themſelves. So various are muſical ſtyles, that it requires not only extenſive knowledge, and long experience, but a liberal, enlarged, and candid mind, to diſcriminate and allow to each its due praiſe:

Nullius addictus jurare in verba magiſtri.

A critic ſhould have none of the contractions and narrow partialities of ſuch as can ſee but a ſmall angle of the art; of whom there are ſome ſo bewildered in fugues and complicated contrivances that they can receive pleaſure from nothing but canonical anſwers, imitations, inverſions, and counter-ſubjects; while others are equally partial to light, ſimple, frivolous melody, regarding every ſpecies of artificial compoſition as mere pedantry and jargon.’ But as the author admirably obſerves, in the concluding paragraph of his Eſſay †, ‘there

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* P. vi.

† P. xi.

ree of refinement, delicacy, and invention, which lovers of
nd common Muſic can no more comprehend than the Aſiatics
[*]. It is only underſtood and felt by ſuch as can quit the
f ſimplicity, penetrate the mazes of art and contrivance,
ountains, dive into dells, or croſs the ſeas in ſearch of ex-
and exotic beauties with which the monotonous melody of
Muſic has not yet been embelliſhed. What judgment and
le admire at firſt hearing, makes no impreſſion on the public
al, but by dint of repetition and habitude. A ſyllogiſm
ery plain to a logician, is incomprehenſible to a mind un-
in aſſociating and combining abſtract ideas. The extrane-
d ſeemingly forced and affected modulation of the German
rs of the preſent age, is only too much for us, becauſe we
rd too little. Novelty has been acquired, and attention ex-
ore by learned modulation in Germany, than by new and
melody in Italy. We diſlike both, perhaps, only becauſe
not *gradually* arrived at them; and difficult and eaſy, new
, depend on the reading, hearing, and knowledge of the
The moſt eaſy, ſimple, and natural is new to youth and in-
ce, and we grow nice and faſtidious by frequently hearing
tions of the firſt claſs, exquiſitely performed.'

ſubject of the firſt chapter of this volume is, the progreſs
ic in England, from the time of Henry VIII. to the
f Queen Elizabeth. Of the two compoſitions uſually
ed to Henry, and which were mentioned in vol. ii. p. 573,
on a more careful examination, is of opinion, that 'the
printed in Dr. Boyce's collection, ſeems not only too
r his Majeſty, but almoſt for any other Engliſh maſter
his reign;' though he 'can readily believe the Motet
pulchra es), which goes under the name of this prince,
nuine, as it is not too maſterly, clear, or unembarraſſed
production of a royal Dilettante.'

fluctuating ſtate of religion in England, during this turbu-
n,' the author well obſerves, page 2. 'was ſuch as muſt have
inhabitants in perpetual terror both for ſoul and body; as
ordered under ſevere pains and penalties to be practiſed and
as neceſſary to ſalvation at one period, at another was pro-
illegal, heretical, and damnable. Muſic in the church,
, appears to have undergone no other change at this time
being applied in ſome parts of the ſervice to the Engliſh in-
the Latin language; but though choral muſic was not much
by the ſmall progreſs that was made in the reformation un-
Prince, yet it was in frequent danger of utter abolition
iolence of the times, and fanaticiſm of the moſt furious re-

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he Chineſe, allowed to be the moſt ancient and longeſt civi-
ple exiſting, after repeated trials, are diſpleaſed with har-
Muſic in parts; it is too confuſed and complicated for ears
ed to ſimplicity.'

After Henry's breach with the Roman Pontiff, though ſome ſlight alterations were made in the Liturgy, yet the ſervice was ſtill in Latin, and continued to be *ſung*. And in ſpite of the declaration of the violent reformers in the *Seventy-eight Fautes and Abuſes of Religion*, preſented to the King, that "Synging, and ſaying of maſs, matins, or even ſong, is but *roring*, *howling*, *whiſtelyng*, *mummying*, *conjuryng*, and *jogelyng*, and the playing *at the organys*, a fooliſh vanitie;" yet, at Henry's funeral, all the ceremonies of the Romiſh church ſeem to have been performed in the ancient manner; of which we have here a curious deſcription, from *Strype*.

Under the article of EDWARD VI. an account is given of the muſical eſtabliſhments of the Houſehold and Chapel-royal during that reign; and a chronological ſummary of the principal events, relative to Muſic, in our Eccleſiaſtical Hiſtory, from the beſt writers on the ſubject. It was during this reign, we are informed, that 'METRICAL PSALMODY, in the ſame manner that it is ſtill practiſed in our parochial churches, had its beginning, or at leaſt became general in England, by the verſion of Thomas Sternhold, John Hopkins, and others; which, though it now appears bald, coarſe, and deſpicable, was then equally refined with the poetical taſte of the moſt polite courtiers and poliſhed ſcholars of the nation.' But this ſubject is more fully treated afterward, in its proper place.

In the author's account of the muſical attainments of ELIZABETH, our attention is unavoidably drawn aſide, as indeed it is in *every* hiſtory of that violent and Amazonian Queen, to her more intereſting and amiable rival, the unhappy Mary; who, 'beſides her perſonal charms, captivating powers of converſation, knowledge of ſix ſeveral languages, and a ſufficient ſkill in Muſic for a perſon of her high rank, had an *inclination*, at leaſt, toward poetry.' A ſpecimen of her verſification is here given, from the *Dict. du Vieux Langage*. There is, to *us*, ſomething ſo touching and expreſſive in theſe ſimple and artleſs lines, that we cannot withhold them from the reader:

'*Chanſon de Marie Stuart, Reine d'Ecoſſe, en partant de Calais pour Londres.*

Adieu plaiſant pays de France,
O ma patrie la plus cherie!
Que a norrit ma jeune enfance,
Adieu France, adieu mes beaux jours!
La nef qui déjoint nos amours,
N'a cy de moi que la moitié,
Une part te reſte, elle eſt tienne,
Je la fie à ton amitié,
Pour que l'autre il te ſouvienne.'

Thus tranſlated by Dr. Burney:

'*Song written by Mary Queen of Scots in ſailing from Calais to London,*
1560.

Farewell the ſweet, the ever bleſt abode!
Farewell the country to my ſoul moſt dear!
Where none but pleaſure's flow'ry paths I trod,
Far from the gloomy haunts of ſtrife and fear.
The ſhip that wafts me from thy happy ſhore,
Is only freighted with the meaner part [*];
And, while my youthful pleaſures I deplore,
Leaves thee in full poſſeſſion of my heart.'

As to Elizabeth, that, in Camden's words, ſhe did not "neglect Muſicke, *ſo far forthe as might become a Princeſſe*, being able to ſing, and play on the lute," we can eaſily believe; but, that her boiſterous Majeſty did that, or any thing elſe, "*prettily and ſweetly*," we muſt be allowed to doubt. However, "the ſervice of her chapel was not only "ſung with organs, but with other inſtruments, ſuch as cornets, ſacbuts, &c. on feſtivals;" and in 1559, ſhe publiſhed injunctions for the clergy, in the 49th of which there is one for Choral Muſic.

'It was,' ſays the author, p. 19. 'by the moderation, liberality, and intelligence of this injunction, that Choral Muſic was ſaved from utter extirpation in this country; for the outcry and violence of the Puritans againſt *playing upon organs*, *curious ſinging*, and *toſſing about the Pſalms from ſide to ſide* (meaning antiphonal, or alternate ſinging), were at this time ſo great, that they could only be reſtrained by an exertion of all the power and firmneſs of this Princeſs.'

A curious circumſtance in muſical hiſtory here occurs—the cuſtom of *impreſſing* ſingers into the ſervice of the Chapel-royal and other cathedrals. The original form of a placard or writ iſſued for that purpoſe by Elizabeth, and ſigned by herſelf, is here given from the Sloane collection in the Britiſh Muſeum:

But, 'notwithſtanding the attention that was paid to Choral Muſic by her Majeſty, and the Deans of cathedrals throughout the kingdom, it was in frequent danger of utter abolition by the fury with which ſome of the reformers, actuated by a ſpirit of change and extirpation rather than of reformation, attacked every thing that was right, wrong, or even indifferent, in the ancient ſervice of the church [†].' p. 25.

Nothing is more amuſing than the cant of Puritaniſm on this ſubject; of which Dr. B. regales us with ſeveral curious ſamples: p. 29.

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[*] 'Shakſpeare has the ſame thought in his lxxivth ſonnet:
"My ſpirit's thine, the better part of me."—
See Suppl. to Johnſon and Steevens's edit. Vol. i. *p.* 640.'

[†] 'One of Latimer's injunctions to the Prior and Convent of St. Mary-houſe, in Worceſter, ſo early as the year 1537, when Biſhop of that dioceſe, runs thus: "*Item*, Whenever there ſhall be any preaching in your monaſtery, that *all manner of ſinging*, and other ceremonies, be utterly laid aſide."—*Burnet*, P. ii. *Collect. Rec.* No. 23.'

'In 1586, at the time that the puritans were framing innumerable bills of further reformation in the church, a pamphlet was diſperſed, in ſ[illegible]e of all the reſtrictions at that time laid on the preſs, entitled, "*A*[illegible]*queſt of all true Chriſtians to the Houſe of Parliament*;" which, amon[illegible] other things, prays, "That all cathedral churches may be put do[illegible]n, where the ſervice of God is grievouſly abuſed by piping with organs, ſinging, ringing, and trowling of Pſalms from one ſide of the choir to another, with the ſqueaking of chanting choriſters, (diſguiſed as ar[illegible] white ſurplices; ſome in corner caps and ſilly copes, imitati[illegible] faſhion and manner of Antichriſt the Pope, that man of ſi[illegible] child of perdition, with his other rabble of miſcreants and ſ[illegible]s."'

Having ſhewn the manner i[illegible]h *figurative Muſic* was eſtabliſhed in our cathedrals, du[illegible] reign of Queen Elizabeth, our hiſtorian now proceeds 'tc[illegible] the origin and progreſs of METRICAL or PAROCHIAL [illegible]MODY, different from the plain-ſong, or chanting, of c[illegible]ls and collegiate churches.' This he has done ſo fully a[illegible]tely, has *fetched out* for us ſo much curious information, a[illegible]s embroidered the dark and dingy ground of this unpromiſing ſubject with ſo many judicious, lively, and *anti-pſalmodic* reflections, that we are really at a loſs to give our readers any competent idea of the whole, without extracts more numerous than our limits will allow. It appears, that this 'metrical pſalmody, in ſlow notes of equal length, had its origin in Germany, and was brought thence by reformers to other parts of Europe.' LUTHER's fondneſs for Muſic is well known; though, from ſome paſſages in his writings, he ſeems to have encouraged it as much to offend the devil as to pleaſe himſelf. "*Scimus*," ſays he, "*Muſicam dæmonibus etiam inviſam et intolerabilem eſſe.*" Several Pſalm and Hymn tunes, attributed by tradition to that reformer, and ſtill ſung in the Lutheran churches, are here produced. We have, next, the hiſtory and chronology of CALVINISTICAL Pſalmody—the moſt pſalmodic of all pſalmody—pſalmody *par excellence*, as the French ſay; 'without *harmony*, variety of accent, rhythm, and moſt of the conſtituent parts of *mere melody*.' And this, the author obſerves, was the only amuſement allowed to his followers by 'the gloomy, ſtern, and inflexible CALVIN, whoſe doctrine was ſo rigid and comfortleſs, that he ſeems to have ſhut up local monaſteries, merely to make *Carthuſians* of all mankind.'

'Not a muſical inſtrument was ſuffered within the walls of Geneva for more than a hundred years after the Reformation; and all Muſic, except this Metrical Pſalmody, was proſcribed wherever the doctrines of this reformer were received. The inhabitants of Iceland, ſo celebrated for the Poetry and Muſic of the SCALDS, whoſe ſouls, in ſpite of the rigour of the climate, ſeemed to glow with as great a love for thoſe arts as the bards of ancient Greece, were eternally ſilenced and *glacés* by the comfortleſs religion of Calvin.' P. 40.

But this *ſcald miſerable* pſalmody is liable to a heavier charge than that of dulneſs and *diſmality*:

'The purpoſes to which this lamentable Muſic was often applied, during the ſtruggles and growth of Calviniſm, ſeem to have been worſe than the Muſic itſelf, as, according to writers of the oppoſite party, it was made the ſignal of tumult, ſedition, ſacrilege, and rebellion;' of which a very remarkable inſtance is given, in a note on this paſſage, from Strada; where we find a Calviniſtical mob worked up to the moſt horrid exceſſes and outrages by a good *dram* of this muſical *Geneva*.

After an account of the arrival and progreſs of pſalmody in *England*, during the ſixteenth century, the author cloſes this article with the following reflections, which deſerve to be ſelected, and laid before the reader: p. 63.

'More than ſufficient has, I fear, been already ſaid on the dull ſubject of Uniſonous and Metrical Pſalmody; and yet, before the article is finally cloſed, I cannot help trying to obviate the principal objection that has been urged againſt the admiſſion of a better ſpecies of Muſic in the ſervice of the church.

'The Puritans, who, during the reign of Queen Elizabeth, had devoted our cathedral ſervice to deſtruction, and who ſeemed to wiſh not only to hear the Pſalms, but the whole Scriptures, ſyllabically ſung in metre, aſſigned as a reaſon for ſuch an *abuſe of words*, as well as annihilation of Poetry and Muſic, the abſolute neceſſity of ſuch a ſimple kind of Muſic as would ſuit the *whole congregation*[*]. But why is the *whole* congregation to *ſing* any more than preach, or read prayers? Indeed it ſeems to have been the wiſh of illiterate and furious reformers, that all religious offices ſhould be performed by *field-preachers* and *ſtreet-ſingers*; but it is well known by all who read the Scriptures, or hear them read, that both *ſinging-men* and *ſinging-women* were appointed to perform diſtinct parts of religious rites among the ancient Hebrews as well as Chriſtians; and it does not appear by any paſſages in the Bible, by any thing which the moſt ancient and learned commentators have urged concerning the performance of the Pſalms, or by Rabbinical traditions, that they were all originally intended to be ſung by the multitude, or whole congregation, indiſcriminately. *Singing* implies not only a tuneable *voice*, but *ſkill* in Muſic: for Muſic either is, or is not an *Art*, or ſomething which nature and inſtinct do not ſupply; if it be allowed that title, ſtudy, practice, and experience may at leaſt be as neceſſary to its attainment as to that of a mechanical trade or calling. *Every* member of a conventicle, however it may abound with cordwainers and taylors, would not pretend to make a ſhoe or a ſuit of clothes; and yet in our churches *all* are to ſing. Such ſinging as is cuſtomary in our parochial ſervice gives neither ornament nor dignity to the Pſalms, or portions of Scripture, that are drawled out, and bawled with that unmuſical and unmeaning vehemence which the ſatiriſt has deſcribed:

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[*] 'It is ſaid in the Nineteenth of Fifty-two *Articles of Reformation*, drawn up in the reign of King Edward VI. and *intended* for the royal aſſent, but which never received it, that "In the Anthems of (cathedrals) all figured Muſic ſhould be taken away." Burnet's *Hiſt. Ref.* vol. ii. p. 200.'

> ——So ſwells each wind-pipe——
> Such as from lab'ring lungs enthuſiaſtic flows,
> High ſound, attemper'd to the vocal noſe. DUNCIAD.

It cannot be for the ſake of the ſentiments, or inſtructions, which the words contain; theſe are better underſtood when read by the clergyman and clerk; and why, after being read, they ſhould be ſung, unleſs Muſic is ſuppoſed to add to their energy or embelliſhment, is not eaſy to diſcover*.'

Dr. Burney now proceeds to ſpeak of 'that ſuperior ſpecies of Church Muſic, which, during the reign of Q. Elizabeth, was no where more ſucceſsfully cultivated than in our own country.' We think that this is one of the moſt valuable and curious articles of the work. The names of TALLIS, BIRD, and MORLEY, are intereſting to every muſical reader who has ſcience enough to judge of the ſkill, complication, and difficulties of full harmony, or even ears ſo *harmonically* conſtructed, as to enable him to feel, in performance, the ſolemn, grand, and reverential *effect*, which ſo peculiarly characterizes this ſtyle of eccleſiaſtical muſic; an effect ſo ſtrikingly different from that of the choral harmony of later times, the true ſecret of which, however, Dr. B. ſeems clearly to have diſcovered and pointed out in ſeveral paſſages of his hiſtory—particularly p. 72, and note (*s*), of this volume. Among other harmonic rarities, we have here an account of that extraordinary effort of ſcience and labour, the Song compoſed by Tallis in *forty real parts*, which is ſtill ſubſiſting. But this, with many other curious particulars, and intereſting remarks, eſpecially of the *critical* kind, we are obliged, reluctantly, to paſs over. We cannot, however, avoid paying our reſpects to ſo venerable a muſical relic as the VIRGINAL BOOK of QUEEN ELIZABETH;—'a magnificent folio manuſcript, curiouſly bound in red Morocco,' which is ſtill extant, and contains near 300 Virginal leſſons of different kinds, 72 of which are by Bird. It is a real curioſity, to ſee this ſolemn and venerable Church-compoſer deſcend from his Organ-loft, and ſet himſelf down to a tinkling Spinet (for the

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* 'In many conventicles, and even pariſh churches, each line of a Pſalm is pronounced aloud by the clerk, before it is ſung by the congregation; which is confeſſing that even their own ſyllabic and uniſonous ſinging is not ſufficiently plain to render the words intelligible; and indeed they are more diſguiſed and injured by pſalmodic ſinging than by the moſt rapid and artificial cantilina of florid ſong.'

Virginal was no more—perhaps not ſo much), to make variations on old ballads, and to play *The Carman's Whiſtle*, and "*John come kiſs me now*," for the amuſement of royal and noble *Miſſes*. As a ſpecimen of the manner in which theſe vulgar tunes were played on keyed inſtruments by the beſt maſters of that time, we are preſented with *The Carman's Whiſtle*, ſet with *Variations* by Byrd; and a great curioſity it is: a ſtrange mixture of eccleſiaſtical ſolemnity with black-guard jollity;—the *harmony* is at the church, and the *melody* at the ale-houſe. Of this great maſter's abilities in ſerious and ſacred compoſition, as well as thoſe of Tallis and Morley, ſeveral admirable ſpecimens are given, and generally accompanied by ſcientific and critical remarks, which cannot fail to render the examination of theſe elaborate ſcores ſtill more intereſting and uſeful to thoſe muſical readers who have made any proficiency in the ſtudy of counterpoint. We muſt content ourſelves with referring, in particular, to the author's *analyſis* of Morley's *Introduction*, p. 99, note (*a*), and his remarks, p. 105, note (*e*), on the Burial Service of Morley; which, we think, bear ample teſtimony to his knowledge, his taſte, and his impartiality.

No topic of complaint is more common with thoſe who are fond of decrying modern muſic, than the want of *ſimplicity*, and the ſtudy of mere *difficulty:* a complaint, however, which diſcovers as much ignorance as prejudice. It is completely anſwered by a plate, here given, full of *ſpecimens of Dr. Bull's difficult paſſages from Queen Elizabeth's Virginal book.* 'However,' ſays Dr. Burney, p. 113. 'the old maſters may be celebrated for their ſimplicity and ſobriety of ſtyle, and the moderns indiſcriminately cenſured for multiplied notes, rapidity of performance, tricks, whip-ſyllabub, froth, tumbling, and mere difficulties; it would not be very eaſy to find, among the moſt complicated pieces of modern times, difficulties equally inſurmountable with thoſe in which theſe old *Fancies* and variations abound.'—'They ſurpaſs every idea of difficulty that can be formed from the leſſons of Handel, Scarlatti, Sebaſtian Bach; or, in more modern times, Emanuel Bach, Müthel, and Clementi.'

The remainder of this chapter is taken up by an account of the *ſecular vocal muſic* of this reign, and particularly of *madrigals*, and their moſt eminent compoſers. *Inſtrumental* muſic had yet made but little progreſs toward the perfection, at which it has ſince arrived. The partiſans of ancient muſic inveigh much againſt *noiſe*. Queen Elizabeth was not, however, of their taſte; for ſhe uſed to be regaled, at dinner, 'with *twelve* trumpets, and *two* kettle drums; which, together with fifes, cornets, and ſide-drums, made the hall ring for half an hour together.'

‘ The penalty,’ ſays our hiſtorian, very pleaſantly, p. 144. ‘ for the crime of playing a ſolo at the Concert of Ancient Muſic, is five guineas; but at this time, if inſtead of that ſum being forfeited, five hundred had be[illegible] offered to the individual who could perform ſuch a feat, fewer ca[illegible]didates would have entered the liſts than if the like premium had been offered for flying from Saliſbury ſteeple over Old Sarum, without a balloon.’

This chapter is terminated by a very candid and ſenſible apology for the elaborate and complex muſic of which it treats, and with the following reflections on eccleſiaſtical ſinging, which appear to us to be both judicious and new: p. 147.

‘ With reſpect to the mo[illegible]nable manner of ſinging in the church, it is difficult to ſugg[illegible]ne that will obviate all objections. In our cathedral *ch*[illegible]and the *canto-fermo* of the Romiſh church, ſome of the[illegible]uttered with too much rapidity; while others at the m[illegible] cloſe, and termination, are protracted to an unreaſo[illegible]n our *Parochial Pſalmody* as there is no diſtinction of[illegible]ll are made as long as the lungs of the clerk and co[illegible]ll allow; ſo with reſpect to *Services*, *Full Anthems*, and the[illegible] *Maſs in Muſic*, beſides the artificial contexture of the par[illegible]ons upon particular words, and repetitions of whole ſentences, the nature of canon and fugue is ſuch, that the ſingers are conſtantly pronouncing different words at the ſame time, with the clamour of ill-bred diſputants, who are all talking at once.’—‘ A certain degree of ſimplicity is neceſſary, in Choral Muſic, to render it ſuitable to the purpoſes of devotion, which ſeem to demand a clear, diſtinct, and articulate pronunciation of the words, and that the duration of the notes, whether applied to verſe or proſe, ſhould be proportioned to the length of the ſyllables; indeed, I ſee no other method of accompliſhing this end in choruſes, than by *ſimple counterpoint* of note againſt note, in all the parts, at leaſt the firſt time the words are uttered; afterwards, as the congregation will be already in poſſeſſion of their ſenſe and import, nothing will be loſt, on the ſide of inſtruction, if they ſhould be repeated in canon, fugue, or other muſical contrivance.

‘ When the verſe of a Pſalm or Hymn is ſet in fugue, if the part that leads off the ſubject were to pronounce the whole verſe or ſentence, to complete the ſenſe, before the anſwer is introduced, it would perhaps obviate the objection that is made to this ingenious ſpecies of compoſition, on account of the confuſion occaſioned by the ſeveral parts ſinging different words at the ſame time.’

The *ſecond* chapter, which treats of the ſtate of Muſic in *Italy*, during the 16th century, begins with an account of the principal theoriſts, and their writings. And here, it cannot but afford us ſome comfort to find our muſical hiſtorian condeſcending to become, as it were, one of *us*—a brother Reviewer; and a fellow-ſufferer in the drudgery of unreadable reading. We admire his induſtry and his patience. He really wants nothing but dulneſs to be a moſt excellent antiquarian. But even his account of dull books is rendered amuſing and pleaſant t by his manner of characteriſing them, and by the re- s and remarks which he has interſperſed.

iving a view of the Italian *compoſers* of this period, the has claſſed them under the principal *ſchools*; thoſe of Venice, Naples, Lombardy, Bologna, Florence. In *man* ſchool, PALESTRINA furniſhes a rich article for the ation of profeſſors, and the few dilettanti who have, in gree, applied themſelves to the ſtudy of choral harmony. ders of this deſcription, who yet are but little acquainted e works of this admirable church compoſer, we recom- he examination of a ſpecimen (p. 170.) from his *Magni-* which ſeems to us to afford, in a ſhort compaſs, ample how juſtly and preciſely Dr. B. has characterized the ny of Paleſtrina, when he compares it with that of the l Zarlino. ' Indeed, the labour appears but too plainly , as in every compoſition of Zarlino. How much more ful is his cotemporary, Paleſtrina, in elaborate under- s! He never ſeems to meet with a difficulty; all flows *anto-fermo* and fugue were out of the queſtion; as the l reader will diſcover in the ſhort movement, No. II. ed from his *Magnificat*, in the ſecond tone, in which art mplicity are ſo well united, that a regular fugue, almoſt ion, is carried on without the leaſt appearance of re- ! But *Fugue* ſeems as natural to Paleſtrina, as *Rhyme* to n.'

muſt alſo point out, to the curious muſical reader, two r attempts at *expreſſion* (a thing not often thought of by ld harmoniſts), which Dr. Burney has extracted from the of this compoſer, p. 194. (See p. 197.).

he account given of LUCA MARENZIO, we were much to find the idea which we had always entertained, of his rity in point of taſte, grace, and facility, to all other puntiſts of the ſame age and claſs, confirmed by Dr. B.'s xperienced judgment :

here are,' he ſays, p. 203. ' no madrigals ſo agreeable to the r amuſing to the eye, as thoſe of this ingenious and compoſer. The ſubjects of fugue, imitation, and attack, its of elegant and pleaſing melody; which, though they elected with the utmoſt care for the ſake of the words re to expreſs, yet ſo artful are the texture and diſ- n of the parts, that the general harmony and effect whole are as complete and unembarraſſed as if he had writing in plain counterpoint, without poetry or con- e.' This is ſufficiently exemplified by the charming al, ' *Ahi, tu me'l neghi,*' a 5 voci, which is produced as men.

In the ſhort article of the *Neapolitan School*, the author has given us ſome very pleaſing ſpecimens of the muſic that was ſet to the ruſtic and ſtreet tunes of the kingdom of Naples, which, under the titles of *Arie*, *Canzonette*, *Villotte*, and *Villanelle*, *alla Napolitana*, 'were as much in faſhion all over Europe during the ſixteenth century, as *Provençal* ſongs were in preceding times, and *Venetian ballads* have been ſince.' We are informed, that this is the firſt *ſecular muſic*, in parts, after the invention of counterpoint, which the author has been able to diſcover on the continent; and that, 'with reſpect to *air*, till the eſtabliſhment of operas, no better was perhaps produced, than are to be found among the Neapolitan *Villanelle*.' But, huſh! for here comes the celebrated and illuſtrious Dilettante, DON CARLO GESUALDO, PRINCE of VENOSA; and our muſical hiſtorian thinks it neceſſary to 'ſtop, and *pay his reſpects*' to 'his Highneſs's abilities.' But the manner in which he pays his compliments, reminds us of Rollo the Dane, and his manner of doing homage to Charles the Simple, whom he caught by the foot, and, pretending to lift it to his mouth, that he might kiſs it, overturned him before all his courtiers. Indeed, Dr. B. has given this Prince of Muſicians, as he calls him, a complete fall, and laid him flat on his back. New melodies, new harmonies, new meaſures, new modulation,—"fine *contrivance*, original *harmony*, and the *ſweeteſt modulation conceivable* *,"—all of which, and more, have been liberally beſtowed on this compoſer by writers who have echoed each other; and of all this, our cruel author has completely ſtripped him, in three pages of unrelenting criticiſm:

——— ἀπο μεν φιλα ἑιματ' ἐδυσε,
Χλαιναν τ', ἠδε χιτωνα, τα τ' αἰδω ἀμφικαλυπτει!

We feel a little for the honour of *dilettanteſhip*; but he muſt be bolder than we are, who ventures to oppoſe any thing to muſical criticiſm, of ſo good authority in itſelf, and ſo ably ſupported by ſtubborn *fact*, in the ſpecimen of a madrigal *a* 5 *voci*, which Dr. B. has given, and which appears, even at the firſt glance, to be full of unprincipled confuſion, and the random ſplaſhes of the *Spruzzarino*; where "*Flats* meet *ſharps*, and joſtle in the dark."

In CLAUDIO MONTEVERDE, the laſt intereſting harmoniſt recorded in this chapter, we have an innovator of a very different ſtamp; for *his* licences and audacities, though railed at, as every attempt to outſtrip contemporaries and ſtride beyond the age in which we live, will, at all times, infallibly be, were juſtified by ſucceſs and adoption. As 'the innovations of

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* Sir John Hawkins.

Monteverde form a memorable epoch in the hiſtory of the art,' Dr. B. who does not content himſelf, on thoſe occaſions, with vague and general aſſertions, has told us preciſely in what they conſiſted. He was, it ſeems, the firſt compoſer who made uſe of *double diſcords*, ſuch as the $^{9}_{4}$, $^{9}_{7}$, and $^{7}_{2}$; and venturing beyond the *pale* of eccleſiaſtical modulation in his ſecular productions, 'he determined the key of each movement, ſmoothed and phraſed the melody, and made all his parts ſing in a more natural and flowing manner than had been done by any of his predeceſſors.' The example of Monteverde's *new diſcords in 5 parts*, which the author has given by itſelf, for the convenience of the reader's inſpection, is taken from the madrigal which follows, p. 239, at the words,—*non puo morir*, &c. The whole compoſition is ſuch, as will make the muſical ſtudent ample amends for the trouble of a cloſe examination at his harpſichord.

From Italy, the hiſtorian proceeds to trace, in the *four* ſubſequent chapters, the improvements which the art received, about the ſame time, in other parts of Europe; in *Germany*, *France*, *Spain*, and the *Netherlands*. Much curious information, and many entertaining particulars, contained in theſe chapters, we muſt leave unnoticed, that we may have it in our power to enter, in greater detail, on the more intereſting ſubjects of the chapters which follow. We cannot, however, omit to recommend to the attention of the muſical reader two ſpecimens given in the *ſeventh* chapter; both admirable, though in very different ſtyles: the one, a madrigal in 4 parts by ARCHADELT, which, from the richneſs, clearneſs, and *comparative* ſimplicity of its harmony, appears to us to be a model in its kind; the other, a Latin ſong, *a* 4, by ORLANDO DI LASSO, who, we are told, was one of the firſt 'who hazarded what are now called *chromatic* paſſages,' and has here an honourable *niche* aſſigned him among thoſe maſters, who, in the language of their contemporaries, *corrupted*, and in that of their ſucceſſors, *improved*, the art; 'prepared the colours, and furniſhed the muſician's pallet with many new tints of harmony and modulation, which were of great uſe to ſubſequent compoſers, particularly in dramatic painting.'

Among many judicious obſervations which occur in the courſe of this chapter, and particularly in the articles of *Orlando di Laſſo*, and the ſtill bolder innovator, *Cipriano di Rore*, every reader of taſte will, we doubt not, aſſent to the truth of the following reflections on the difficulty of being at once *new* and *natural*: p. 315.

'Many of the forced, crude, and unexpected modulations in the motet of Cyprian Rore, however they may have been admired for their boldneſs and novelty, were never adopted by ſubſequent compoſers. Beautiful, natural and pleaſing paſſages and effects, are ſoon rendered common by plagiariſm and imitation; whereas the unnatural and difficult are long left in the poſſeſſion of the original proprietor. Perhaps in a ſeries of years ſome other compoſer, unable to aſtoniſh by his inventions in a natural way, and determined to produce ſomething that ſhall, at leaſt, *ſeem* new, will propoſe them again to the public, who will again reject, and ſo on, *ad infinitum*. But theſe muſical hunters after novelty, without genius to find it, forget that ſuch paſſages or modulations muſt have preſented themſelves to thouſands in the courſe of their ſtudies and *ricercate*, but that good taſte and ſound judgment had rejected them. It is at all times eaſy to produce *new* arrangements and combinations of ſounds, if nature, grace, and propriety be renounced; but at once to be *new* and *natural*, belongs only to genius of the firſt order.'

[*To be continued.*]

ART. II. *The Tragedies of Sophocles* tranſlated. 4to. pp. 583. 1l. 1s. Boards. Robinſons. 1788.

THE author of this tranſlation gives us the following account of it in his preface:

'In works of literature, the public is little intereſted in the motives of the writer; yet ſome account of this tranſlation may be neceſſary: it was often requeſted of me immediately after the publication of Euripides; but I wiſhed to leave Dr. Franklin in the undiſturbed poſſeſſion of his well-acquired reputation, and declined the attempt, till a perſon of illuſtrious rank, and more illuſtrious for mental accompliſhments, did me the honour to deſire that I would give the Engliſh reader all that remains of the Tragic Muſe of Greece; a requeſt from ſuch a perſon, and the manner in which it was communicated to me, could not be refuſed. I undertook the work as a taſk, ſenſible of its difficulty, and even deſpairing of my power to expreſs the propriety, the ſweetneſs, the harmony, the force, and the dignity of Sophocles: as I advanced, I was not wholly diſſatisfied with my ſelf; from a taſk it became an amuſement, and then a pleaſure to me. This tranſlation profeſſes to be faithful to the original; and I flatter my ſelf that it is in no ſmall degree correct; this it owes to a learned friend, who did me the favour to reviſe it; with his taſte and judgement I am well acquainted, and I confide in his integrity. My own attention and exertions have not been wanting, as it has been my ambition to make it worthy of the noble perſon to whom it owes its exiſtence, and of the public to which it is now preſented.'

When we give this tranſlation the praiſe of fidelity, it is all that we can afford; if that can be called faithful, which does not always do complete juſtice to the ſenſe of the original. From ſuch a work, we may infer, that the author underſtands Greek, but we cannot ſay that he has well executed his taſk, becauſe, in a good tranſlation, it is required to convey into a different language the thoughts and ſentiments of the original writer, in

their

ir native beauty. Mr. Potter's undertaking, indeed, was an uous one; eſpecially in attempting to render the Greek rſes into an equal number of Engliſh. His performance is leſs a raphraſe than Franklin's; but his diction is not always poetic, d is often ſcarcely grammatical; and to underſtand his meang, we muſt ſometimes have recourſe to the original.

After his tranſlation of Æſchylus, Mr. Potter would, perps, have done wiſely had he repoſed on his laurels. To juſtify s opinion, we need only inſert the firſt ſcene of Antigone.

' ANTIGONE, ISMENE.

tigone. *My ſiſter, loved Iſmene, of the ills,*
Which ſprung from Oedipus conceives thy thought
One by the hand of Jove not brought on us
His ſole ſurviving children? There is nought
That ſinks the ſoul with anguiſh, deep diſtreſs,
Shame, and diſgrace, but in thy ills and mine
I ſee it all. E'en now what new decree
Is rumour'd by the Chief as late proclaim'd
Through all the city? Know'ſt thou? Haſt thou heard?
Or art thou unacquainted with the ills
Which from our foes advance againſt our friends?
ene. To me no tidings of our friends are come,
Pleaſing or mournful, ſince the fatal hour
At once depriv'd us of our brothers, ſlain
Each by the other's hand; and this laſt night
The ſlaughtering ſword hath quell'd the Argive hoſt;
Further than this I know not, nor have heard
Aught of good fortune or affliction more.
tigone. I know it well, and call'd thee forth before
The palace gates, that thou may'ſt hear alone.
ene. What is it? Dark and troubled ſeem thy thoughts.
tigone. Know then that of our brothers Creon deigns
One with a tomb to grace, and caſts one forth
Unhonour'd. With all juſt and ſolemn rites
Eteocles, they ſay, beneath the earth
He places, honour'd by the dead below.
But his harſh edict is proclaim'd, that none
Entomb, that none bewail the wretched corſe
Of Polynices, doom'd by him to lie
Unwept, unburied, with his fleſh to gorge
The ravening birds, whoſe keen eye marks their prey.
This the good Creon hath, they ſay, to thee
And me (for I muſt name my ſelf) enjoin'd;
And hither comes his mandate to proclaim
To thoſe who know it not; no trivial charge,
Nor to be ſlighted; for whoe'er performs
Aught of theſe offices, is doom'd to die.
Such is our ſtate; which calls on thee to ſhow
Thy high-born ſpirit, or degenerate mind.
ene. What, wretched ſiſter, what can I avail,
Oppoſing, or obeying his command?

Antigone. Wilt thou aſſiſt me? Wilt thou ſhare my toils?
Reſolve.
Iſmene. What deed of danger to attempt?
What thy intent?
Antigone. Wilt thou with thine aſſiſt
My hand, and bear this wretched corſe away?
Iſmene. Wou'dſt thou interr him, though the ſtate forbids?
Antigone. Mine and thy brother, e'en though thou refuſe
Thy ſocial aid, I never will betray.
Iſmene. Wilt thou, too daring, Creon's mandate ſcorn?
Antigone. He has no right to hold me from my friends.
Iſmene. Yet, O my ſiſter, to remembrance call
Our father's fate; how odious, how defam'd
He periſh'd, when confounded with the ſenſe
Of his offences, in his rage he rent
With his own hands his bleeding orbs of ſight.
His mother then and wife, to ills on ills
A double title, in the wreathed nooſe
Died ſelf-deſtroy'd. Our brothers now, both ſlain
Each by the other's ſpear, unhappy youths,
Have in one day one common fate atchiev'd.
We now remain ſole reliques of our houſe;
Think then how we ſhall periſh by a fate
More wretched ſtill, if we by force infringe
The ſovereign pow'r and edict of our lords.
Conſider too that we are women, weak
By nature, and unable to contend
With men; thus ſubject to a ſtronger pow'r
We muſt hear this, and what may grieve us more.
I then (of thoſe beneath the earth rever'd
Imploring pardon, ſince by force conſtrain'd)
Will yield obedience to our potent lords.
Attempts beyond our ſtrength no prudence ſhow.
Antigone. I would not urge thee; nor, were now thy mind
Prompt to the deed, conſent that thou ſhou'dſt act
With me: be ſuch as is thy will to be.
I will interr him; and performing this
Death will be glorious to me; I ſhall lie
With my dear brother, to my brother dear,
Theſe pious rites diſcharged; for to the dead
Longer a grace is pleaſing than to thoſe
Who live; ſince there for ever I ſhall lie.
Do thou, if ſuch thy pleaſure, lightly deem
Of ſacred things, the honours of the gods.
Iſmene. I hold them high in honour; but to act
By force againſt the ſtate were raſh and wild.
Antigone. Make that thy fair pretence; but I will go,
And for my deareſt brother raiſe a tomb.
Iſmene. Unhappy ſiſter, how I fear for thee!
Antigone. Fear not for me; be thy own life thy care.
Iſmene. Yet to none other thy intent diſcloſe;
Conceal it: of my ſilence be aſſur'd.

Antigone. No, ſpeak it loud: more hateful wilt thou be
If ſilent; be it then proclaim'd to all.
Iſmene. Thou haſt a warm heart in a dangerous act.
Antigone. Pleaſing, I know, this act to thoſe whom moſt
Behoves it me to pleaſe.
Iſmene. Couldſt thou effect
Thy purpoſe; but the deed exceeds thy pow'r.
Antigone. When my pow'r fails, I from th' attempt will ceaſe.
Iſmene. Attempt not things which cannot be atchieved.
Antigone. *Thou wilt be hated e'en by me, if thus*
Thou ſpeak, and juſtly by the dead be held
In hatred. Leave me then, and my deſign
Thus raſh, to put this danger to the proof.
To me no ſufferings have that hideous form
Which can affright me from a glorious death.
Iſmene. Go then, ſince thus reſolved; but know th' attempt
Shows frenzy, though ſtrong friendſhip to thy friends.'

To the ſilent criticiſm of *Italics*, by which we have diſtinguiſhed ſome lines in the preceding extract, we leave our readers to add their own obſervations on the paſſages thus marked; and ſhall conclude this article by expreſſing our concern, that we cannot, conſcientiouſly, afford the ſame commendation to the preſent performance, which we beſtowed on Mr. P.'s tranſlations of Æſchylus, and Euripides. See, for the *firſt*, Rev. vol. lix. p. 286; and for the *ſecond*, vol. lxvii. p. 241. and vol. lxx. p. 236.

ART. III. *P. Virgilii Maronis Georgicon, Lib.* IV. *illuſtrabat, explicabat, emendabat, Gilbertus Wakefield, A. B. et Coll. Jeſu apud Cantab. nuper Socius.* 8vo. pp. 164. 3s. 6d. Boards. Deighton. 1788.

THERE was a time, in which the labours of verbal criticiſm were held in greater eſtimation than they are at preſent. When correct editions of the ancient Greek and Roman writers were among the firſt *deſiderata* of literature, induſtry and ingenuity could ſcarcely have been better employed, than in producing them. It was then allowable, and even meritorious (when other auxiliaries proved inſufficient), to call in the bold hand of conjecture. But in the preſent ſtate of letters, at leaſt with reſpect to the firſt order of claſſics, theſe labours are, by ſome, deemed in a great meaſure ſuperfluous; and, it has been aſſerted, that "criticiſm ought to riſe to its higher office of appreciating the merit of thoſe works which it has reſcued from oblivion." We are very willing to allow all that is due to the weight of theſe obſervations, but our opinion on the ſubject is well known to the public, and has been given, at large, in our account of Toup's edition of Longinus[*]:

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[*] See Rev. vol. lx. p. 375.

where the utility of verbal criticiſm is aſſerted, with our beſt ability.

Every competent judge will readily acknowlege, that the notes which accompany this edition of Virgil's Georgics, diſcover great critical acumen, as well as very extenſive reading. Many of the author's conjectural emendations are exceedingly ingenious, and may juſtly be ſaid to be in the beſt manner of Bentley: and, beſide theſe, the reader will meet with many judicious grammatical remarks, bold and lively cenſures of other critics, and beautiful elucidations of particular paſſages of the Georgics, which Mr. Wakefield juſtly calls *politiſſimi pictæ politiſſimum poëma*.

The following note is ſelected as a ſpecimen of the author's conjectural emendations:

'Locus longè ſuaviſſimus atque ϖαθητικώτατος: qui tamèn mihi vix videtur procedere recto talo. Vide enim, lector naſute, an tibi excurrat, eâ, quâ par eſt, proprietate.

> *Optima quæque dies miſeris mortalibus ævi*
> *Prima* FUGIT: SUBEUNT *morbi, triſtiſque ſenectus,*
> *Et labor, et duræ* RAPIT *inclementia mortis.*

Quid magis frigidum eſſe poteſt, quàm interpretari, ut ſolent—LABOR RAPIT?—undè, aut quò? Et ſi pleniùs diſtinguamus poſt *labor*, ut ad *ſubeunt* referatur iſta vox, neſcio, an multum proficimus, dum ultima clauſula ſibi ſola relinquitur à præcedentibus abſciſſa; quod claudicare facit, vel potiùs cadere, ſententiam: nam novum id *verbum*, *rapit* interveniens verſus elegantiſſimè procedentes impedit et frangit. Totus locus, levi emendatione adjutus, ad finem uno ſpiritu celerique curſu properaret: hoc autèm lectoris arbitrio totum permittimus.

> *Optima quæque dies miſeris mortalibus ævi*
> *Prima fugit: ſubeunt morbi, triſtiſque ſenectus,*
> *Et labor, et duræ* GRAVIS *inclementia mortis.*'

Among other excellent grammatical obſervations, the following, on the manner in which the Roman writers expreſſed the force of the *middle voice* of the Greeks, will be highly acceptable to the learned reader:

'V. 33. vertere:—i. e. ſi admittatur recepta lectio, atque editoribus, quotquot ſint, fides detur—pro *verti*—*paſſivâ voce*; vel potiùs—*ſe vertere*—*mediæ vocis* ſignificatione: hoc autèm ignorantiæ facilè illis condonari poteſt. Quod ſi hoc *generaliter* verum eſſet, ut hi putant, actum eſt ilicèt de linguarum omnium proprietatibus; ubique in oratione dominabuntur tenebræ ac ambiguitas; nec ullas leges agnoſcere poterit dicendi ratio. Hæc autèm tanti ſunt momenti tantæque fortaſsè novitatis, ut levitèr perſtringi non debeat, ſed ad accuratius examen revocari.

'Hoc igitùr dico et edico, *Virgilium* atque alios probos auctores, quoties vim *mediæ vocis Græcorum* velint exprimere, ſempèr uti *voce paſſivâ*. (nam vocem *tertiam* cum ſuis terminationibus non habent) vel *activâ cum pronomine*. Quùm autèm una atque altera exceptio, *mille* aliis repugnantibus exemplis, nobis opponantur, his diſcutiendis pauliſpèr immorandum eſt.

untur remi: tum prora AVERTIT, *et undis*
tus: Æn. i. 108.
n lectionem agnoſcit *Servius*, dum falſam immeritò
c ille in locum: "Alii *prora* legi tradunt; ut ſit *avertit*
. Eſt figura creberrima: poteſt namque pro *activi*
tione *paſſivum* poni, ut eſt:——
et pictis BELLANTUR *Amazones armis:*
Nec nos debet movere, quod *bellor* non facit; natura
ohibuit: nam compone hoc verbum, et invenitur *acti-*
im debello."
hic vult veterator ſibi? contendit ſcilicèt *paſſivam*
oni pro *activâ*, et obſervationem tendit confirmare ope
m ſignificationem naturâ ſuâ non admittentis! Quid
oteſt magis ſtultum ridiculumque? Verùm enimverò
ntiæ non ſunt niſi ineptis argumentis defendendæ.—
noſter criticus, et quædam difficiliora expeditu in
onit, quibus eſt diutiùs attendendum: in his enim cardo

rà pro *paſſivi* verbi ſignificatione *activum* ponitur; ut
VERTIT pro AVERTITUR: et: INSINUAT *favor*, pro
: et: *Nox humida cœlo* PRÆCIPITAT, pro *præcipi-*
æc verba tantummodò pro ſe invicèm ponuntur, qua
poſſunt et *paſſiva*."
notandum eſt hæc ultima prioribus apertiſſimè adver-
rem intuenti ſtatim patebit. Quod autèm ad partes
ertit pro *avertitur*, cum ipſe lectionem agnoſcat, quæ
nullo modo ſtare poteſt, planè eſt hominis de causâ
De ſecundo ſuo exemplo——
erò tremefacta novus per pectora cunctis
UAT *pavor:* Æn. ii. 228.
ſtatuo. *Inſinuat*,—i. e. IN SINUS IT *cunctis:* quod
lanum eſt, nec *paſſiva* vox in hoc negotio ullum locum
ſet. Sed hoc eſt ex iis verbis quæ nunc *activa* ſunt,

ultimum exemplum attinet——
—*jam nox humida cœlo*
IPITAT: Æn. ii. 9.
or in *paſſivâ voce* neque in *Lucretio* neque in noſtro
ihi perſuaſum eſt hanc dictionem in tali uſu ab illis pro
et ſic nodus ſolvitur.
èm ſi concederemus unum et alterum exemplum proferri
oſtras vires ſuperaret, qui poſt tot ſæcula *Latinam* lin-
pernoſcere nullo modo poſſumus? Quis neſcit omnem
anomalias habere, quæ leges juſtæ conſtructionis violant,
ille exemplis atque ipſâ veritate ſtabilitas non debent

luſtrates theſe remarks by other pertinent examples,
hem to the elucidation of ſeveral paſſages in other

hole, we cannot doubt, that theſe notes will afford
eader much elegant amuſement.

Art. IV. *Bibliotheca Topographica Britannica.* Numbers 46 (Price 3s. 6d.), 47 (Price 2s.), 48 (Price 6s.). 4to. Nichols. 1788.

THE firſt article in No. 46, is the ‘ Caſe of the Inhabitants of Croydon, Surry, concerning the great Oppreſſions they ly under, by reaſon of the unparalleled Extortions, and violent, illegal, and unwarrantable Proſecutions of Doctor *William Clewer*, Vicar of the ſaid Pariſh: humbly preſented to Parliament, in 1673.’

The inhabitants of Croydon had before employed meaſures to free themſelves from the tyranny of their artful and worthleſs Vicar; but the proceedings were ſtopt by a *Noli proſequi*, obtained, it is ſaid, by fraud, and afterward taken off: in conſequence of which the cauſe was heard, at different times, by the King (Charles II.) and Privy Council, and referred to the Archbiſhop of Canterbury and the Lord High Chancellor; and it was at length determined that a bill relative to it ſhould be brought into Parliament. It ſeems to reflect no honour on the King, Archbiſhop, &c. that they were not more ſpeedy and determined in delivering the complainants from the oppreſſions of the troubleſome Vicar, whoſe character and conduct, according to this account, were infamous, and whoſe extortions were intolerable. The memory of this affair, however, ſeems ſcarcely worth preſerving, unleſs it be by way of admonition, and as an Appendix to the Hiſtory of Croydon[*]: which Appendix alſo contains Letters of Dr. Ducarel and Archbiſhop Herring reſpecting the town, palace, &c. likewiſe extracts of the ſame kind from the lives of Cranmer, Grindal, and Whitgift, together with additions and corrections.

A ‘ Liſt of the Manerial Houſes which formerly belonged to the See of Canterbury,’ forms the next article of this number: they are, in all, twenty-ſix: moſt of theſe houſes, with the manors belonging to them and others, were exchanged, by Archbiſhop Cranmer, with King Henry VIII. for other lands, *to extinguiſh the paſſions of ſuch* (it is added in Italics) *as looked with regret and deſire on the patrimony of the church.*—Very large revenues, we imagine, are not requiſite or neceſſary for the *church*, as he terms it; but we agree with the editor, that numerous eyes of courtiers and others were at that time directed, as they are ſtill, with longing *deſire* to any *eaſy* methods of obtaining large fortunes.

Among the anecdotes here and there interſperſed relative to theſe manerial houſes, we obſerve ſome account of a converſation which paſſed between Henry VIII. and Cranmer, relative to the alienation of ſome of them, in the words of one Morice who was preſent—

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[*] See Rev. vol. lxx. p. 112.

"As touching his (Cranmer's) exchanges, men ought to conſider with whom he had to do; eſpecially with ſuch a prince, as would not be bridled nor be gain-ſaid in any of his requeſts, unleſs men would danger altogether. I was by when Otford and Knol (now Knowle, the ſeat of the Duke of Dorſet) were given him. My Lord, minded to have retained Knol unto himſelf, ſaid, that it was too ſmall a houſe for his Majeſty. 'Marry, ſaid the King, I had rather have it than this houſe, meaning Otford; for it ſtandeth on a better ſoil. This houſe ſtandeth low, and is rheumatick, like unto Croydon, where I could never be without ſickneſe. And as for Knol, it ſtandeth on a ſound, perfect, and wholeſome ground. And if I ſhould make abode here, as I do ſurely mind to do now and then, I will live at Knol, and moſt of my houſe ſhall live at Otford.' And ſo by this means, both thoſe houſes were delivered up into the King's hands; and as for Otford, it is a notable great and ample houſe, whoſe reparations yearly coſt more than men would think."

The third article of this number is, 'A Deſcription of Trinity Hoſpital at Guildford, and of Albury Houſe.' The hoſpital was founded in 1619, by George Abbot, Archbiſhop of Canterbury, who ſettled lands on it to the value of 300 *l. per ann.* It has a neat and ſpacious chapel, with glaſs windows, well ſtained, repreſenting the hiſtory of *Jacob.* Under each compartment, are four Latin lines, which are here *indifferently* tranſlated. The words beneath *Jacob's Ladder*, or *Dream*, '*Pia ſunt et piorum ſomnia*,' might, perhaps, have been more expreſſively rendered, *Pious* are even the *dreams* of *pious* men.

Brief Notes on Batterſea, Chelſham, Nutfield and Tatsfield, in Surry, finiſh this pamphlet. There is nothing in them particularly worthy of notice here, except an inſcription in Batterſea church to the memory of Sir Edward Winter, who commanded a ſhip in the ſervice of the Eaſt India Company, and was knighted by Charles the Second. On his return home, it is ſaid, 'he was in the woods when a tiger attacked him; he placed himſelf at the ſide of a pond, and when the tiger flew at him, he catched him in his arms, fell back with him into the water, when he got upon him, and kept him down till he had drowned him.'—We have here four plates: Trinity Hoſpital, Guildford; Albury Houſe; Map of Surry; Nutfield and Tatſfield Churches.

No. 47. contains, firſt, Martin's Hiſtory and Antiquities of St. Rule's Chapel*; with Remarks by Profeſſor Brown. An old legend would make us believe that a Chriſtian, of the name of Regulus, in the fourth century, broke into the ſepulchre of the Apoſtle Andrew at *Patræ*, and brought away a part of his bones: this, we are told, he did by Divine order, which farther directed that he ſhould travel to Scotland; where, after wandering ſome time, and ſuffering ſhipwreck, he landed ſafely with his cargo, near to the ſpot on which were afterward built the town and church of St. Andrew. Fordun, who gives ſuch account, lived about the year 1370, when theſe and other ſuperſtitious fancies greatly prevailed, and relics were ſought after with avidity, purchaſed at immenſe prices, and preſerved with anxious attention, under a perſuaſion that departed Apoſtles, Martyrs, and Saints were objects of adoration, and, like the heathen local tutelar deities, vouchſafed ſpecial protection to ſuch as put themſelves under their particular patronage. Profeſſor Brown remarks, that though theſe and other abſurd opinions and practices were almoſt univerſally prevalent in Fordun's time, the Chriſtian church was unacquainted with them at the ſeaſon fixed on for the tranſportation of the relics in queſtion. And it is true, that frauds of this kind were not, in the 4th century, carried to the exceſs to which they aroſe in after-times; yet we have accounts that ſuch pious ſtratagems began, even then, to be employed, by mercenary Monks, and other impoſtors, who aimed at enriching themſelves, by the ignorance and errors of the people.

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* In the monaſtery of St. Andrews, in Scotland.

The Chapel of Regulus, or Rule, is however ancient; though this tale concerning its erection was probably fabricated, in the dark times when Popiſh invention and tyranny operated ſtrongly on the human mind; and, poſſibly, long after the building itſelf was raiſed. Its preſent remains are indeed very curious.

'The Ceremonial obſerved by the Parliament of Scotland in attending the High Commiſſioner from Holyrood to the Houſe of Parliament,' is the ſecond article in this number. We have an account of theſe proceſſions in the year 1606, 1681, 1685. Theſe are followed by ſtatutes and orders of the moſt noble Order of the Thiſtle, revived by Queen Anne, together with an eſtimate of the fees of admiſſion, which here amount to 111*l.* 2*s.* 2*d.* The whole is finiſhed with an *Inſtrument*, made in the ſixth year of Queen Anne, on the lodgment of the regalia of Scotland, viz. Crown, Sceptre, and Sword, within the Caſtle of Edinburgh, wherein they are all very minutely deſcribed; and it is engaged that they ſhall all remain within the ſaid caſtle. The original of this *inſtrument*, curiouſly illuminated, we are informed, was preſented by the Earl of Buchan to the Society of Antiquaries, London. Mr. Nichols adds an extract from Arnott's Hiſtory of Edinburgh, concerning the probable ſubſequent diſpoſal of theſe regalia. "No mortal (ſays this writer) has been known to have ſeen them; whether it was that the government entertained a jealouſy, that the Scots, in their fickle-eſs or diſguſt, would repent themſelves of the union; or, that ey dreaded the regalia might, on an invaſion, fall into the ands of the heir of the houſe of Stuart; it appears probable, hat the regalia have been privately removed, by a ſecret order rom the court; for it is impoſſible that any governor of the aſtle would abſtract them without authority."

This number contains three plates, North-weſt View of St. Rule's Steeple: The Seal of St. Rule's: North eaſt View of St. Rule's.

No. 48. conſiſts of 'Fragments of Engliſh and Iriſh Hiſtory in the ninth and tenth Century, tranſlated from the original Icelandic, and illuſtrated with ſome Notes. By Grimr Johnſon Thorkelin, LL. D. Regius Profeſſor of Antiquity in the Univerſity of Copenhagen, &c. &c. &c.' Dr. Thorkelin dedicates his work to Lord Rawdon. He obſerves, in the preface, that his countrymen, the Danes, having, in earlier times, an intercourſe with England, have handed down ſuch particulars concerning the Britiſh kingdoms, as are yet ſcarcely known; of which the preſent collection is conſidered as a proof.

The firſt of theſe fragments, called Nordymra, contains an account of ſome Daniſh invaſions of Northumberland, in the courſe of the ninth century. It is publiſhed from a manuſcript which, Dr. Thorkelin ſays, came into his hands after the death of *Erland Olafson*, Eſq. a juſtice of peace for the county of *Iſafiord* in Iceland. This is an amuſing tale, written in the manner of the northern countries in that early age;—ſome ſimilar circumſtances are related in our own hiſtory reſpecting the Daniſh invaſions. It ſeems, however, a compoſition ſomewhat of the fabulous kind, containing, probably, both truth and falſehood, according to the writer's humour. It is followed by a Latin tranſlation, with annotations in the ſame language.

The other fragment is, 'A Voyage to Ireland; undertaken from Iceland in the tenth Century.' It is ſaid to be taken from a hiſtory called "Laxdæla," which compriſes the riſe and progreſs of the firſt inhabitants of the county of Laxardal, in the weſt of Iceland. This, like the former, is curious and amuſing, bearing much the air of a romance, yet in a degree, no doubt, having ſome foundation in truth. The annotations which are added to this little hiſtory are in Engliſh, and are, together with thoſe before mentioned, very uſeful for explaining and illuſtrating ancient notions and cuſtoms. In one of theſe notes, we are informed of the *merchandiſes* of Iceland, conſiſting, 'during the courſe of the republic, chiefly in broad cloth, which the inhabitants brought in bales into the markets of Norway, Sweden, Denmark, and Ruſſia. Great quantities of garments ready made were likewiſe exported and ſold with a conſiderable advantage, particularly to the Norwegians, as we are told by Snorro Sturleſon, in the Life of *Harald Grafeld*, the King of Norway. This prince once went on board the veſſel of an Icelandic merchant, and having viewed the cargo of ready-made clothes called *feldr*, bought a ſuit of grey colour; on which occaſion he received the epithet of *Grafeldr*, or Grey Coat.'

Another note, ſpeaking of Chriſtmas, ſays,

'I muſt beg leave to obſerve, that the feaſt which I have tranſlated Chriſtmas, was called *Iol*, or *Iul*, which ſignifying a ſumptuous treat, is ſtill known under this name in Denmark, Norway, Iceland, and Sweden; nay, even in the North of Britain, and whence the month of Januarius by the Saxons was ſtyled *Giuli*, i. e. the Feſtival. And as this feaſt had originally been dedicated by our heathen anceſtors to the ſun, their ſupreme deity; ſo the Chriſtians, for the purpoſe of engaging the minds of [illegible]eir Ethnic (gentile) brethren, ordered it ſhould be celebrated in [illegible]emory of the birth of Chriſt. And thus it has been, through ages, a feaſt of joy and entertainment. We are indebted to *Procopius* for the firſt account of this feaſt.'

We ſhall inſert one more note, relative to incloſures:

'At an early period of the republic of Iceland, it was enacted by law: That all cultivated land be incloſed with walls and fences built of entire ſtone, or earth: that theſe walls be five feet thick at the bottom, three feet at the top, and ſix feet high: that the incloſure laid acroſs the public road have a gate of eight feet wide, ſhut up with a wooden frame on iron hinges, which may be opened and cloſed by a man on horſeback: the offences againſt this law be popular, and be tried by nine jurymen before the court to which the offender belongs. In conſequence of this wiſe law, a regular trade of incloſures was eſtabliſhed and carried on till the fourteenth century. From that period, during the courſe of almoſt five centuries, the incloſures have mouldered away, and been totally neglected, till the huſbandry of Iceland got new patrons in a Steman, a Reventlow, a Schimmelan, an Erichſen, and a Todahl.'

The remainder of this number conſiſts of *very* ſhort accounts of diſcoveries made by the Icelandic navigators in the ninth century; and farther, a collection of records concerning the Orkney iſlands.

A map of Great Britain and Ireland, with the adjacent iſlands, according to the deſcriptions of writers in the 9th, 10th, 11th, 12th, and 13th centuries, is the only plate belonging to the 48th number of this work.

Art. V. *Bell's Claſſical Arrangement of Fugitive Poetry.* Vol. 4th[*]. 12mo. pp. 185. 3s. ſewed. Bell. 1789.

SMALL poems, however admired at the time of their publication, are apt to be neglected; and, in the courſe of a few years, to be loſt, or at leaſt to become extremely ſcarce, unleſs

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[*] Numbers 5, 6, and 7, are likewiſe publiſhed, and will be more particularly mentioned in our next.

preſerved

ſerved and multiplied by collections. Thoſe of Dodſley,
rch, &c. have continued the exiſtence of, and facilitated our
eſs to, many poems, which otherwiſe would, probably,
e periſhed; and we heartily wiſh, that while theſe in-
rious men were employed in collecting pieces of poetry,
ers had been occupied in collecting together the moſt valuable
ll proſe pieces which have iſſued from the preſs; as for want of
circumſtance, there are now many curious pamphlets, which
learned wiſh occaſionally to conſult, that are extremely
cult of acceſs. Mr. Bell has improved on his predeceſſors,
only by the elegance of his types, but by a claſſical arrange-
nt of the poems, which is what we much approve. No
bt, the public will encourage him to perſevere; and we are
py to learn, that many authors, whoſe works are to be in-
ded in theſe volumes, and have not hitherto been pub-
ed in any collected or regular form, have promiſed to collect,
nge, and reviſe their own pieces.

aving mentioned the titles of the ſeveral poems in the three
volumes of this work (ſee Review for April laſt, p. 343.),
ſhall here ſubjoin the contents of this fourth volume. Under
general head of *Epiſtles Deſcriptive and Narrative*, are given
ns's Vertumnus to Profeſſor Bobart—Bainbrigg Buckeredge,
. to Signor Ant. Verrio at Hampton Court—Whaley to a
end—Dr. Davies's Deſcription of a Voyage to Tintern-
bey—Yalden to Sir Humph. Mackworth—Dalton to two
lies—Henly to a Friend juſt leaving a favourite Retirement—
bert White to Thomas Pennant, Eſq.—Gerald Fitzgerald's
demic Sportſman—The Hon. C. Fox, Partridge ſhooting, to
Hon. J. Townſhend, cruiſing: by R. Tickell, Eſq.—
e Project, to Dean Tucker, by the ſame—The Pleaſures of
Mind, written in a Cottage at Park-place, by the Rev. Mr.
wys—Mickle's beautiful poem, written from Liſbon, en-
ed *Almada Hill**—and Goldſmith's Traveller.

otes are ſubjoined, as in the preceding volumes.

T. VI. *Miſcellaneous Experiments and Remarks on Electricity*, the
ir Pump, and the Barometer: with the Deſcription of an Elec-
rometer of a new Conſtruction. Illuſtrated with Copper Plates
nd Notes. By A. Brook. 4to. pp. 211. and 3 Plates. 10s. 6d.
oards. Printed at Norwich; and ſold in London by Johnſon.
789.

HE Electrometer, mentioned in the title, was publiſhed
in vol. lxxii. of the Philoſophical Tranſactions; but ſome
the figures in the original drawings which Mr. Brook ſent to
Society, and the deſcriptions of ſeveral of the others, having,

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* Which title is here omitted.

by ſome accident or ſtrange neglect, been there omitted, a great part of the conſtruction of the apparatus became, as we then obſerved *, unintelligible. In this republication of it, the author has ſupplied thoſe omiſſions; ſo that the whole mechaniſm, though ſomewhat complex, is now ſufficiently clear; and may be executed, we apprehend, without much difficulty. He has likewiſe contrived, very ingeniouſly, to combine it with a *diſcharging* electrometer, ſuch as Mr. Nairne's, ſo as to ſhew, by inſpection, the ſucceſſive progreſs and ſtrength of a charge, and to make the diſcharge as ſoon as it has acquired the propoſed ſtrength.

In this electrometer, the repulſive force, between two balls of a given ſize, is expreſſed by the number of grains that are ſufficient to counterbalance it; which number is pointed out by an index, on a dial-plate. The author is led to think, from his own obſervations, that no glaſs will bear a greater charge of electricity than that whoſe repulſive force is equal to 60 grains, before it will be perforated. Indeed he has ſeldom found glaſs that would bear 50 grains; and he thinks it hazardous to charge higher than 45. Theſe obſervations will ſerve to give ſome idea of the language of this electrometer; for 60 grains being the utmoſt charge that coated glaſs can bear, the meaning of 20, 30, or any other number of grains, is eaſily underſtood.

The ſecond chapter contains 73 experiments, ſtating the effects of the exploſions of an electrical battery on wires of iron, copper, braſs, and lead, of different ſizes and lengths. The object of them is, to aſcertain what extent of coated ſurface and ſtrength of charge, will be ſufficient for melting wires of thoſe metals, of any given dimenſions; which, where bell wires of known dimenſions have been melted by a thunder ſtroke, may, as the author obſerves, point out pretty nearly the ſtrength of the ſtroke from the cloud; and thence enable us to find the quantity of coated ſurface of glaſs, and height of charge that would be neceſſary for producing the like effect.

It appears from theſe experiments (and their general correſpondence gives great ſtrength to their evidence), that 43 fee of coated ſurface, charged to 16 grains, will melt 3 inches o ſteel or iron wire one-eightieth of an inch thick:—That hal the extent of coated ſurface with a double charge, or a doubl extent with half the charge, will produce the ſame effect; and univerſally, that an increaſe of charge exactly compenſates diminution of ſurface, and *vice verſa*:—That in wires of the ſam thickneſs, a double charge is neceſſary for melting a quadrupl length:—That braſs wire will bear a charge one-third ſtronge than ſteel wire of the ſame dimenſions:—That copper wi

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* See Monthly Review, vol. lxix. p. 394.

bear

's twice the charge that ſteel wire does; and conſequently , as a conductor for electricity or lightning, a copper wire s effectual and ſafe as a ſteel one of double the quantity of al, that is, whoſe tranſverſe ſection is of double area:—That l is four times as effectual as lead, though it is probable that hunder ſtorms happen, in any place whatever, ſtrong enough eſtroy a ſtrip of lead four inches broad, and of the thickneſs bout eight pounds to the foot..

Ir. Brook gives an account of two thunder ſtrokes on houſes Norwich, the effects of which he examined himſelf. In of them,

The lightning ſeemed to take its courſe by a bell-wire, part of h was braſs, and the other part iron. That of iron was of the called No. 21, and the braſs No. 20, ſo that the braſs wire was thickeſt; and it was melted into many pieces; theſe I picked up he different rooms which it went through; but the bell-wire g continued into a third room, and the continuation being of wire, and ſmaller than the braſs one, the whole of it was diſperſed noke, a great quantity of which adhered to the wainſcot of the n, and nothing elſe of the wire remained, except at the ends re it was faſtened to the bell-drags; but there the wire was ole, being twiſted one to the other, and both the iron and braſs ained unhurt.'

Iaving procured a piece of iron wire, of the ſame ſize with braſs, he found that $3\frac{1}{4}$ inches of it weighed nearly $6\frac{1}{3}$ grains; he computes, from the foregoing experiments, that to have equal in power againſt the lightning to the braſs one, it ld have been ſo much larger as to weigh, on the ſame th, nearly 9 grains, or a little thicker than what is called 19. It appears alſo from his calculation, that if the wires been all iron of the ſize 19, or equal in power to the braſs ' a charge of 1440 ſquare feet of coated ſurface charged to rains, made to paſs through their whole length, which al- ther was about 40 feet, would have deſtroyed them in the manner as the lightning.'

heſe experiments are followed, in chap. iii. by miſcellaneous rvations on the *Leyden phial*, tending to prove that, during time of charging, the inſide and outſide of the phial have ſame kind of electricity, and that the contrary electricities not take place till the turning of the machine is diſcon- ed. If one phial be hung on the prime conductor, and her to the bottom of this, with a chain from the latter ing to the ground, it is commonly ſuppoſed that the wires oth will be electrified poſitively, and their coatings nega- y; but Mr. Brook obſerves, that this cannot be the caſe e they continue together, for that the coating of the upper l, and the wire of the lower, being two perfect metallic ſubſtances in actual contact, cannot be in oppoſite ſtates of electricity with reſpect to one another. Admitting that no more of the electric fluid can be driven into the inſide of a phial than can be permitted to leave the outſide, and that *that* which is driven out from the outſide of the firſt phial is driven into the inſide of the ſecond; yet, on ceaſing to charge, the fluid muſt return, by the metallic communication from the inſide of the ſecond to the outſide of the firſt, ſo as to be equally divided between them. Thus the inſide of the firſt phial will contain a quantity of the electric fluid nearly equal to that which occupies both its own outſide and the inſide of the ſecond, ſo that it will be highly charged relatively to its own coating. Mr. B. gives ſeveral new and curious experiments on this and ſome other objects in electricity, together with ſome improvements reſpecting the apparatus, which cannot fail to be acceptable to the practical electrician; particularly, a method of coating phials, with paper interpoſed between the glaſs and the tinfoil, by which they are preſerved, at leaſt in a great degree, from the danger of being ſtruck through. He has never yet, he ſays, had one ſtruck through that was prepared in this manner, either common phials, or large bottles of near three gallons each; ſo that he cannot, at preſent, determine how high a charge they will bear, or whether they will be ſtruck through at all.

The obſervations on the *Air-pump* (chap. iv.) relate chiefly to the fallacy of Smeaton's pump and gage; of which fallacy, the anecdotes and correſpondence here ſtated ſhew clearly that Mr. Brook was the *firſt* detector. He gives ſome experiments reſpecting the cauſe of the fallacy of the pear gage, and the comparative merits of the Smeatonian and common pump, from which the former ſeems to have no advantage above the latter in its power of rarifying the air.

The fifth chapter, which is the laſt, relates to the conſtruction of the *barometer*, particularly the method of boiling the mercury; of which improvement this writer ſeems alſo to have been an original inventor, though not the firſt in point of time. He deſcribes alſo the moſt commodious method of purifying the mercury, by boiling and agitation; and notices a vulgar error, in judging of its tendency to riſe or fall in the barometer, from the convexity or concavity of its ſurface. Concavity, he obſerves, proceeds ſolely from the glaſs being moiſt or foul; for pure mercury, in a clean tube or phial, has conſtantly a *convex* ſurface, even while running out below.

Mr. Brook appears, throughout the whole, to be a plain, ſenſible man, of no great literary attainments, but an ingenious mechanic, and a judicious and accurate experimenter.

Art. VII. *Conſiderations on the Utility of Conductors for Lightning*; in which the Nature and Properties of the Lightning are explained, and the admirable Uſes of Conductors in preventing its calamitous Effects clearly pointed out. By Nicholas Meredith, Optical and Mathematical Inſtrument Maker to his R. H. the Duke of York. 8vo. pp. 45, and 1 Plate. 1 s. Matthews. 1789.

A Laudable attempt to render the uſe of Conductors more general, by diffuſing the knowlege of them where it has not yet reached; and enabling thoſe, who are unacquainted with electricity, to underſtand the office which they perform, and the ſecurity which they afford. Mr. M. ſays that,

'In the courſe of his experience as a tradeſman, he has had frequent occaſion to lament, that, after all that has been written on electricity, ſcarce one perſon in a hundred, that he has met with, has been at all acquainted with the true nature of the lightning, or the invaluable properties of conductors, though almoſt every perſon to whom he has ſhewn the experiments mentioned in the following pages, or others ſimilar to them, have been very forcibly ſtruck with the facts ſo illuſtrated; nor is it difficult to account for this, as nothing has ever been written *profeſſedly* upon the ſubject (except the learned treatiſe of Lord Mahon, which is by far too learned and too large for the generality of readers). It is true, the utility of conductors for lightning has formed a part of almoſt every treatiſe on electricity; but there are thouſands who would be glad to have themſelves and their habitations defended from the former who have no wiſh to ſtudy the latter; not to mention the thouſands more who know not that lightning and electricity are at all connected; and who therefore, whatever they may ſuffer either in apprehenſion or reality, will not ſuſpect that they can be relieved by conſulting a treatiſe on electricity. Theſe conſiderations, the truth of which the author's profeſſion gives him frequent opportunities to obſerve, firſt induced him to publiſh a ſmall tract on the ſubject. In the proſecution of his deſign he has endeavoured not ſo much to acquit himſelf with elegance as an author, as to write with perſpicuity and ſimplicity, and as much brevity as was thought conſiſtent with clear illuſtration, that the magnitude of the book might not (as in other caſes) defeat its own intention. If his abilities have been ſufficient to make himſelf underſtood, little more is required on the preſent occaſion, where every thing depends not on the powers of argument, but on a plain ſtatement of facts.'

It is not to be expected that we ſhould enter into the particulars of a compilation of this kind; but juſtice requires us to obſerve, that it is well calculated to anſwer its profeſſed deſign; and that the capital experiments reſpecting the courſe of lightning, with the utility of conductors, are clearly and fairly ſtated.

An additional page at the end informs us, that conductors 'are erected by the author, in the moſt complete manner, at the moderate expence of five guineas.' Now, in the dictionary of a tradeſman, we apprehend that *the moſt complete manner* implies neatneſs or excellence of workmanſhip. But it ſhould be remembered, that there is a numerous and important claſs of the community, to whom *that* circumſtance will not be deemed eſſential, and who, nevertheleſs, ought not to be altogether overlooked: ſome inſtructions might have been given them for obtaining, in the eaſieſt and moſt effectual manner, that ſecurity which the pamphlet has taught them to expect. He who writes on a ſubject ſo intereſting to all, ſhould conſider himſelf, not as a tradeſman of the metropolis, but as a citizen of the world.

ART. VIII. *Diſcourſes on various Subjects.*—To which are added, Conſiderations on Pluralities. By Samuel Diſney, LL.B. late Vicar of Halſtead, Eſſex. With a Preface, by John Diſney, D.D. F.S.A. 8vo. pp. 422. 6s. Boards. Johnſon. 1788.

THE Preface to this poſthumous publication contains an account of the life and character of the author, which cannot fail to impreſs the reader with an high reſpect for his merit. After becoming Vicar of Halſtead, he repeatedly refuſed any additional preferment with the cure of ſouls; and this refuſal was ſolely the reſult of a conviction, that the acceptance would have been inconſiſtent with his duty to the people of whom he had taken the charge, and with the character of a faithful paſtor. The grounds on which this judgment was formed are clearly and ſtrongly expreſſed in the piece ſubjoined to theſe Diſcourſes; a piece which does equal credit to the writer's underſtanding and to his heart. There is ſomething ſo truly honeſt (we might have ſaid apoſtolical) in the ſentiments with which theſe *Conſiderations* are cloſed, that we cannot deny ourſelves the ſatisfaction of tranſcribing them:

'The anſwer of John of France to his nobles, when they earneſtly importuned him, for many reaſons of ſtate, not to return to his impriſonment in England, is always ſpoken of as one of the moſt beautiful traits in modern hiſtory; "If integrity," ſaid he, "was baniſhed by all the reſt of the world, it ought to be found in the words and actions of kings." The anſwer was of rank, equal to the man; but, ſurely, it is no leſs ſuitable, no leſs becoming, no leſs eſſentially neceſſary in the mouth and actions of a miniſter of Jeſus Chriſt. Generoſity, diſintereſtedneſs, and contempt of the things of this world, ought to conſtitute our characters: we ought to be willing to ſubmit to ſome temporary inconvenience, for the ſake of advancing the credit of our Maſter. How then can we deſcend ſo low as to ſeek for ſuperfluities by ſomething very oppoſite to ſimplicity of conduct, and in the very reverſe of that ſelf-denial we recommend? "Having food and raiment," the decencies, not the elegancies of life, "we ought to be content," and thankful. A life of ſtudy, and piety, and uſefulneſs, is moſt effectually cultivated by a moderate enjoyment of *the things* of this world: for a too great fulneſs of bread is oftentimes

times

curſe, as well in the uſe, as in the manner in which it is pro-

eſe are truths, of which I am well aſſured by the obſerva-
hich I have already made in life. I have not often found a
ıan more mortified in his ſpirit, and more diligent in his vo-
by his becoming ſo rich as to be, what is called, greatly above
ld. For then engagements of another nature begin to appear
y, and many other employments encroach upon his proper
ı. Independence is indeed greatly deſirable, and even laud-
the deſire: but that is rather to be found in frugality and
ıce, than ſought for in the abundance of the world. The
nce of God is better for us than our beſt care for ourſelves;
nly practiſe virtue, and truſt in him, and we ſhall not feel
Let the man who is wiſhing for another living, riſe up im-
ly, and viſit the ſick and the afflicted of that, of which he
lready poſſeſſion: that employment will give him other
ts, and God's bleſſing. Let him aſk himſelf, if there are no
t or vicious perſons within his preſent cure, upon whom he
ercise his ſuperfluous attention. If he is in want, let him
h ſome unneceſſary expence: let him cultivate his glebe with
hands, rather than filch a revenue from another's. Let him
t, in the hour of his deſpondency, how many of his poorer
n are unprovided for with one benefice: and, if he has either
y, or humanity, he may give a better current to his medita-

y we ſtudy, therefore, to fit ourſelves for the work of our
rather than to engroſs the lucrative offices in his church!
ll one day, perhaps, not lament that we were in ſo private a
the hour is rolling on with a ſilent, though a ſteady, pace,
f our truſts and our revenues have been conſiderable, as con-
e a return of labour and duty will be expected: when we
anſwerable for the talents we have received; when, not the
, but the application of them will be rewarded by our Lord
hriſt.'

Diſcourſes are in the ſame ſpirit, plain, practical, and
t the weakneſs of fanaticiſm, or the extravagance of en-
n, adapted to promote a religious temper and character.

X. *A Voyage round the World*; but more particularly to the
h Weſt Coaſt of America: performed in 1785, 1786, 1787,
788, in the King George and Queen Charlotte, Captains
ock and Dixon. Embelliſhed with Twenty Copperplates;
ledicated, by Permiſſion, to his Majeſty, by Captain Natha-
Portlock. 4to. pp. 450. 1l. 5s. Boards. Stockdale.

ur Review for June, we gave an account of Captain
on's narration of the Voyage which is the ſubject of the
now before us. As this expedition *promiſed* to be a
pregnant with beneficial conſequences to the commercial
of this country (and may *actually prove* ſo, in the event),
it

it muſt conduce not a little to the ſatisfaction of the Public, that ſeparate details have been given of the particular incidents and reſults of the Voyage, by the Commanders of both the ſhips employed on this occaſion,—as each of their relations will ſerve the purpoſes of a check on the other,—of *compariſon*, where doubts may ariſe,—and of *illuſtration*, where any appearance of obſcurity may ſeem to require it.

It is, however, rather a diſadvantageous circumſtance, to thoſe readers, in general, of Captain Portlock's account, who have, previouſly, peruſed Capt. Dixon's book, that they will feel, in no ſmall degree, the wa[illegible] of new matter in this *ſecond* publication. But this diſadvan[illegible]e is a neceſſary conſequence againſt which no proviſion coul[illegible]ſſibly have been made: for, had the two narratives appeared t[illegible]ether, at the ſame time, the firſt that happened to come into [illegible]uſal, would, in courſe, deprive the other of its power of [illegible]aſing from the novelty of its contents.

On the whole, however, the P[illegible]blic will certainly be much benefited by this twofold publication; as our ſtock of knowlege, with reſpect to inquiries, and diſcoveries, of this intereſting kind [*intereſting* in every ſenſe of the word], will be, more or leſs, increaſed by every new and authentic communication, relative to theſe important and pleaſing ſubjects.

While Captain Portlock lay in Prince William's Sound, and after Captain Dixon had left him, he fitted up his long boat, and ſent one of his officers in her, twice, to trade in Cook's River; where, though their ſucceſs in reſpect to trade, eſpecially the ſecond time, was not ſo great as they expected, yet theſe four *runs* along the coaſt, from one place to the other, have brought us much better acquainted with that part of it, than we were before.

It may alſo be obſerved that we are indebted to a ſimilar circumſtance for a more minute knowlege than Captain Cook had left us of the coaſt between Cape Edgecumbe, and the inlet, which is here denominated Portlock's Harbour.

But it muſt be confeſſed, that, beſide the diſcoveries which have been made in theſe two places, and which we do not mean to depreciate, geography does not appear to owe much, on which we can reckon with certainty, to the labours of Captain Portlock. For notwithſtanding many complaints are made, in Captain Portlock's and in Captain Dixon's narratives, of the miſtakes which Captain Cook has committed, and that many conſiderable deviations from his chart appear in theirs, we are by no means ſatisfied, that there was ſufficient cauſe for the former, or any authority for the latter. It is very remarkable, that they themſelves, in their ſubſequent viſits to the ſame place, have ſhewn that many of their complaints were groundleſs, which

never-

leſs are ſuffered to ſtand in the preceding part of their
es; and that moſt of their other alterations, which are of
ortance, want authority, we ſhall now endeavour to

th charts, the land which forms Captain Cook's *Cape*
day is made an iſland, with a direct paſſage into Cook's
etween it and the main land, nearly as wide as the iſland
. This, we allow, cannot be ſaid to be done entirely
authority; becauſe we are told that Captain Meares
is way through that paſſage into Cook's River. But
g this fact, which appears very extraordinary, as we
ſently ſhew, it is not poſſible for that paſſage to have
e extent, or the form which is aſſigned to it, in either of
ps, unleſs Captain Cook had been blind, or had aſſerted
and palpable falſehood, in p. 405 of the ſecond volume
laſt Voyage; where he expreſsly ſays he croſſed the
f Whitſuntide Bay, and ſaw land all round the bottom
that either the land is connected, or elſe the points
one behind another. But at the ſame time that we are
tain Meares paſſed through this ſtrait into Cook's River,
informed alſo, that he took it for the real entrance into
r; and that he did not diſcover his miſtake, until he
h ſome Ruſſians, who informed him of it. But will it
ar very ſtrange to attentive readers, that Captain Meares,
nant in the Britiſh navy, ſhould miſtake a paſſage which
e more than a league or two wide, and runs nearly in a
direction, for the mouth of a river which is at leaſt ten
e leagues wide in the narroweſt part, and where the
is almoſt due weſt? We have already adverted to the
iety of calling the iſland formed by this ſtrait (ſuppoſing
one) *Kodiac* *.

aptain Portlock's map, the land which forms Captain
Cape Hinchingbrook is made an iſland, by a pretty wide
ich runs out of the ſecond bay, to the northward, into
ch lies between Kaye's Iſland and Cape Hinchingbrook:
Captain Dixon's map, Kaye's Iſland, and that to the
rd of it, are both joined to the main by a very large
hich is made alſo to take up a great part of Comptroller's
nd yet it does not appear, from either of thoſe gentle-
arratives, that their ſhips, or any of their boats, were in,
r to, either of theſe places, as to determine thoſe points.

cenſure is paſſed on Captain Cook's map, with reſpect
rm of Montague Iſland; and it is repeatedly contraſted
nd ſet *in foil* to that of a Mr. Edgar (who was Maſter of
enture), but with how much juſtice it is impoſſible for

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* Review for *June* laſt, p. 511.

us to ſay, as Mr. Edgar's chart is not before the public. Thoſe, however, who are friends to the memory of Captain Cook, will have the ſatisfaction to find, that, notwithſtanding all the objections which are made to his map, our two Captains differ much more from one another than either of them does from him.

We come now to Croſs Sound, which our Voyagers could not find. Captain Portlock found, however, a very fine one about 10 miles to the ſouthward of it, according to the latitude which is given it in the narrative, and alſo as it is given in his map, which makes the diſta[illegible]ne coaſt from Croſs Cape to that place ſomewhat leſs th[illegible]gues, in a N. by W. ½ W. direction; but in his narrativ[illegible] 57, he ſays, the diſtance is about 8 leagues, in a N. W. [illegible] E. direction, which is utterly inconſiſtent with every th[illegible]ſe that he has ſaid concerning it. Captain Dixon, inde[illegible]ho never ſaw Portlock Harbour, makes the direction of [illegible]aſt between the two places N.W. by W. and their diſtar[illegible]ut 13 leagues. Such is the agreement between our two v[illegible]rs, who throw out ſo much blame on every one who has g[illegible]fore them! Let us now ſee what Captain Cook has ſaid relative to this ſubject. He ſays, it is true, that Croſs Cape, the South Eaſt point of Croſs Sound (not the N. W. point, as Captain Portlock puts it) is in latitude 57° 57′ N. Captain Portlock places his harbour in latitude 57° 46′ N. p. 287, and in 57° 48′ N. p. xxiii. of his Appendix: the medium is 57° 47′ N. or 10 minutes different from that which Captain Cook has aſſigned for Croſs Sound; which is, we allow, a great difference. As Captain Cook never entered Croſs Sound; and, moreover, was at a conſiderable diſtance from it when the obſervation was made from which he fixed its latitude, it is not improbable that he might err a few minutes in the determination of it: and with reſpect to Captain Portlock's ſituation of the harbour which he has called by his own name, we may aſk who the obſerver is, and what was his inſtrument? Every one who underſtands any thing of theſe matters knows, that it is not uncommon for ordinary Hadley's quadrants to err 5 or 6 minutes, and for ordinary obſervers to err as much in the uſe of them; and if this is the caſe here, we have the whole difference of latitude at once. But we do not mean to inſinuate that all the error belongs to Mr. Hayward's obſervation: no perſon who will be at the trouble of examining the bearings which Captain Cook has given of Croſs Sound, on pages 345 and 346 of the ſecond volume of his laſt Voyage, can heſitate in granting that Captain Cook has, by ſome means or other, given a latitude ſomewhat too great to Croſs Sound; and this has afforded cauſe enough for cenſure, and for giving a new name to the place.

We may add, that there can ſcarcely be a doubt that Captain Portlock's Saliſbury Sound, is Captain Cook's Bay of Iſlands; and that Captain Portlock's boat's crew have been miſtaken in the latitude. For that the Bay of Iſlands exiſts, and in the place where Captain Cook puts it, will not be doubted; as both Captain Cook's deſcription and ſituation of it agree perfectly with thoſe of the Spaniards, who were at anchor in it. Thoſe alſo who will be at the trouble of comparing the deſcription and ſituation which is given by the Spaniards of Mount Edgecumbe, in the Hon. Daines Barrington's Miſcellanies, with Captain Cook's, will ſoon ſee that their accounts may be depended on, and that they do not deſerve the harſh epithets which have been beſtowed on them by the Captains Portlock and Dixon. Indeed, they ſeem to have deſcribed very faithfully what they ſaw; and if they did ſpeak in too high terms of their own attention, induſtry, and perſeverance, it is more excuſable than if they had put down things which they did not ſee.

Captain Portlock may perhaps think that we have been rather ſevere: but we wiſh him to recollect, that any appearance of ſeverity in our ſtrictures is, in a great meaſure, owing to the manner in which he has treated thoſe who have gone before him on the ſame coaſt, particularly Captain Cook; and, as we think, without ſufficient cauſe: it certainly was without provocation. We noticed, in a ſlight manner, this propenſity to blame without reaſon, in our account of Captain Dixon's voyage; for we will take upon us to ſay, that neither Captain Dixon nor Captain Portlock have proved the non-exiſtence of the iſlands which they did not find. They have only ſhewn, that they do not lie preciſely in the longitude aſſigned them; and, in our opinion, they have not always fully proved *that*. If our cenſure has fallen heavier on Captain Portlock than it did on Captain Dixon, it may be, perhaps, partly, becauſe he came laſt, and augmented the reſentment which was already excited; but we believe it was more becauſe his objections aſſumed the form of *compariſons* (which are odious, to a proverb), and were brought againſt a perſon whoſe memory and whoſe merit claim the unceaſing acknowlegements of his countrymen.

With reſpect to the manner in which the circumſtances of the voyage are here noticed, it is certainly much preferable to that of Captain Dixon's publication; though not quite unexceptionable. Captain Dixon's writer gave us an illuſtrious ſpecimen of the *familiar ſtyle*; but as that was univerſally diſapproved, we ſuppoſe Captain Portlock was reſolved to give us an inſtance of the *lofty*. If our readers wiſh for a proof of this, they may take the following introductory ſentence, from page 4. ' In the effluxion of ages, periods often ariſe, when mankind, by a conſentaneous ſpirit, purſue with ardour analogous enterpriſes.' He alſo ſpeaks of *excurvated daggers*, &c. &c. &c.

We have no objections to meeting, in the charts, with Port Etches, Hanning's Bay, or M'Leod's Harbour, as every one muſt ſee, at once, why they came there: but when we meet with ſome other *names*, we cannot but recollect the *heterogeneous moveables* in Swift's poem on the words "Brother Proteſtants," &c. when the balls of horſe-dung cry out to the golden pippins,

"See, brothers, how we *apples* ſwim!"

But whatever imperfections the prying eye of criticiſm may detect in this performance, it muſt ſtill be acknowleged, that (as we have already intimated) the work is by no means unworthy of the public acceptance. It contains many points of uſeful information, and ſome particulars that will prove very entertaining to the generality of thoſe readers who will not find their attention much engaged by the *nautical* parts of the work. The lovers of natural hiſtory, too, will meet with ſome paſſages, and *engravings*, to gratify their taſte. For us, we were particularly ſtruck with ſome very beautiful *views*, and with a good print of Tyaana, a native of Atoui, one of the Sandwich Iſlands:—a very fine fellow! whoſe looks beſpeak him every way worthy of the advantageous character here given of him.

ART. X. *The Philoſophical and Mathematical Commentaries of Proclus*; ſurnamed, Plato's Succeſſor, on the Firſt Book of Euclid's Elements. And his Life by Marinus. Tranſlated from the Greek. With a Preliminary Diſſertation on the Platonic Doctrine of Ideas, &c. By Thomas Taylor. 2 Vols. 4to. containing, in all, about 750 Pages. Vol. I. 15s. Boards. Vol. II. 18s. Boards. Payne and Son, &c. &c.

THE firſt volume of Mr. Taylor's work was publiſhed in 1788; the ſecond made its appearance in the beginning of the preſent year. The contents of the volumes are very miſcellaneous. Beſide the Commentaries of Proclus, they contain diſſertations on the following ſubjects: *On the Platonic Doctrine of Ideas*; *on the Demonſtrative Syllogiſm*; *on the Nature of the Soul, and on the true End of Geometry*. To the Commentaries is prefixed a Verſion of *the Life of Proclus, by Marinus*. The author has afterward added a *Hiſtory of the Reſtoration of the Platonic Theology by the latter Platoniſts*, and a Tranſlation of *Proclus's Elements of Theology*; and the whole is dedicated TO THE SACRED MAJESTY OF TRUTH.

If the deſign of Mr. Taylor, in combining works which the ſuperficial obſerver will conſider as oppoſite and heterogeneous, be enquired into, he anſwers, that 'it is no leſs novel than certain, no leſs important than appoſite and connected.—Its novelty will be evident, by aſſuring the reader, that a vindication of philoſophical polytheiſm, as embraced by the wiſdom, and ſupported by the general voice of antiquity, is the ultimate tendency of its execution.'

We are willing to allow Mr. Taylor's claim to novelty of deſign, in its utmoſt extent. We know that the religion of ancient Greece and Rome has always been an intereſting object of curioſity to every ſcholar; but we do not recollect that, in the number of thoſe who have inveſtigated its doctrines with patient attention, or explained them with philoſophical preciſion, any perſon has been found hardy enough to avow his ſerious belief in their excellence and truth. We do not remember that, in modern times, any one has employed himſelf in collecting and arranging the ſcattered and incongruous materials which compoſed the temple of heathen theology, with a profeſſed view of rebuilding the edifice on the ruins of the Chriſtian church. The preſent age, however, is confeſſedly an age of *religious improvement.* Beſide a multitude of leſs daring adventurers, to its immortal honour, it has produced at leaſt one advocate for atheiſm, and one for philoſophical polytheiſm.—" Whereas ſome have doubted," ſays Mr. William Hammon of Liverpool, " whether there ever was ſuch a thing as a proper atheiſt; to put that out of all manner of doubt, I do declare, that, upon my honour, I am one. Be it therefore remembered, that in London, in the kingdom of England, in the year of our Lord one thouſand ſeven hundred and eighty one, a man hath publicly declared himſelf an atheiſt[*]." 'The religion of the heathens,' ſays Mr. Taylor[†], 'has indeed, for many centuries, been the object of ridicule and contempt: yet the author of the preſent work is not aſhamed to own, that he is a perfect convert to it in every particular, ſo far as it was underſtood and illuſtrated by the Pythagoric and Platonic philoſophers.' Mr. Hammon has one friend, it ſeems, equally enlightened with himſelf; but he is ſelfiſh enough to forbear from diſſeminating his opinions, leſt he ſhould " leſſen his own enjoyments by a numerous diviſion of his privilege with others." Mr. T. is infinitely more liberal in his ſentiments and views; and though he does not inform us of the ſucceſs which he has hitherto met with in the propagation of truth, yet, we apprehend, he can boaſt of one female convert at leaſt[‡].

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[*] See Dr. Prieſtley's *Letters to a Philoſophical Unbeliever*;—and an *Undergraduate's Letter to Dr. Prieſtley,* page 14.

[†] Life of Proclus, page 17.

[‡] 'The Platonic philoſophy, as it neceſſarily combines truth with elegance, is naturally adapted to captivate and allure the female mind,

He ſeems, indeed, to entertain a very proper ſenſe of the difficulty and danger of his undertaking in theſe days of *barbarous impiety and folly* *.

'The theology of the ancient, as well as of the modern vulgar, was, no doubt, full of abſurdity; but that of the ancient philoſophers appears to be worthy of the higheſt commendations, and the moſt aſſiduous cultivation. However, the preſent prevailing opinions forbid the defence of ſuch a ſyſtem; for this muſt be the buſineſs of a more enlightened and philoſophic age. Beſides, the author is not forgetful of Porphyry's deſtiny, whoſe polemical writings were ſuppreſſed by the decrees of emperors, and whoſe arguments in defence of his religion were ſo ve le and eaſy of ſolution, that, as St. Hierom informs us, in his ce on Daniel, Euſebius anſwered him in twenty-five, and ris in thirty volumes †!'

If it will afford any co to Mr. Taylor, we will venture to aſſure him of our h f, that *his* works are in no danger of being ſuppreſſed by ecrees of emperors, or refuted in fifty five volumes by t ſent fathers of the church. Perhaps, however, he will not k us for this conſolation, ſince, notwithſtanding the deſ g air of the paſſage which we have now quoted, he appear m other parts of his work, to have, by no means, abandoned himſelf to deſpair. We have heard of a perſon who was accuſtomed to bow to the ſtatue of Jupiter, from an idea that the god might be one day reſtored to his honours, and reward the attention which he had ſhown to his image in the time of his diſgrace. This reſtoration is conſidered by Mr. Taylor as certain. (Pref. to Vol. II. p. 1.)

'I am well aware,' ſays he, 'that nothing has been ſo much the ſubject of ridicule and declamation, of ignorant aſperſion and impotent contempt, as the theology of the ancients. It has ſupplied the harangues of the pulpit with an endleſs variety of popular argument, and an exhauſtleſs ſource of *prieſtly* elocution. It has been equally derided by the man of learning and the merchant, by the noble and the vulgar, by the peaſant and the prieſt. But it ſtill lives in the

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mind, in which the love of ſymmetry and graceſulneſs is generally predominant. Hence, in every age, except the preſent, many illuſtrious females have adorned the Platonic ſchools by the brilliancy of their genius, and an uncommon vigour and profundity of thought. This too would doubtleſs be the caſe in our own country, if all the works of Plato and his diſciples were but once faithfully and elegantly tranſlated into Engliſh: but till the obſtacle of Greek is removed, we may in vain expect thinking females, and I had almoſt ſaid Platonic philoſophers among men.'—'I have, however, the happineſs of being intimate with a lady, who is a noble exception to this remark, and is both an excellent Greek ſcholar, and ſkilled in the Platonic philoſophy.' *Reſtoration of the Plat. Theol.* p. 225.

* *Reſtoration of the Plat. Theol.* p. 316.

† *Life of Proclus*, p. 17.

works of the ancients, it is ſtill capable of being ſupported by ſound reaſoning and ſublime philoſophy; and its intrinſic excellence and truth will extend its exiſtence beyond the wreck of modern ſyſtems, and the deſolation of ages. Like a ſtrong and capacious ſhip, it ſails with majeſtic ſecurity through the ocean of time; and ſuſtains with careleſs dignity the ſtorms of oppoſition that roar round its well-compacted ſides. The blaſts of calumny may indeed impede its progreſs, but are unable to ſhatter its indiſſoluble fabric; and the proſperous gales of philoſophy will always ſucceed the tempeſts of folly, and waft it with rapidity to the *enlightened* regions of mankind. The time perhaps is not far diſtant, when this fortunate change may commence. Above twelve hundred years have elapſed ſince the veſſel of ancient wiſdom viſited the civilized parts of the world, and the nations were bleſt with its invaluable contents: and during this dreadful interval, ignorance and deluſion, *jargon* and *reverie*, have held an undiſturbed and univerſal reign. The depravity of the times is the ſubject of general complaint: genius no longer ſoars; learning has evaporated into words; and philoſophy is but a name. Yet, though the reſtoration of ancient theology is the object of my moſt ardent deſires, I much fear that a period ſtill more barbarous, with reſpect to philoſophy; that an age ſtill darker and more debaſed, muſt precede its eſtabliſhment on the earth. Prodigies and deſtruction attended, as we ſhall obſerve in the enſuing hiſtory, its departure from mankind; and deſolation will doubtleſs be the harbinger of its future appearance. The orb of viciſſitude produces renovation and decay in regular ſucceſſion; and marks, as it revolves, the dormant events of future periods with *the ruinous* characters of the paſt. Let us, therefore, patiently wait for, and joyfully expect the happy moment when the breezes of philoſophy ſhall ariſe with abundance and vigour; and impel the veſſel of theology, laden with the riches of wiſdom, on our natal coaſt. The revolution is certain, however remote: and the proſpect is of itſelf ſufficient to increaſe the vigour of exertion, and animate the expectations of hope; to enable us to brave the ſtorms of eccleſiaſtical perſecution, and vanquiſh the reſiſtance of folly.'

Such are the hopes, and ſuch is the deſign of Mr. Taylor. And now, perhaps, we ſhall be expected to give ſome account of the Diſſertations, the titles of which we have already recited in their proper order. This, however, is a taſk which we ſhall beg leave to decline, from a conviction, that to thoſe whom the author honours with the title of *the truly philoſophic*, no analyſis of ours could poſſibly be ſatisfactory; and that to the *unenlightened*, it would certainly afford little entertainment, and leſs edification.

But while we paſs over the more abſtruſe parts of Mr. T.'s Diſſertations, it may not be improper to ſtate his opinion of the merits of ſome great literary characters, in his own words: though, poſſibly, the peruſal of the following paſſages may excite ſome ſmall ſhare of indignation in the breaſt of him, whoſe mind has not yet been illuminated by the beams of true philoſophy, [illegible] has hitherto looked up, if not with blind reveren[illegible] at leaſt, with grateful admiration, to the venerable names o[illegible]con, and of Locke; of Cudworth, and of Johnſon.

‘ There are two egregious inſtances in our own country of this daring preſumption’ (viz. that of philoſophizing without the aſſiſtance of the ancients); ‘ I mean Bacon and Locke. The former of theſe is celebrated for having deſtroyed the jargon of the ſchoolmen, and brought experimental enquiries into repute; and for attempting to inveſtigate cauſes through the immenſity of particular effects. Hence, he fondly expected, by experiment piled on experiment, to reach the principle of the uni[illegible] conſidering that his undertaking was as ridiculous as th[illegible] giants of old, who attempted to invade the heavens, by p[illegible] upon Pelion, and Olympus upon Oſſa; and ignorant that

Heaven ſtill, with laug[illegible] vain toil ſurveys,
And buries madmen in [illegible] they raiſe.

The latter of theſe, Mr. Lo[illegible] plauded for having, without aſſiſtance from the ancients, [illegible] he nature, and exhibited the genuine theory of human un[illegible]g. But that this applauſe is falſe, the preceding compariſon [illegible] his and the ancient philoſophy, may evince; and the varie[illegible] er ſelf-taught ſyſtems which, like nocturnal meteors, blaze for a while, and then vaniſh in obſcurity, abundantly confirms. Had theſe men, indeed, when they juſtly derided the barbarous writings of the ſchoolmen, explored the works of antiquity, penetrated the wiſdom they contain, and enriched their native language with its illuſtration, they had doubtleſs been celebrated by the lateſt poſterity: but, deſirous of becoming maſters in philoſophy by intuition, they diſdained the inſtruction of the ancients, and vainly attempted to ſoar on artificial wings to the very ſummit of ſcience. They are, however, deſtined, like Icarus, to a precipitate fall; for the influence of time, which is continually diſſolving the cement of their plumes, is likewiſe continually weakening their force, and will at laſt effect their final ſeparation *.’ —‘ I am afraid there are few in the preſent day, who do not conſider tactics as one of the moſt principal parts of mathematics; and who would not fail to cite, in defence of their opinion, that great reformer of philoſophy, *as he is called*, Lord Bacon, commending purſuits which come home to men's buſineſſes and boſoms. Indeed, if what is loweſt in the true order of things, and beſt adminiſters to the vileſt part of human nature, is to have the preference, their opinion is right, and Lord Bacon is a *philoſopher* †!’——

‘ I find my indignation rouſed by the following words of Dr. Cudworth, in his Intellectual Syſtem. p. 306. “ Proclus (ſays he) had ſome peculiar fancies and whims of his own, and was indeed a confounder of the Platonic theology, and a mingler of much unintelligible ſtuff with it.” I muſt confeſs (and I am neither afraid, nor aſhamed of the declaration) that I never found any thing in Proclus, but what by patient thought, accompanied with a ſincere and vehement thirſt after truth, I have been able to fathom. Had

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* P. xxxiii. vol. I.

† Note, p. 76. vol. I.

Dr.

r. Cudworth been endued with theſe requiſites, he would doubtleſs ive had equal ſucceſs; but without them, the ſublimeſt truths will rtainly appear to be *unintelligible ſtuff.* Beſides, this conſideration not to be omitted, that a modern prieſt makes a bad philoſopher*.'

' The knowledge of common things, is alone the province of mmon, or uncultivated minds; and men of great genius in every e, have been diſtinguiſhed by their happy ignorance of the trifling rſuits, and empty attainments of the vulgar. Indeed he who ixes much with the multitude, neceſſarily imbibes falſe opinions, d engages in puerile occupations: the ſtrength and activity of his ind is continually weakened, or unworthily exerted, by a general ffuſion; and he at length loſes all that intellectual energy, which ture firſt implants, but retirement calls forth into the bloſſoms of gance, and the perfection of vigor.

' The late Dr. Johnſon is a ſtriking inſtance of the truth of theſe ſervations; and a laſting example of the wretchedneſs of a mind ienlightened by philoſophy. His talents were indeed vaſt and icommon, but degraded by falſe cultivation, and ruined through glect. Hence he employed himſelf ſolely on ſubjects of vulgar eculation, and thought deeply on nothing but the vices and follies the illiterate and the baſe. Like a giant in the dark, his ſtrokes ere indeed powerful, but often ineffectual; and were never directed the hand of wiſdom, or aſſiſted by the irradiations of truth. Thus conſtantly diſplayed ſtrength without ſkill, and exertion without iowledge, abilities without genius, and grandeur without a grace. e appears to reſemble indeed nothing ſo much as the eyeleſs Polyieme. Deprived of the cheering light of ſcience and philoſophy, he andered in the caverns of ſenſe, wretched through the want of ſight, d avoided by the timid multitude who trembled at his ſtrength. o approach him too near was generally deſtructive of the order of ciety, and often fatal to the peace of bold but ignorant indiviials.

' His piety too, as well as his literary talents, ſhews how little of licity is to be expected where philoſophy is wanting. For though profeſſed to believe in the immortality of the ſoul, he was a perpeal ſlave to the dread of death: and though he was continually ercifed in the externals of religion, he could find no conſolation hen alone. There is nothing indeed whoſe certainty is ſo generally lmitted in diſcourſe as the ſoul's immortality; and yet nothing at eſent is ſo generally diſbelieved. For I will not diſgrace the word lief, by ſuppoſing it poſſible that a man can be firmly aſſured of is important truth, and yet continually ſeek for arguments in dence of its reality. This is however the caſe with modern bevers. They profeſs reverence for the deciſions, and faith in the ctrines of revelation; but are glad to ſeek for conviction in the guments of philoſophy. Faith is found ſufficient to ſupport the ind, while it reclines on the boſom of the church, or clings round e pillars of orthodox opinion. But when it is once ſhaken by quiry and ſtaggered by doubt; when it leaves the enchanted enſure of faith, and ventures on the wide ocean of enquiry; it can alone find ſecurity in the harbour of reaſon, and reſt in the embraces of philoſophy.

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* P. 36. Vol. I.

'Dr. Johnſon is however celebrated by his female biographer as "a man good beyond the imitation of mortals." As if goodneſs could ever reſide in a ſoul perpetually haraſſed with fears, and agitated with paſſion; diſtracted with the proſpects of futurity, and afraid of retiring into itſelf. Is it not ridiculous to ſuppoſe that a conſciouſneſs of virtue and worth can ever be combined with miſery and fear; or that the ſteady and ſerene light of truth can ever dwell enſhrined in the gloom of deſpondence, or beam through a mind diſturbed and clouded with care? "The good man, ſays Plotinus, is ever tranquil and ſerene, u[illegible]d by paſſion, and ſuperior to grief:" and that religion is bu[illegible] worth, which confers on its votary nothing but the torments [illegible]nxiety from conſciouſneſs of inward folly or vice; and the d[illegible] diſſolution from the uncertainty of its reſult. We may [illegible]red, that no one can be truly worthy who is wretched in him[illegible] to be truly good is to reſemble the divinity: and to [illegible]hat miſery can be combined with ſuch a character, is to a[illegible]perfection to Deity, and unhappineſs to the Fountain of [illegible]. 319. Vol. II.

We now proceed to conſi[illegible] author's merits as a tranſlator.

In his preface, he very feelingly complains of the great difficulty and labour with which a tranſlation of the Commentaries of Proclus is attended; 'not only from the ſenſe of the philoſopher, which is always profound, and frequently obſcure; but from the great incorrectneſs of the Greek edition, in which, excluſive of numberleſs typographical errors, entire ſentences, eſſential to the connection, are frequently omitted.' We perfectly agree with Mr. T. as to the obſcurity of the ſenſe, and incorrectneſs of the text of Proclus: but we do not think that he has always ſucceeded in his attempts to remove this obſcurity. On the contrary, we have found, in ſeveral inſtances, the original, with all its defects, infinitely more intelligible than the Engliſh verſion. Mr. T. beſtows great and juſt praiſe on the Latin tranſlation of Barocius, and has very judiciouſly copied from it the Diagrams, ſo neceſſary to a work of this kind, which are omitted in the Greek. He adds, that, 'without this tranſlation it is impoſſible for any one to read the half of this invaluable work, even though he ſhould be as perfect in Greek as in his native tongue:' and he aſſures us, that, 'if he had not fortunately obtained it himſelf, he would have by no means engaged in this arduous undertaking.' The former of theſe aſſertions muſt be received with conſiderable limitations; the latter we are diſpoſed to admit in its utmoſt extent, and we would even apply it, *mutatis mutandis*, to *the Life*, and *Theological Elements of Proclus*. The following paſſages, in ſome of which Mr. T. appears to have miſunderſtood both the Latin and the Greek, and in others, to have ſery copied the Latin without attending to the Greek, will ſy the opinion which we have formed of his tranſlation.

page 2. of the Life of Proclus,—Δεδοικα γαρ μη ȣδε ὁσιον ηον εμε των ὁμιλητων σιωπαν, ϗ μη τα αληθη περι αυτȣ κατα μιν ἱϛορειν, και τοι προ των αλλων ισως οφειλοντα φθεγγεσθαι—is neouſly rendered: ‘ For I do not think it lawful, that I, was one of his familiars, ſhould be ſilent concerning his and ſhould not, according to my utmoſt ability, relate particulars concerning him as are true, *and which perhaps t to be publiſhed in preference to others.*’ Mr. T. has here reented Marinus as expreſſing ſome kind of doubt, whether he ht not to publiſh ſuch anecdotes of his maſter as were true, reference to thoſe which were dubious, or falſe. The er tranſlation would have been, *Although, perhaps, I ought,* e all *others, to proclaim them.*

age 6. Αγȣσι δε αυτον τεως οἱ πατερες τεχθεντα εις την ἑαυτων ριδα, την ἱεραν τȣ Απολλωνος, Ξανθον· ϗ ταυτην κατα θειον τινα ν πατριδα αυτȣ γενομενην, &c. Fabricius renders the paſſage : *Parentes denique natum deducunt in ſuam patriam, Apollini ecratam, Xanthum, quæ ipſa quoque patria illi quadam divina identia contigit, credo quod,* &c.—and Mr. T. literally tranſ him, but without retaining his accuracy, or his elegance— aſtly, his parents brought him, when born, into their native ntry, *Zanthus,* conſecrated to Apollo: and I cannot but k that *this country happened to him by a certain Divine Pronce,* &c.’

age 9. Και οἱ γενομενοι θειοι οντως συμβολοι, is tranſlated by ricius, *et omnia divinitus excitata*; and by Mr. T. after , though not very intelligibly, ‘ and all the divine excitas.’

age 11. Και τοιαυτα μεν—εγενετο τω φιλοσοφω θεοθεν τα σημεια. nd ſuch were the ſignatures of divine original which haped to our philoſopher.’

age 16. Τας δε απο σιτȣ ϗ ποτȣ αναγκαιας ἡδονας, απαλλαγας ν εποιειτο. ‘ But he uſed meat and drink, and other neceſ pleaſures, only ſo far as was neceſſary to avoid the moleſtas of diſeaſe.’

n the Commentaries of Proclus, book i. chap. i. p. 44.— μαθηματικην ȣσιαν ȣτε των πρωτιϛων εν τοις ȣσι γενων, ȣτε των ατων ειναι ϗ παρα την ἁπλην διῃρημενων αναγκαιον, αλλα την μεσην αν απειληφεναι, &c.—is very properly tranſlated by Barocius, *thematicam eſſentiam neque ex primis eorum quæ ſunt generibus, e ex ultimis a ſimplicique eſſentia ſejunctis eſſe neceſſe eſt, ſed ium obtinere locum,* &c. The meaning of the paſſage is thus rably perverted by Mr. T. ‘ It is neceſſary that the manatical eſſence ſhould neither be ſeparated from the firſt nor laſt things, nor from that which obtains a ſimplicity of e t that it ſhould obtain a middle ſituation,' &c.

In ſame page—Καταδεεστεραν αυτη διδωσι ταξιν της αμερισ ϗ εν αυτη τελειως ἱδρυμενης φυσεως—*inferiorem ipſi dat ordinem, eo ordine, quem ſortita eſt impartibilis, et in ſe ipſa perfecte conſtituta natura*; 'gives it an order inferior to that nature which is allotted an indiviſible eſſence, perfectly conſtituted in itſelf.'

Chap. iv. page 51. Ου γαρ δη πε των μεν μεριστων εισιν επιστημαι ϗ γνωσεις, των δ' αν αϋλων, ϗ της νοερας θεωριας εγγυτερω τεταγμενων εδεμιαν εχομεν επιστη [redacted] *Non ſunt certe partibilium quidem ſcientiæ et cognitiones autem quæ ſine materia ſunt, et quæ proprius intelligentem tionem ſunt conſtituta nullam habemus ſcientiam*, &c. It no great knowlege either of the Platonic philoſophy, or reek and Latin languages, to diſcover that the plain drift ſentence, both in the original and in the verſion of E is this—*Surely it cannot be admitted that there is ſuch a th ſcience with reſpect to diviſible things, but none with reſpect to hat are immaterial*—Mr. T. however, has thus tranſlated They are ſurely not the ſciences and cognitions of things diviſible: but we have no ſcience of things deſtitute of matter.' page 53. Barocius appears to have read—εσχατην πως εν ὑδασιν εχοντα ταξιν, ϗ ειδωλων οντως ειδωλα γεγονοτα—*quippe quæ poſtremam in aquis quodammodo ſortita ſunt ſedem, et ſimulachrorum vere facta ſunt ſimulachra*. The true reading is certainly εν ειδεσιν. Mr. T.'s verſion prudently retains both readings: but he would have done better if he had rejected the *in aquis* of Barocius entirely—'Since, by their ſituation in water, they are after a manner allotted the laſt ſeat in the gradations of forms, and truly become the reſemblances of reſemblances.' Page 63. Διο δη και ὁ Πλατων πολλα ϗ θαυμαστα δογματα περι θεων δια των μαθηματικων ειδων ἡμας αναδιδασκει· ϗ ἡ των Πυθαγορειων φιλοσοφια παραπετασμασι τετοις χρωμενη την μυσταγωγιαν κατακρυπτει των θειων δογματων. *Propterea ſane Plato quoque multas admirabileſque de Deis* SENTENTIAS *per Mathematicas formas nos edocet: Pythagoreorumque philoſophia his utens velaminibus ſacram* DIVINARUM SENTENTIARUM *tegit diſciplinam.* 'Hence it is that Plato, by mathematical forms, teaches us many and admirable *ſentences* concerning the Gods, and the philoſophy of the Pythagoreans, uſing theſe as veils, conceals from vulgar inſpection the diſcipline of *divine ſentences.*'

Book II. chap. iv. page 99. In the following paſſage, Mr. T. has evidently tranſlated from the Latin, though, it ſhould ſeem, without underſtanding it—Μετα δε τετον Αμεριστος, ὁ Στησιχορε τε ποιητε αδελφος, ὡς εφαψαμενος της περι γεωμετριας σπεδης μνημονευεται ϗ Ἱππιας ὁ Ἡλειος ἱστορησεν, ὡς επι γεωμετριας δοξαν αυτε λαβοντος. *Poſt hunc autem Ameriſtus, Steſichori poetæ frater, tanquam* qui

'iæ ſtudium tetigit, degustavitque, memoratur : cujus Hip-
e Eleus mentionem fecit, veluti in geometria gloriam re-
' After him Ameıittus, the brother of Steſichorus
is celebrated as one who *touched upon and taſted* the
eometry, and who is mentioned by Hippias the Elean,
g the glory of geometry.'

me remark may, perhaps, be not improperly applied to
ıaſſage in the next page—ὥςε τον Λεοντα κ̀ τα ςοιχεια
τῳ τε πληθει κ̀ τῃ χρειᾳ των δεικνυμενων επιμελεςερον—
n elementa quoque conſtruxerit accuratius, et propter multi-
t propter uſum eorum quæ in iis oſtenduntur. ' So that
conſtructed elements more accurate, both on account
ıultitude, and on account of the uſe which they ex-

deſiſt from the fruitleſs and invidious taſk of following
hrough the whole of his Verſion: the inſtances al-
uced will convince our learned readers that we have
haſty in our aſſertions concerning him.

ſtory of the Reſtoration of the Platonic Theology by the
oniſts is divided into three ſections: the firſt of which
ıally occupied in treating of the life and writings of
the ſecond is devoted to thoſe of Porphyry, and the
ıoſe of Jamblichus. Mr. Taylor, as well as the cele-
orian of the Decline and Fall of the Roman Empire, is
ınd warm in his panegyrics on the liberal ſpirit of
ılytheiſm. The following is a curious ſpecimen of the
of ſentiment which prevails in the breaſt of a modern
:

ıld neither be conſiſtent with the deſign of this hiſtory,
the author, nor entertaining to the Platonic reader, to trace
increaſe of barbariſm and ignorance, after the abolition
ıenian and Alexandrian ſchools. It will be ſufficient to
ıat the jargon of innumerable ſects, eſtabliſhed a tyranny
to the Pagan world, the tyranny of religious deſpotiſm;
extirpated from the earth the dominion of ancient wiſdom
. From the incredible multitude of different perſuaſions,
y loſt all appearance of a *revelation*; and by the conduct
eſſors, ſeemed rather calculated to confound than illu-
nkind. The ſame infatuated ſpirit has indeed marked its
ı the preſent day; and we find that, in proportion as this
al prevails, knowlege retires, virtue droops, and magna-
ıeſtroyed: hypocriſy becomes the ſubſtitute for generoſity;
g cant ſucceeds the decent confidence, inſpired by genuine
d worth. As the rapidity of a river is increaſed by the
of its channel; ſo its vigour is diminiſhed by the multi-
f its ſtreams. In a ſimilar manner, the influence of any
leſſened, when it is divided into various ſtreams of opinion,
ord of party, and the zeal of profeſſion. The energy of
s loſt by diffuſion; and the river of the *Church* is weak-

ened by the numerous and narrow rivulets of *Diſſenters.* Experience unfortunately ſhews, that the profeſſors of a national religion, are generally men of greater integrity, than thoſe who compoſe the diſſenting ſects; and the fact may be ſupported by a rational theory. The trifling employments, grovelling cares, and contemptible fame, which are neceſſarily connected with religious diſſenſion, unavoidably debilitate the mind, and contract the heart. The whole attention is engroſſed in regarding the little concerns, and ſupporting the narrow opinions of a party; and that ſtrength of underſtanding, and integrity of character, which are requiſite to acquire eminence in ſcience and virtue, are loſt in imbe [illegible] ns and hypocritical cant. It is on this account that I ſhould [illegible] diſſenter in Scotland, and a papiſt in France, to a diſſenter [illegible] olic in England: for in thoſe countries they ceaſe to be ſecta[illegible] may conſequently in ſome degree become virtuous and wiſe. [illegible] 316. Vol. II.

What reader, who has but [illegible] hteſt acquaintance with the genuine ſpirit, or even the [illegible] precepts of the Goſpel of Chriſt, can peruſe the follow[illegible] arks, without expreſſing his abhorrence of the baſe ma[illegible] tation on which they are founded?

'The ſpirit of *meekneſs*, which Chriſtianity ſo admirably inculcates, though oppoſite to the *dignity* of philoſophy, promotes the humility of merchandize, and facilitates the emoluments of trade. It enables men to ſuppreſs their paſſions from conſiderations of intereſt; teaches them to refer every thing to private advantage; and to conſider magnanimity as a dangerous and arrogant virtue. It is to this ſpirit, that we muſt aſcribe the great extent of commerce, in all the civilized parts of the world; and that Europe is much richer, though leſs wiſe than of old. The ſpirit of meekneſs, by gradually ſuppreſſing the noble ardour of ancient heroiſm, and withdrawing the attention from abſtract inveſtigations, as daring and preſumptuous, has given birth to innumerable diſcoveries in the arts, unknown to the ſpeculative genius of antiquity. Hence the luxuries of life have received an immenſe improvement; and the ſpirit of meekneſs, though not calculated to ſoar, has wandered over the ſurface of the earth, and diffuſed its *humble* bleſſings even to the remote regions of the poles. Penetrating and ſmooth, it has crept like oil, through the communities of mankind; and increaſed the activity, by lubricating the joints of the flexible body of Commerce. As oil too allays the fury of the ſea, and calms its agitated waves; ſo meekneſs ſuppreſſes the effervеſcence of deſire, reſtrains the reſtleſs ſpirit of enquiry, and calms the impetuoſity of genius. Hence, though we are no longer ſurpriſed with the daring exploits, and prodigious talents which diſtinguiſhed the ancient world, yet we can boaſt a greater uniformity of character, a more general equality in moderate attainments, and a more intereſted ſpirit. In conſequence of this univerſal mediocrity, our capacity for commerce is increaſed, and our abilities enlarged, for accumulating wealth by groveling purſuits. But the moſt important advantage acquired by the ſpirit of meekneſs, is that mentioned by the great apoſtle of the Gentiles, "of becoming all things to all men." The benefits indeed which ſuch a pliability of temper confers on a commercial kingdom, compoſe ſo great a part of the

arcana

of traffic, that revelation alone could have made mankind of their importance. Meekneſs, like Proteus, aſſumes every appearance which the intereſt of concealment may require; iloſophy alone can trace it, through its multiform ſhapes, and ſh its transforming power.' P. 317. Vol. II.

bat every particular ſoul deſcends totally,' is the doctrine clus in the laſt propoſition of his theological elements: re we hoped to have bidden a final adieu to his tranſlator. ext page, however, compelled us to obſerve how low, in mmon ſenſe of the words, the ſoul of a philoſopher can d. The philoſophic ſoul of Mr. T. has, indeed, deſcended low as to honour even us with an Appendix, the purport ch, as it might otherwiſe remain unknown to the Public, nity impels us to ſtate.

beginning of the Appendix would afford no bad ſpeci- f the general abuſe which he deigns to beſtow on us. We however, deny ourſelves the pleaſure of quoting it, ſten to the ſpecific charges brought againſt us with all the and circumſtance of philoſophical and critical hoſtility.

ur Review for Auguſt 1788, we mentioned Mr. T.'s tranſ- of the Hymns of Orpheus with leſs commendation than ks was due to his work, and his Paraphraſe of Plotinus Beautiful, with more than he condeſcends to accept. In he will take neither our praiſe, nor our cenſure, in good though he deigns to waſte a few of the precious moments ted to the reſtoration of Platoniſm, and the demolition of ianity, in accuſing us of malevolence, ignorance, and We have, it ſeems, malevolently miſrepreſented Mr. T. ting that he was bold, when he was moſt inclined to be t. We have ſaid, that, acknowleging the difficulty of ting the compound epithets of the Greek language, he l to claim the merit of ſubduing it. We have ſaid, that, idate the ſenſe of his author, he promiſed copious and hiloſophical notes. But it now appears, that he never or meant to make, any ſuch promiſe; and that elucida- deſtined in ſome meaſure to ſupply the want of that re- e theology, of which the Commentary of Proclus on Cratylus is ſo full—elucidations, which the lovers of n were called on to accept with gratitude—were neither s, nor philoſophical. In the preſent work, however, . ſeems to think more juſtly of his own powers, though fidence is of ſo new a kind, and his mode of ſhewing it ſo r, that it *may* be *malevolent* to aſcribe the following paſ- o any other principle: 'This bright light is no other hat of ideas themſelves, which, when it is once enkindled, her rekindled, in the ſoul, becomes the general ſtandard iterion of truth. He who poſſeſſes this is no longer the ſlave [illegible] n, puzzled with doubts, and loſt in the uncertainti [illegible] ecture. Here the fountain of evidence is alone to be fo [illegible] his is the true light, whoſe ſplendour can alone diſpel the darkneſs of ignorance, and procure for the ſoul undecaying [illegible] and ſubſtantial felicity. *Of this I am certain, from my ow* [illegible] *ce*, and happy is he who acquires this invaluable treaſ [illegible] ert. on the Plat. Doctrine of Ideas, pag. xxv. Note

T [illegible] e ightened a ſage ſhould diſcover the darkneſs of ignor [illegible] in common m [illegible] ht naturally be expected; but t [illegible] ſhould ſtoop to [illegible] f diſpelling it, is more than we d [illegible] hope. This, n [illegible] he has actually done; and as the ſtrictures of a critic w [illegible] ſes *the fountain of evidence*, and the *criterion of truth*, mu [illegible] jects of curioſity, we ſhall give ſome of them in his own [illegible]

'Let us now examine the ſp [illegible] of *ignorance* which theſe Reviewers afford in great abund [illegible] d which as I preſume will appear much to the credit of n [illegible] tion. In the firſt place I am charged with "univerſally tra [illegible] he epithets φιλενθεος, φιλοιστρος, and μανικος, by the word *fanatic*, w [illegible] I have employed in the ſenſe of the Latin word, from which it is derived." To which I reply, that the former part of this charge is falſe. For in the Hymn to Minerva φιλοιστρος is tranſlated *rage*; in the Hymn to Diana, *fierce*; and in the Hymn to Dionyſius Baſſareus, μανικος is tranſlated *furious*. The latter part of this aſſertion is true. For as the word *fanatic* is immediately derived from the Latin word *fanaticus*, which according to their own confeſſion means *numine afflatus*, or *one inſpired by a divine power*; and as the great Scaliger, whoſe authority is always deciſive, conſtantly tranſlates φιλενθεος, *fanaticus*, I made no ſcruple of adopting it in my tranſlation. That *fanatic* is never uſed in a good ſenſe by any author of repute may perhaps be true: but I ſee no reaſon why it ſhould not be employed according to the meaning of its original, eſpecially as there is no other word in our language ſo expreſſive of the words to which it correſponds in the Greek. The example of Ariſtotle, and the greateſt men of antiquity, ſufficiently juſtifies both the invention of new terms when the poverty of a language requires a ſupply, and the adoption of old ones in a different ſenſe, when the difficulty of the ſubject demands verbal innovation.' App. P. 439.

To all this, we have only occaſion to reply, that we never charged Mr. Taylor with * *univerſally* tranſlating φιλενθεος, φιλοιστρος, and μανικος by the word *fanatic*—that the authority of Scaliger is nothing to the purpoſe, ſince Scaliger compoſed a itin metaphraſe, and Mr. T. attempted an Engliſh tranſlation and that, whatever privilege any writer may claim of coining w words, or changing the ſenſe of old ones, a believer in the rinity of Dionyſius Baſſareus ſhould rather have coined a new ord to expreſs the ſenſe of φιλευθεος, than have addreſſed him a title which cuſtom had made opprobrious. We profeſs no plicit belief either in the divinity, or the inſpiration of Mr. T. t decency would always forbid our accoſting him by the appllation of *wiſeacre:* though by the ſame kind of etymological tamorphoſis, it might be eaſily turned into a compliment. *eiſſager*, undoubtedly means a *prophet*, in the works of Gern writers, *whoſe authority is always deciſive*; yet *wiſeacre* comnly carries with it a meaning which it would ill become any gliſhman to apply to Mr. T.

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* Our words are theſe: 'The epithets φιλενθεος, φιλοιστρος, and μανικος, are all tranſlated *fanatic*, which word Mr. T. ſeems to have uſed in the ſenſe of the Latin word from which it is derived'—and in the note we referred to pages 131, 133, 148, 152, 155, 182, and 183, of Mr. T.'s tranſlation, where the reader will find all the words thus tranſlated. See Rev. for Aug. 1788, page 139.

Mr. Taylor ſtill regards the parts of his tranſlation, which we ected to, with the affection of a father; and defends them th the confidence of a writer, who poſſeſſes not only the ſource all true knowlege, but the only ſtandard of taſte as well as of th. He maintains,—and who ſhall again dare to contradict n?—that μȣνος εφυς αφανων εργων φανερων τε βραβευτης is exly, though not literally, rendered by

'Of unapparent works thou art alone
The diſpenſator viſible and known;'

l this becauſe, on the teſtimony of an Orphic verſe preſerved Juſtin Martyr, "Jupiter, Pluto, the Sun, and Bacchus are ."—For reaſons equally weighty, and which we have no ure to combat, he is loud in the praiſe of '*Prophet of diſcourſe, oured light, Bacchic King, baſis of mankind*, and *the miſty ſtation the air.*' And though he does not expreſsly contend that,

Και Σεμελην, Βακχȣ τε συνευαστηράς ἀπαντας,

ans,

'Bacchus and Semele the friends of all'—

that,

'Mother of arts, impetuous, *underſtood*,
Rage to the wicked, wiſdom to the good,'

,

'*Mankind's unconquer'd*, endleſs praiſe is thine,
Sepulchral, widely-wand'ring, pow'r divine'—

proper tranſlations of

——τεχνων μητερ πολυολβε,
Ὁρματειρα, φιλοιστρε κακοις, αγαθοις δε φρονησις—

,

—— απροσμαχον ευχος εχȣσαν
Τυμβιδιαν, πολυπλαγκτον, αοιδιμον ανθρωποισιν—

, from his ſilence, we dare not infer that he ſuſpects himſelf er of inelegance or error. We did not imagine that even ingenuity of Mr. Taylor could have found an occaſion of triumph in the tranſlation of this verſe, to the accuracy of which we preſumed to object—

> Εἰτ' εν Κυπρῳ, ανασσα, τροφῳ σεο—
> 'Or if in Cyprus, *with* thy mother fair'—

'It is literally,' ſays he, '*Or if in Cyprus, O Queen,* WITH *thy nurſe.* Fortunately for me, the Metaphraſe of Scaliger agrees with my verſion, *Sive in Cupro, matre tua.* Perhaps the Reviewers forgot, or perhaps they are ignorant, that a mother and a nurſe are frequently ſynonymous terms!' Perhaps, however, to adopt his own language, Mr. T. forgets, or perhaps he is ignorant, that the latter of two ſubſtantives is ſometimes put in appoſition with the former, which is actually the caſe, both in the original verſe of Orpheus, and in the Metaphraſe of Scaliger; Cyprus being the nurſe, or, if he will have it ſo, the mother of Venus. Hence ſhe is called Κυπρις, Κυπρογενης, and Κυπρογενεια. Thus Heſiod, Theogon. ver. 199.

> *Αφρογενη τε θεαν, ϗ ευστεφανον Κυθερειαν*
> *Κικλησκουσι θεοι τε ϗ ανερες, ἑνεκ' εν αφρῳ*
> *Θρεφθη· αταρ Κυθερειαν, ὁτι προσεκυρσε Κυθηροις,*
> *Κυπρογενη δ' ὁτι γεντο πολυκλυστῳ ενι Κυπρῳ.*

Thus far it was a duty which we owed ourſelves to repel the charges brought againſt us by Mr. T.—charges which, had we not been apprehenſive that our ſilence might poſſibly, by ſome, have been miſconſtrued into an acknowlegement of guilt, we ſhould moſt certainly have regarded only with ſilent contempt. Still, it muſt be confeſſed, Mr. T. has one advantage over us—we mean in the low abuſe which, in his Appendix, he has ſo liberally beſtowed on us. This, however, is an advantage of which we ſhall leave him in the unenvied poſſeſſion: *Ου γαρ συγκαταβαινομεν εις αγωνα, εν ᾡ ὁ νικωμενος του νικωντος εστι κρειττων.*

ART. XI. *The Genera Vermium of Linnæus,* Part II. Exemplified by ſeveral of the rareſt and moſt elegant Subjects in the Orders of the *Teſtacea, Lithophyta,* and *Zoophyta Animalia,* accurately drawn from Nature. By James Barbut. With Explanations in Engliſh and French. 4to. pp. 90. and 14 Plates. 2l. 2s. coloured. 1l. 1s. plain. Boards. White, &c. 1788.

MR. Barbut carries on his deſign of elucidating the Linnéan Syſtem, with unremitting induſtry. The preſent work proceeds no farther than to the end of the Bivalve Shells: ſo that although the title ſeems to promiſe a more extenſive information, the reader muſt be appriſed, that there ſtill remain to be exemplified, all ſuch of the *Teſtacea,* as come under the denomination of Univalve; all the tribes of *Lithophyta,* and the *Zoophyta.* We do not give this information to our readers by way of depreciating the work—far from it. We commend Mr. Barbut for the regularity of his proceedings, and his clear-ing his ſubject as he advances;—by which means more certain information may be gained. It is ſurely much better to go on ſlowly, and with ſafety, than by rapid movements to get out of our courſe, or ſtumble by the way.

The plan of this work, like Mr. Barbut's preceding publications *, is to give deſcriptions and figures of one or more ſpecies of each genus, according to the number of orders under each, which need illuſtration. And at the end are added two ſynoptic tables; the one, exhibiting the animals which inhabit the ſeveral ſhells; and the other, the generic character of the multivalve and bivalve ſhells treated of in this part of the work. The ſtudent will be able to aſcertain his genera by the help here laid before him, without much difficulty; and let him, while he feels the comfort of the information, praiſe the attempt to give him at once ſo complete and ſo cheap a view.

In the preface to this volume, Mr. Barbut retails many of the anecdotes which uſually accompany ſubjects of this kind. One of which, reſpecting the eating of muſſels, for the good of our countrymen, we will tranſcribe.

'The pea-crab is at certain ſeaſons a companion and inhabitant with the muſſel called by Linnæus *mytilus edulis*, and commonly ſold under the name of *lord-a-lee muſſels*, its abode is under the lip, and care ſhould be taken to lift up the lip and take the crab out, if one ſhould be there, it is deemed poiſonous and ill conſequences have often enſued from this neglect; but in order to guard againſt the ill conſequences attending eating muſſels, they ſhould be well waſhed, and if laid a day or two in ſalt and water, far the better; when they are required to be dreſt for table, let them be put into an iron or tin ſaucepan (by no means into a copper one) throw in with them a ſilver ſpoon, when you apprehend they are ſufficiently done, take out the ſpoon, if it is black throw the muſſels away, they then ſhould not be eaten; if on the contrary it comes out white as when put in, the muſſels may be ſafely eaten. It is a query with me, whether or no this obnoxious quality ariſes from the poiſonous quality of the mud in which muſſels are in general found bedded, or from the communication with the pea-crab. I rather am inclined to think it ariſes from the former.'

We wiſh we could give Mr. B. our unqualified praiſe; but we muſt not keep back our cenſure, when we ſee him, in ſome of his families, ſo induſtriouſly attending Linné through all his pruriency. When *Dacoſta* treated of this ſubject, he took care to keep out of ſight every thing that could give offence. The late *Dr. Solander*, himſelf a Swede, diſdained to follow his great maſter, in foibles which nothing could juſtify. When Mr. B. was giving us Linné in an Engliſh dreſs, he ſhould have conſidered who were likely to be his readers. Did not *Mr.*

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* See Rev. vol. lxvii. and vol. lxxii. p. 6.

Pennant's decent page occur? Beſide, when he had a variety of ſubjects before him for his choice, why would he, with all his attachment to Linné (he cannot plead neceſſity), fix upon thoſe, whoſe deſcriptions ran in that unpardonable ſtyle? *Proh Deûm atque hominum fidem! quæ religio celari, modeſtia obtegi, decorum ſileri juſſit, ea palam Linnæus impiè protulit: uno autem ore, omnis gens, omnis regio terrarum conclamavere, flagitioſiſſimè eſſe factum. Quid verò? Barbut iterum hæc eadem oculis fideliter ſubjicit—at quorum oculis? fœminarum forſitan noſtrarum, juvenum, aut certè hominum, quaſi vellet, quod dum partes teſtarum vel Cypriis ingratè deſcriptas legerent, inſani ſubitò ab operibus Dei contemplandis, in lupanaria temerè prorumperent**.

We are told, p. 75. ‘ *that Linnæus found out the art of making pearls grow larger; and that in conſequence he was ennobled, and was allowed to chooſe himſelf a ſucceſſor in the various offices which he held.* We have always underſtood, that his honours were conferred on him for his *general* merit.

ART XII. *The Letters of Simpkin the Second*, Poetic Recorder of all the Proceedings upon the Trial of Warren Haſtings, Eſq. in Weſtminſter Hall. 8vo. pp. 224. 5s. Boards. Stockdale. 1789.

WHEN in our laſt month's Review we took notice of Mr. Bell's elegant edition of the Letters of Simpkin, we were not appriſed that another and a more complete one was preparing for the public, avowedly by the author. Mr. Bell's edition came to us in no *queſtionable ſhape*; for, having a dedication prefixed ſigned *Simpkin*, we were inclined to believe that this induſtrious and ingenious printer had obtained the author's permiſſion to collect theſe letters together from the paper called *The World*, into one of his beautiful little volumes, and that the dedication was prepared by the author for this purpoſe: though, at the ſame time, we were not without our ſuſpicions; as no mention was made of the author, and as the dedication, ſaid to have been *purpoſely written for Mr. Bell's edition*, though ſubſcribed with the oſtenſible name, bore no internal marks of the real *Simpkin*. It appears, now, that there are *two* Simpkins in the field. Beware then of counterfeits, for ſuch are abroad! The gentleman who now appears before us, declares himſelf to be the true, lawful, and original Simpkin; and we will take *the ghoſt's word for a thouſand pounds.*—This author ſeeing every thing through a ridiculous medium, the circumſtance of his having been counterfeited, prompts him to write the following humourous preface:

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* For obvious reaſons, the Reviewer of this article thought proper to expreſs himſelf on this topic in Latin.

' *If I ſhould not be reckoned a* POET, *I may at leaſt be held as* an Adventurer—*for no Writer ever ſtepped forward on ground leſs amuſing, and where even* the fictions *of Poetry could not go beyond the fictions of* ORATORY; *perhaps I may boaſt the Triumph of having kept ſome people awake: and am therefore as meritorious as*—the Gout.

' *If further vanity I might indulge—it would be, that if* my Heroes *have not been* HECTORS *or* NESTORS—*nor I,* a HOMER,

Still there have been contentions about
My Works. *One* pleaſant Bookſeller
Has maintained, I do not know my
Own writings ſo well as he does—that
his ———
" *Is the true* Mag-pie,"———

And that He, *and not* myſelf *am entitled to my Works. But as I have no right to make any* obliging Gentleman of this ſort, *anſwer for my ſins—ſo will I fairly ſay—that having committed my writings to* the WORLD, *when they are taken out of the World—as all children muſt die—my* Undertaker *is*

Mr. JOHN STOCKDALE, BOOKSELLER,
in PICCADILLY.'

Mr. Stockdale's edition is certainly preferable* to that of his rival. It contains a dedication to the Managers of the Impeachment, written by the real author of the letters, together with ten additional letters not to be found in the other. At the end, too, is given, in proſe, what the author calls *A New Guide to Examinations*, deſigned to ridicule the queſtions propoſed to the witneſſes at the trial of Mr. Haſtings.

From the new matter which this edition contains, we ſhall extract, for the peruſal of our poetical readers,

' *Mr.* HASTINGS's SPEECH *in Weſtminſter Hall, Wedneſday, 9th July.*

" Illuſtrious Peers!—*tho' ſtrongeſt words be faint,*
At once *the torture of whole years to paint,*
Aw'd (as whom wou'd not ſo much State o'erwhelm?)
By all the worth *and* wiſdom *of the* REALM,
Your much-wrong'd Suppliant—O indulge the pauſe!
Craves one attentive moment *to his cauſe.*
—Already *wire-drawn forms of fram'd delay,*
Have waſted two ſad ſuff'ring years *away:*
Faults yet unprov'd—ſcarce outlin'd—e'er I plead—
Have reap'd already *guilt's ſevereſt meed.*
Unclos'd *yet lingers—ſwoln with comments large,*
The twentieth item of the twentieth charge.
TWENTY WHOLE CHARGES *ſtretch'd in endleſs line,*
No life can reach—much leſs a life like mine:
While judgement's rod, uſurping hands *aſſume,*
Fore-ſtall *conviction, and* pre-act the doom.
Oh! had the varied annals of mankind,
Brought one eternal TRIAL *to my mind,*

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* *Not in point of elegance.*

That caſe, *terrific omen of ſuſpenſe,*
Had quaſh'd all plea! defeated all defence!
Bade me my hopes on inſtant ſentence *place,*
And graſp at condemnation, as a GRACE.
O yet, nor arrogant be deem'd the pray'r,
Yet *a few parting, precious minutes ſpare:*
By one ſhort Seſſion *years of anguiſh ſave,*
Nor fix IMPEACHMENT on me to the grave!
Clear but my fame, than deareſt life more dear,
(—*And* that *triumphant* TRUTH *at length* muſt *clear,*
Clear but my fame, *and cl he proceſs here!*
—*Yes*—cloſe it here!—*its* pre nt *merits try!*
I wave all PROOF—all witneſs—all reply.
Sure in my fame, *whate'er ac ſers ſay,*
Be their's all elſe to give, or ke away!"
‘ Here HASTINGS ended, nd a *general ſigh,*
Diſclos'd the feelings of the ſt ders by,
The drooping head, the dow ſt look expreſs'd,
The ſtrong emotions felt in y breaſt.
Through the *whole audience* compaſſion ran,
All pray'd deliv'rance to the *ſuff'ring man.*
Ev'n BURKE himſelf, with heart more hard than ſteel,
Was ſtruck—was over-aw'd—was *forc'd to feel.*
Hear then, *my* SIMON, and my *Cumbrian friends,*
For ſome few months our correſpondence ends.
But if (which HEAVEN forbid!) the LORDS prolong
The TRIAL—BURKE again ſhall ſhine in ſong.'

It gives us pleaſure to read the laſt line, in which our facetious friend Simpkin pledges himſelf, ſhould Mr. Haſtings's trial be continued, merrily to record the future, as he has the paſt proceedings.

ART. XIII. *Expoſtulatory Odes* to a Great Duke, and a Little Lord. By Peter Pindar, Eſquire. 4to. 2s. 6d. pp. 56. Kearſley. 1789.

PETER founds this ſarcaſtic addreſs to the noble Peers alluded to in the title-page, on a report that they have been

‘ —— hunting treaſon 'midſt his publications—
Hunting like blood-hounds, with the keeneſt noſes,
Which hound-like hunting nat'rally ſuppoſes
The Bard dar'd ſatiriſe the King of Nations.'

Affecting great alarm, and grievous apprehenſions, from the *claws* of theſe *ſtate mouſers* (for the brace of Lords are immediately changed from hounds to cats), he now enters on a mock-vindication of himſelf, and of his Muſe; and ironically conjures ‘ Moſt buſy Jenkinſon,' and ‘ Mild Oſborne *,' not to harbour the thought that Peter, though he likes ‘ to ſmile at Kings,' is capable of ‘ pouring *th' unloyal line:*'

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* The reader can now be at no loſs to conclude who are the Great Duke, and the little Lord.

'I, Peter, perpetrate ſo foul a thing!
I offer miſchief to ſo good a King!
Now be it known to all the realms around,
I would not loſe my liege for twenty pound.'

To fill up the meaſure of his mock apology, this whipper-in Parnaſſus gives the 'right honeſt watch-dogs of the State' w of the canine race again] a plentiful baſtinado,—at the e time that he feigns to be moſt piteouſly deprecating their geance;—like the Iriſhman, who, in a ſcuffle, having knocked wn and fallen upon his antagoniſt, kept furiouſly mauling the r devil, while he held him under, and crying out, all the e, "Murder! Murder!" as though he was *receiving* the ws he was *giving*.

After figuring, drolly enough, in his burleſque penitentials, ough fourteen of theſe *Expoſtulatory Odes*, Peter ſeems unable old out any longer, in this *queſtionable* ſtrain [for ſome of his ders may, now and then, be apt to think that he has really n a little terrified], and throwing off the maſque, he burſts at e into a broad laugh:

'Pray let me laugh, my Lords; I muſt, I will—
My Lords, my laughing muſcles can't lie ſtill'—

* * * * *

'Care to our coffin adds a nail, no doubt;
And ev'ry grin, ſo merry, draws one out:
I own I like to laugh, and hate to ſigh,
And think that riſibility was giv'n
For human happineſs, by gracious Heav'n,
And that we came not into life to cry;

To wear long faces, juſt as if our Maker,
The God of goodneſs, was an Undertaker,
Well pleas'd to wrap the ſoul's unlucky mien
In ſorrow's diſmal crape, or bombaſine.—'

After jeſting and jeering a little more, in Ode XVI. about narchs, and ſetting forth in what caſes they become proper ects for ſatire, he thus concludes, in Ode XVII.

'Juſt one word more, my Lords, before we part—
Do not vow vengeance on the tuneful art;
'Tis very dang'rous to attack a poet—
Alſo ridiculous—the end would ſhow it.
Though not to *write*—to *read* I hear you're able:—
Read, then, and learn inſtruction from a fable.

The PIG *and* MAGPIE. *A Fable.*

Cocking his tail, a ſaucy prig,
A Magpie hopp'd upon a Pig,
To pull ſome hair, forſooth, to line his neſt;
And with ſuch eaſe began the hair attack,
As thinking the fee ſimple of the back
Was by *himſelf*, and not the Pig, poſſeſt.

The Boar look'd up as thunder black to Mag,
Who, ſquinting down on him like an arch wag,
  Inform'd Mynheer ſome briſtles muſt be torn;
Then buſy went to work, not nicely culling;
Got a good handſome beakfull by good pulling,
  And flew without a "Thank ye" to his thorn.

The Pig ſet up a diſmal yelling;
Follow'd the robber to his dwelling,
  Who, like a fool, had built it midſt a bramble:
In manfully he ſallied, full of might,
Determin'd to obtain his rig
  And midſt the buſhes now gan to ſcramble.

He drove the Magpie, tore h neſt to rags,
And, happy on the downfall ur'd his brags:
  But ere he from the bran came, alack!
His ears and eyes were mi y torn,
His bleeding hide in ſuch ht forlorn,
  He could not count ten upon his back.

This is a pretty tale, my , and pat:
To folks like you, ſo clever, *verbum ſat.*'

We differ in opinion from thoſe who have ſpoken of this publication as the moſt feeble of Squire Pindar's performances.

Art. XIV. *The Life of Thomas Chatterton*, with Criticiſms on his Genius and Writings, and a conciſe View of the Controverſy concerning Rowley's Poems. By G. Gregory, D. D. F. A. S. Author of Eſſays Hiſtorical and Moral. 8vo. pp. 263. 5s. Boards. Kearſley. 1789.

WHEN we firſt met with the preſent publication, we could not imagine why the ingenious author ſhould, at this time, bring forward a life of Chatterton; of whom, whatever could be known, was already related. The trifling circumſtances of his ſhort and unſettled life had been ſearched into, with a degree of patience and attention, abundantly perſevering and minute; his education and means for literary attainments had been ſcrutinized; his writings had given riſe to a controverſy; and the controverſy was, as we thought, decided. The minds of men were now growing cool; and we hoped that Chatterton, after having been abſurdly elevated by exaggerated praiſes, was at length deſcending to the rank to which he was fairly entitled.

With theſe ſentiments, we had purpoſed to touch very lightly on the ſubject; and rather to leave our readers to form their own judgment, than obtrude our opinion in a matter already too much diſputed.—If, however, we have not ke r determination, Dr. Gregory's reaſon for com uſt

d our excuſe for criticiſing it. It is written, he tells us *,
the requeſt of the reſpectable editor of the Biographia
annica, in order to be inſerted in that valuable work.' It
ves us then to examine accurately into an account, which,
the nature of the compilement into which it is incor-
ted †, will be reſorted to in diſtant periods, and muſt neceſ-
y, in ſome degree, influence the opinions of poſterity.

r. Gregory's publication is divided into three parts: In the
, is given the life of Chatterton; the 2d contains his charac-
and the laſt takes a review of the controverſy concerning
ley's Poems. We ſhall not ſtrictly obſerve the ſame order.
have little to ſay on the controverſy; and the particulars of
tterton's life are ſo few, and ſo well known, that we can
y recal them to the memory of our readers, while we are at-
pting to eſtimate the value of his character. Dr. Gregory,
ed, ſeems to think them of more importance; and as the
of every great man has been diſtinguiſhed by ſome remark-
æra in it, ſo he has given to poor Chatterton, '*three great*
in his.' And what are they?—Our readers may perhaps
e—' 1ſt, His admiſſion into the charity ſchool: 2d, His
g put apprentice: and 3d, His expedition to London.'
1.

n order to determine the merit of Chatterton, it is un-
tionably neceſſary to conſider who was the author of Rowley's
ms. Dr. Gregory ſtates the arguments on both ſides; and
gh he does not abſolutely eſpouſe either, he ſeems to favour
pretenſions of Rowley. We will not examine his opinion:
ſentiments have been fully given, and we ſee no reaſon to
them. On the contrary, the more we conſider the ſubject,
more we are confirmed in our idea, that Chatterton and
vley are the ſame. Without, therefore, bringing additional
ments to ſupport what is already ſufficiently proved, we ſhall
eed to aſcertain the degree of reputation due to the poet.

s *fame* (we will not enquire with what degree of reaſon)
s to be one principal reward which writers expect from their
urs, *they* who have it in their power to beſtow fame, ſhould
avour to diſtribute their praiſe in proportion to the merits of
claimants. It is quite as prejudicial to give undeſerved
ſe, as to with-hold it where it is due. According as it is
ied, it becomes a means of inciting men to proper and
thy exertions, or of directing them to attempts at beſt uſe-
, and perhaps hurtful.

In the Advertiſement.
In the 4th volume, juſt publiſhed; of which our account will
appear.

In this view, we have, for ſome time, conſidered the encomiums heaped on Chatterton, by Mr. Warton, Mr. Malone, and others, as too great and extravagant. All is indiſcriminate panegyric. Many circumſtances have, indeed, contributed to this. The events of his life; his poverty and his youth; his fondneſs of Engliſh antiquities; the myſtery which attended his production of Rowley's Poems, and the controverſy which they occaſioned; his ill ſucceſs in London, and his miſerable death; all have concurred in procuring for Chatterton, what we may call a *premature* reputation. In this, the controverſy had the principal ſhare: thoſe who favoured the authenticity of the poems, argued that they poſſeſſed too much merit to be the writings of a youth: while ſome on the contrary ſide, inſtead of enquiring where this extraordinary merit was to be found, employed an eaſier method of confuting their opponents, and inſiſted on the talents of their hero as equal to any taſk. Mr. Walpole, too, juſtly offended at the imputation that his neglect had haſtened Chatterton's cataſtrophe, and at the ſame time ſecretly vexed that he had not paid him more attention, has allowed him a degree of merit, of which, perhaps, under other circumſtances, he would not have thought him deſerving. As to the writers of poetry, we are not ſurpriſed at their enthuſiaſm: the ſubject is favourable. But we own that we *are* ſurpriſed to find their poetry conſtituting a part of Dr. Gregory's work; and much more ſo to ſee a diſtinguiſhed place allotted to what appeared in *Love and Madneſs*, under the title of a parallel between MILTON! and Chatterton. The rhapſody too from Mr. Knox's Eſſays, ſurely, might have been ſpared; but what can be too extravagant in the opinion of a writer who tells us, that, 'as a univerſal genius, Chatterton muſt rank above Dryden, and perhaps only ſtand ſecond to Shakeſpeare?' p. 104. For our part, we begin to grow tired of theſe 'prodigies of genius,' theſe 'ſingular inſtances of premature abilities;' which indeed at preſent have almoſt loſt their ſingularity. We are too often obliged to witneſs the quick growth of theſe *rare plants*, which ſpring up without culture, and wither without uſe. Not that we altogether compare Chatterton to one of theſe, though we fear his example has produced many ſtrong reſemblances of them; and which poſſibly might not have been ſo numerous if, inſtead of injudicious praiſe, he had received ſome wholeſome correction. On the ſubject of theſe prodigies, we often call to mind a remark, rather harſh indeed, but not without juſtice, which we remember to have heard from a late worthy divine of our acquaintance. When told of any of theſe *wonders*, the old gentleman uſed to exclaim, with a roughneſs of voice and manner not eaſily imitated; "Don't tell me of your *miracles*: there was my nephew ***, he was a miracle too, and I thought how it would be; he never turned out worth a farthing. I hate your miracles!"

But if we attend to the proofs of this extraordinary genius, we ſhall find, perhaps, that Dr. Gregory, like others, has been too laviſh of his encomiums. Aſtoniſhed that a youth, only ſeventeen years old, ſhould have compoſed two volumes of poetry, he has expreſſed his admiration in terms adapted to his ſurpriſe: it is no wonder then, that he exaggerates.—With regard to ourſelves, we do not find the ſame cauſe for aſtoniſhment; nor do we ſee any reaſon why many others of the ſame age with Chatterton might not, under ſimilar circumſtances, have produced ſimilar poems.

Chatterton has been ſaid to have wanted 'every advantage of every poſſible education.'—On the contrary, we think he had education ſufficient for the purpoſe to which he applied—the fabrication of ancient poems. In fact, he may be ſaid to have begun the ſtudy of antiquities with his letters, for he was taught them from the illuminated capitals in an old MS. He afterward learned to read in a black-letter bible. He was then admitted into Colſton's Charity-ſchool, and came under the tuition of Mr. Philips, the Uſher; who 'poſſeſſed a taſte for hiſtory and poetry; and by his attempts in verſe, excited a degree of literary emulation among the elder boys:' (p. 9.) The attendance here was ſtrict; nine hours in ſummer and ſeven in winter were daily ſpent in the ſchool. And how were theſe employed by Chatterton? Not in toiling through the rudiments of a dead language; but in reading ſuch books as he could borrow, or hire from a circulating library. Nor was he ſlow in his progreſs: ſince in his twelfth year he made a liſt of ſeventy books which he had read. At this age, he wrote the poem called 'Apoſtate Will;' which evinces pretty nearly as much learning (if it muſt be ſo called), and quite as much knowlege of the world, as any which he afterward produced: in other words, it poſſeſſes that kind of knowlege which might have been got from any one of the ſeventy books in his catalogue.

From ſchool, Chatterton removed to the office of Mr. Lambert, an attorney. His daily attendance here, and it was regular, was during twelve hours; of which ſometimes not more than two were employed in his maſter's buſineſs. The remainder was filled up by ſtudies of his own; and it is worth remarking that the office-library contained, among other books, Camden's Britannia, from which, as we long ſince pointed out, he borrowed much of his intelligence.

It was while he remained with Mr. Lambert, that he produced moſt of the pieces attributed to Rowley.

On leaving Mr. Lambert, he came to London; and engaged to write for the Goſpel Magazine, the Town and Country Magazine, can prove Chatterton's acquaintance with mankind. Look at his letters: ſee his abſurd expectations, and his miſerable deſpair at finding them diſappointed; obſerve his pride, which, though it hindered him from accepting an obligation, could not keep him from acting with meanneſs: recollect the confidence in his own abilities, without a previous compariſon of them with the acquirements of others: ſee him, in his own ideas, raiſed to the higheſt pitch of fame and happineſs by the trifling acquiſition of a little praiſe and temporary employment; and then, from a ſlight neglect, and temporary diſtreſs, without reſources and without endeavours, view him u[illegible]ing, and behold him a ſuicide. Recollect theſe circumſtan[illegible] and then ſay, whether that man (if we may ſo ſtyle him) wa[illegible]quainted either with others or with himſelf.

Such are the remarks which [illegible] occurred to us on peruſing the life of Chatterton. It remai[illegible] examine how far Dr. Gregory's preſent work adds to his [illegible]ation (which is not inconſiderable) as a writer. We are [illegible] that we cannot here ſpeak in the higheſt ſtyle of panegyric. [illegible]he author has generally related his facts with accuracy, but nothing new is added. Indeed novelty could hardly be expected. Yet we flattered ourſelves with hopes of intelligence not generally circulated, when Dr. Gregory mentioned '\ authorities, which he *was not at liberty to publiſh*; but which, when known, would be found highly reſpectable *.' Our expectations have not been gratified. Neither have we profited much by his moral obſervations, which nevertheleſs are plentifully ſcattered. They poſſeſs a laboured gravity; but, though ſome are forcible, many are unimportant.

In general, Dr. Gregory has mentioned the authors from whoſe writings he has compiled his account; but this, however, is not always the caſe. We have obſerved ſeveral inſtances, where the opinions of others are given as his own. We ſhall mention only one, which regards ourſelves. In reviewing Dean Milles's edition of Rowley's Poems †, we pointed out "a very curious and *ſomewhat laughable* miſtake," which the learned Dean had fallen into by miſinterpreting Mrs. Newton's meaning in her uſe of the word, *venality*. Dr. Gregory, in a note at p. 71. copies our remark in almoſt the ſame words, taking however the merit to himſelf. '*I* cannot help remarking a *pleaſant* miſtake of the Dean of Exeter, &c.'—*Sic vos non vobis!*

Dr. G. occaſionally, though not often, hazards an argument of his own: of which take the following ſpecimen.—After being told (p. 25.) that Chatterton was corrected by Mr. Lambert, for lampooning his old ſchool-maſter, in a *badly diſguiſed* hand, we are aſked, 'If Chatterton was really the forger of the MSS.

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* Advertiſement. † Vol. lxvi. p. 213.

attributed to Rowley, how came he in this inſtance to be unable to diſguiſe his own hand-writing?' The ſolution however is eaſy, he was careleſs in diſguiſing what he thought would never be enquired into: elſe why did he not write on other paper, different from that uſed for common copying in the office? from which circumſtance, more than the hand-writing, he was detected.

In regard to ſtyle, we think Dr. Gregory might make ſome improvements. A plain detail of facts can receive little aſſiſtance from any pompous diction. At p. 16. we are told that, 'In the *regiſters* of the memory, a few months *is* but a trifling anachroniſm.'—At p. 18. Chatterton 'wants the *ſtimulative* of indignation;' and at 45. he gets 'an additional *ſtimulative.*' Of the ſame kind are '*claſſic* ſhelf,' and '*octavo* ſtanza;' though perhaps the laſt may be miſprinted. We might point out ſome other peculiarities of the ſame kind; but the taſk of noticing little defects is unpleaſant: eſpecially when they are found in the works of ſo reſpectable an author.—See our Reviews of his *Sermons*—his *Eſſays, Hiſtorical and Moral*—and his tranſlation of LOWTH's *Hebrew Lectures.*

ART. XV. *An Eſſay to direct and extend the Inquiries of patriotic Travellers*; with further Obſervations on the Means of preſerving the Life, Health, and Property of the Unexperienced in their Journies by Land and Sea. *Alſo,* a Series of Queſtions, intereſting to Society and Humanity, neceſſary to be propoſed for Solution to Men of all Ranks and Employments, and of all Nations and Governments, compriſing the moſt ſerious Points relative to the Objects of all Travels. *To which is annexed,* a Liſt of Engliſh and Foreign Works intended for the Inſtruction and Benefit of Travellers; and a Catalogue of the moſt intereſting European Travels which have been publiſhed, in different Languages, from the earlieſt Times down to September 8th, 1787. By Count Leopold Berchtold, Knight of the Military Order of St. Stephen of Tuſcany, &c. &c. 8vo. 2 Vols. Vol. I. pp. 526. Vol. II. pp. 283. 12s. ſewed. Robinſons. 1789.

WERE travellers now, like the philoſophers of ancient Greece, to go into foreign parts in queſt of uſeful knowlege only, the preſent work would be held in a very high degree of eſtimation by thoſe who had thoughts of ſetting out on their journey; as it contains a great variety of uſeful directions and intereſting hints, to which a man, without ſuch a directory, in the hurry of travelling, and amid that vaſt variety of objects which ſolicit his attention, never could be ſuppoſed to be able to advert: but whether the gay and thoughtleſs youths, who now travel chiefly for amuſement and relaxation, will equally eſteem it, we much doubt.

The very full title-page ſufficiently announces the object of this publication;—which is written by a man of much experience, and ſound judgment. The work is arranged under proper heads; and it ſeems to have been digeſted with great care. Men who have made a particular ſtudy of any one branch of knowlege, may, perhaps, think, that on *that* particular head, ſomething more might have been done. For our part, we are ſurpriſed that *one man* ſhould have been able to take ſuch a general and comprehenſive view of the objects that ought to engage the attention of rational and ſcientific travellers, who will find theſe volumes highly uſeful in aſſiſting their enquiries, and directing their purſuits. The catalogue of travels, which fills the whole of the ſecond volume, is more complete than any other that has hitherto been publiſhed.

The impreſſion of the work is elegant; but as a book intended to accompany a traveller on his journey, we cannot help thinking that it would have been more *uſeful*, though leſs *elegant*, had it been more cloſely printed; for doubtleſs to a traveller, a *great* book, though it may not be a *great evil*, may prove a cumberſome " Companion in a Poſt Chaiſe."

ART. XVI. *The Works of the Right Reverend William Warburton,* Lord Biſhop of Glouceſter, in Seven Volumes. 4to. 6l. 6s. Boards. Cadell. 1788.

THE great Warburton, though exhibited to the literary world in ſeven magnificent quartos, is forced, for the preſent at leaſt, to appear without thoſe accompaniments which uſually attend the collected works of celebrated deceaſed authors. " In himſelf is all his ſtate;" nor is even the little ceremony of a critical or biographical preface employed to uſher in the writings of this learned prelate. There is only prefixed to them the following conciſe ADVERTISEMENT:

' The reader will expect ſome account of the *life*, *writings*, and *character* of the author to be prefixed to this *complete** edition of his works. He is therefore informed, that a diſcourſe to that effect has been prepared, and will be publiſhed; but not now, for reaſons that will be ſeen hereafter. However, it may be proper to add, that the purchaſer of this edition will be entitled to a copy of the diſcourſe, whenever it comes out, on his producing a ticket, which for that purpoſe will be delivered to him by the bookſeller.

' All I have to ſay, at preſent, of the author's WORKS, is, that they have been printed carefully from his laſt corrections and improvements; and arranged in that order which was judged moſt convenient.

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* Quite *complete* it is not. See " Tracts of Warburton and a Warburtonian." It may, however, be as complete as the author wiſhed it to be.

'Of the new tracts, included in this edition, the moſt conſiderable is in the NINTH book of the Divine Legation, printed, ſo far as it goes, by the author himſelf, but left unfiniſhed. This diſcourſe muſt be intereſting to the reader; but will not appear to have all the novelty which he may expect. The reaſon is, that the author had laid aſide all thoughts of completing this book for many years, and had, in the mean time, employed ſome parts of it in his other works. From theſe, when he at length reſumed that intention, he extracted many paſſages, which are now again inſerted in their place.

'Thus much I thought fit to ſay of this additional book, that the reader may come the better prepared to the peruſal of it. For the reſt he is referred to the Author's LIFE, at large.

'Great Ruſſel-ſtreet, Bloomſbury,
Feb. 6, 1788. 'R. WORCESTER.'

This advertiſement will excite various conjectures, and different readers will affix to it different comments. Some will probably ſmile at the *ticket of admiſſion* to the Warburtonian myſteries; others will think, that the Right Rev. Editor had better have delayed the publication of the works, till prudence would have permitted him to have gratified the public expectation with the *Life*; while others will boldly cenſure him for this mode of conduct reſpecting his deceaſed friend. Whether in this particular he be entitled to cenſure or commendation, it is not for us, while the evidence is withheld, to offer a decided opinion. At leaſt, we would avoid, for the preſent, attributing this meaſure to a diſhonourable motive.

The learned editor of *Tracts by Warburton and a Warburtonian*, is not diſpoſed to be ſo forbearing. He thinks this delay in publiſhing the *Life* " muſt be alarming to ſuch of Warburton's opponents as may be now living." (See *Tracts*, &c. p. 187.) By which he ſeems to intimate, that the biographer muſt be conſcious of having treated theſe opponents with great ſeverity, and is therefore afraid of making his attack on them till they are removed from the ſphere of ſublunary controverſy. But why *muſt* this be the caſe? Might not reaſons of a more private nature reſtrain the publication? He is inclined, likewiſe, to cenſure the Biſhop of Worceſter for the ſmall number* of copies printed of this quarto edition, obſerving, that in this 'there is ſomething very myſterious to his mind' *(ubi ſupra)*: but in this matter it is not improbable, that the R. Rev. Editor was adviſed by his bookſeller, who might inform him that theological works have no very extenſive ſale, and that the expenſiveneſs of this edition would prevent many from becoming purchaſers. Or the editor himſelf might conceive, as Warburton is not a writer for the multitude, as this edition contains little new matter, and as Warburton's works are already in the poſſeſſion of the public, and may be obtained at a much cheaper rate, that few copies of this ſplendid edition would be called for. Where then is the difficulty of accounting for ſo ſmall a number? The Biſhop of Worceſter hath as fully pledged himſelf to produce the *Life* in due time, and to aſſign the reaſons for holding it back at preſent, by the diſtribution of 250 tickets, as of 2000; nor is it to be ſuppoſed, that a reſpectable prelate of the church of England, after having affixed his name to an advertiſement, in which he aſſures the public that a Diſcourſe on the *Life*, *Writings*, and *Character* of *Warburton* '*has been prepared* (no doubt, he muſt mean, prepared by himſelf, or under his direction), *and will be publiſhed*,' has the ſmalleſt intention of forfeiting his reputation, by deferring the execution of his promiſe *ad Græcas calendas*. He pledges himſelf hereafter to explain this delay; from which it may be inferred, that he thinks himſelf able to juſtify it. How far he may ſucceed in this, it would be raſhneſs in us now to attempt to determine. Cautiouſly abſtaining, therefore, from that pre-judgment, which we condemn in others, we ſhall content ourſelves with expreſſing our diſappointment; and, leaving thoſe acquainted with the Warburtonian hiſtory to exerciſe their conjectures reſpecting theſe ΑΠΟΡΡΗΤΑ, we ſhall reſerve our remarks on the character and writings of this *vir magnus, acer, memorabilis*[*], till the diſcourſe, which we are promiſed, regularly comes before us. All that, with propriety, we can do here, is to notice the new matter which theſe volumes contain; and which, to the credit of the editor and the bookſeller, is given in a ſeparate volume, to accommodate the purchaſers of Dr. Warburton's former works. This will form the ſubject of the following article.

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* It is ſaid that only 250 copies were printed.

ART. XVII. *A Supplemental Volume of Biſhop Warburton's Works,* being a Collection of all the New Pieces contained in the Quarto Edition. 8vo. pp. 511. 6s. Boards. Cadell. 1788.

WHAT occupies the greateſt part of this volume is *the Ninth Book of the Divine Legation of Moſes, being an Attempt to explain the true Nature and Genius of the Chriſtian Religion.* As to this book, the R. R. Editor has prevented our expecting much from it on the ſcore of novelty. Indeed he did well to apprize us with what matter and in what manner it is made up; for it contains much that every one who is acquainted with the writings of Warburton will recollect to have already peruſed. The introduction, which extends through forty-three pages, is, in a great meaſure, his ſermon on *the Nature and Condition of*

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[*] The motto to the portrait of Warburton prefixed to the firſt volume, from an original picture in Glouceſter palace.

Truth, delivered at Lincoln's Inn, when he was preacher to the ſociety, from John, xviii. 34. *Pilate ſaith unto him, what is truth?* This diſcourſe, whether originally deſigned for this purpoſe or not, makes a moſt excellent introduction; nor is it poſſible for us to be diſpleaſed with being invited to a re-peruſal of a diſſertation, which has formerly afforded us conſiderable ſatisfaction. It abounds with manly, and, for the moſt part, with juſt ſentiments, and is *here* greatly improved, and divided into three parts or ſections.

'1ſt. Dr. Warburton propoſes previouſly to examine thoſe ſceptical objections, which, in the long abſence of Truth, the World had begun to entertain of her very Being and exiſtence, or at leaſt of our capacity to diſcover, and get hold of her. And theſe being removed,

'2dly, He lays down, under what laws, and with what diſpoſition of mind, he has ventured to uſe the aids of REASON to explain the TRUTHS OF REVELATION.

'3dly, and laſtly, He attempts to remove the prejudices which may ariſe againſt any new diſcoveries in ſupport of REVELATION, which the method here employed to analyze that captital *truth* of all, THE FAITH, may poſſibly enable us to make.'

Under the firſt of theſe heads, he juſtly obſerves, that 'we miſtake the love of our *opinions* for the *love of truth*, and that our affections being thus miſplaced, they are a greater hindrance in the purſuit of TRUTH, than if we had no affections at all concerning it.' He requires us therefore 'to ſet out in the purſuit of TRUTH as of a ſtranger, and not in ſearch of arguments to ſupport our acquaintance with preconceived opinions; to poſſeſs ourſelves *in* a perfect indifference for every thing but known and well-atteſted TRUTH; regardleſs of the place from whence it comes, or of that to which it ſeems to be going.' But how difficult is it to comply with this requiſition! Some paſſion and prejudice is for ever interpoſing to prevent men from loving Truth for its own ſake, and to induce them to patroniſe certain notions for reaſons with which Truth has no manner of concern. 'They ſhall be liked becauſe they are *old*, becauſe they are *new*, for being *plain and ſimple*, for being *ſublime and myſterious*; for being followed by the *few*, for being followed by the *many:* in a word, on a thouſand other accounts ſtill more remote from the concluſions of common ſenſe.'

Revelation has hence, and in conſequence of inveterate errors, ſanctified by time and authority, been diſgraced, obſcured, and perverted. Theories in philoſophy, and ſyſtems in politics, have hence ſought ſupport under an idea that all kinds of truth were to be found there; but had men reflected 'that though the Bible tells us, it was *written to make us wiſe*—it adds—unto ſal-

vation (2 Tim. iii. 15.); they would have ſought for the principles of *natural* and *civil* knowlege elſewhere, and applied to the ſcripture only for the *wiſdom which is from above—which is pure and peaceable.*'

To this the author ſubjoins, in addition to what he had formerly obſerved in his ſermon:

‘ The firſt propagators of our holy FAITH, under the immediate commiſſion of their Maſter, were, in this, as in all other parts of their conduct, truly admirable. What they chiefly propoſed to the people at large, was the BELIEF of a few clear and ſimple propoſitions, as *neceſſary* to *ſalvation:* when they addreſſed themſelves to thoſe choſen particulars, who were fitly qualified and rightly diſpoſed, they as warmly recommend EXAMINATION:—to *ſearch the ſcriptures**, and *to try all things.*

‘ Yet the only uſe a late writer† could find in ſo ſage and generous a conduct, was to abuſe it, in a prophane piece of drollery, under the form of a ſerious queſtion, *Whether Chriſtianity was founded in argument or in faith?* which, however deſigned for wit, was juſt as wiſe as, *Whether* St. Paul's clock was conſtructed on MECHANISM or on MOTION? Since, if the clock was ſeen to have *motion*, we could not but conclude that the *motion* aroſe from *mechaniſm*. So, if the vital principle of Chriſtianity be FAITH, it can be no other than ſuch a *Faith* as ſtands upon *Reaſon*, and is ſupported by *Argument*. A wild Indian, perhaps, might fancy that St. Paul's clock was animated, and put in motion by a ſpirit: and an enthuſiaſt, ſtill wilder than the ſavage, may ſay that *Faith is but the ſeal of a ſupernatural impreſſion*. Yet, ſurely, none but a fool of the *old* ſtamp, or a fanatic of the *new*, would be willing to diſcard REASON, in purſuit of his *future* happineſs, when he has already found IT ſo uſeful in procuring his *preſent*. For both preſent and future good are, alike, acquired by the proper adaption of *means* to *ends:* an operation which, all muſt confeſs, the aid of REASON only can effectually perform. Nor hath this faithful guide of life ever afforded cauſe of complaint or jealouſy. When men, who profeſs to be under HER guidance, find themſelves bewildered, they ſhould ſuſpect, not HER, but themſelves. And, on a fair examination, I ſuppoſe, they will always find, that they have been *directing* REASON when they ſhould have been *directed* by HER. But the wayward affections which occaſion her diſcredit, go on in their illuſions to excite our diſtruſt.'

Diſmiſſing ſcepticiſm, he next proceeds to conſider ‘ the temper and diſpoſition neceſſary to be acquired by us, before we can ſafely and profitably employ the *aids of Reaſon* to explain the *truths of Revelation*.' Here we agree with him, ‘ that the greateſt impediment to men's advancement in the knowlege of the nature and genius of the CHRISTIAN RELIGION hath ever been their adopting and eſpouſing ſome favourite HYPOTHESIS, whereon to erect the *Goſpel Syſtem*—and that a ſucceſsful ſearch after religious truths can be only expected when we erect our ſyſtem upon FACT; acknowleged *facts*, as they ſtand recorded in the Sacred Scripture.'

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* John, v. 39. † Dodwell.

In conſidering how far human reaſon is to be indulged in matters of religion, Biſhop Warburton has offered ſome remarks, which we think worthy of being extracted, though they will not meet with univerſal approbation:

'The three moral attributes of the Godhead, diſcoverable by natural light, on which men are accuſtomed to examine the pretenſions of *Revelation*, are his JUSTICE, his GOODNESS, and his WISDOM. But the reaſoner on religion will tranſgreſs his bounds, unleſs he confine himſelf within the *two firſt*. The evidence of this aſſertion is convincing.

'To form a right judgment of the divine attributes of JUSTICE and GOODNESS, the only *relations*, to be taken into conſideration, are thoſe of GOD and MAN. But to judge truly of the WISDOM of the Godhead, other *relations* beſides thoſe of God and Man, namely, the whole order of intellectual Beings, diſperſed throughout the univerſe, are to be added to the account: of whom, further than of their mere exiſtence, we know nothing.

'From hence it is ſeen, that we may ſafely determine, whether any thing in REVELATION contradict God's JUSTICE and GOODNESS. If it doth, ſuch revelation is to be rejected. Not ſo, with regard to his WISDOM, therein manifeſted in any particular inſtance; although our natural knowledge of the being and attributes of God aſſures us, that the GREAT ALL is conducted with the moſt conſummate *Wiſdom*.

'REVELATION therefore is not to be rejected on account of difficulties ariſing from our ignorance of *all the relations* neceſſary to be taken in, when we would attempt to form a complete judgment of the exertion of the *Attribute of Wiſdom*.

'Why this preciſe mode of REDEMPTION *by the death and ſufferings of Chriſt* was preferred to all other, in the eternal purpoſe of the Godhead, exceeds the powers of human reaſon to diſcover; becauſe his attribute of WISDOM, which is out of the reach of man to apply to this inquiry, is here concerned. But when it hath been proved by *fact*, that a religion was revealed in which *this mode of redemption* is employed, then reaſon may lend her modeſt aid to ſhew (what a *rational religion* ſeems to expect ſhould be ſhewn) that *this preciſe mode* is conformable to all our ideas of divine *goodneſs* and *juſtice*: nay, that it beſt quadrates with, as it is ſeen to be the propereſt means of, a RESTORATION TO A FREE GIFT, WHEN BECOME FORFEITED.

'This difference in the application of reaſon to religious matters, MOSES hath not obſcurely intimated to his people; where, in his laſt direction for their conduct, he ſays, *The* SECRET THINGS *belong unto the* LORD *our* GOD; *but thoſe things which are* REVEALED *belong to* US *and to* OUR CHILDREN, *for ever*[*]; and had I not obſerved this ſage direction, but vainly endeavoured to explain myſteries which the Goſpel hath left unexplained, I ſhould juſtly have incurred the cenſure of Jerom to his adverſaries. *Why* (ſays this *Father) do you pretend, after ſo many ages are elapſed, to teach us what was never taught before? Why attempt to* EXPLAIN *what neither* PETER *nor* PAUL *thought it neceſſary to be known* * ?'

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[*] Deut. xxix. 29.

What pity is it that the advice of this ancient father has not been more regarded, eſpecially by writers on the ſubject of the Trinity!

Long as we have dwelt on this introduction, we cannot diſmiſs it without taking notice of Biſhop W.'s ſpirited attack on thoſe who are diſpleaſed with *making*, what are called, *experiments in religion.* Convinced that the cauſe of truth can never ſuffer by enquiry, we are not for allowing timidity to reſtrain inveſtigation. Let Revelation be ſtudied and attentively examined; nor let the believer be afraid of the iſſue. Indeed (as Dr. W. very ſenſibly obſerves), 'for a man who believes Religion to have come, and in an extraordinary manner, from God, to be alarmed with the danger of experiments, as if Truth would not bear to be ſeen on all ſides, is the moſt ridiculous of all panic terrors.'

* —*Ad Pammachium & Oceanum de Erroribus Origenis.*

[*To be continued.*]

MONTHLY CATALOGUE,

For OCTOBER, 1789.

POLITICAL.

Art. 18. *Thoughts on the State of the Nation*; or the real Situation of Great Britain delineated and demonſtrated. 8vo. pp. 87. 2s. Ridgway. 1789.

THE writer of the pamphlet before us prefaces his examination of our political ſtate with ſome general obſervations. He tells us, 'that from the popular conſtitution of our government, every individual, either directly or indirectly, takes ſome part in the adminiſtration of the affairs of the ſtate. As theſe affairs are well or ill directed, he derives or ſeems to derive ſome perſonal credit and advantage, or diſcredit and diſadvantage. It becomes then the intereſt of each man, generally conſidered, to aſſume that the affairs of government are well conducted; ſince in doing ſo, he conſults his eaſe, contributes to his happineſs, and gratifies his vanity.' He might have added, that in a conſtitution like ours, there will always be contending intereſts and ſtrong partialities: that as every man is in ſome meaſure to judge of the conduct of government, it will be the buſineſs of particular men to expoſe the miſtakes of Miniſters: and that if eaſe be not conſulted by Oppoſition, vanity is quite as much gratified in detecting faults, as in diſcovering excellencies.

In forming a true judgment of our political ſtate, it behoves us then to have regard to theſe different circumſtances; and neither implicitly to truſt the flattering promiſes of one party, nor the deſpondig prognoſtics of the other.

The intent of this publication is to ſhew that the country, which aturally ſhould have been in a progreſſive ſtate of proſperity, is delining: that its declenſion is occaſioned by a declining *capital:* hat the conſumption of the great body of the people has decreaſed; nd conſequently that the produce of land and labour is leſſened. Ve will, as briefly as poſſible, enable our readers to judge of the rguments from which theſe material deductions are drawn.

We are told (p. 12. and 13.) ‘ that the real ſtate of a country may e eſtimated with certainty, by the ſtate of the conſumption of the eople; and that this conſumption is meaſured very exactly by the mount of the taxes paid to the exciſe: for theſe taxes, according to he preſent conſtitution of the revenue, are taxes upon conſumption.

‘ But the conſumption of the people can operate only on the prouce of the country: whatever may be the ſtate of the conſumption, hether it is increaſing, ſtationary, or declining, the ſame will be he ſtate of the produce; increaſing, ſtationary, or declining.’

‘ As therefore the exciſe-taxes meaſure very exactly the conſumpion, and the conſumption is a meaſure of the produce; it follows, hat the exciſe-taxes muſt meaſure the produce of the land and laour; the only true wealth of a country.’

Now to apply this:

‘ The duties paid to the exciſe between the 5th of April 1787 and he 5th of April 1788, exceeded the amount of the duties paid beween the 5th of April 1788 and the 5th of April 1789, by nearly he ſum of 300,000 *l.* The conſumption of the country, then, has een leſs in the latter than in the former year, by ſo much conumable produce, as, if actually conſumed, would have augmented he revenue in the very enormous amount of 300,000 *l.* What the roſs value of ſo much produce might be, it would not be very eaſy o eſtimate.’ This reaſoning is plauſible: its fallacies may, howver, with a little attention, be detected.

The duties paid to the exciſe cannot be an exact meaſure of the onſumption of *our own produce*; ſince of thoſe duties a conſiderable art is drawn from the conſumption of foreign articles imported into his country. The amount of the exciſe, then, muſt vary with the emand for foreign articles, and cannot, therefore, afford a juſt crierion of the conſumption of the produce of this country.

But if theſe taxes do not meaſure the conſumption, ſtill leſs will hey meaſure the produce of the country. For the produce does not onſiſt only in what is conſumed at home, and thus pays duty to the xciſe; but likewiſe in the immenſe ſurplus which is exported and xchanged for foreign commodities Here, then, is a part of the prouce which cannot immediately and materially affect the exciſe*, howver it ultimately may increaſe not only this branch of the revenue, but that depending on the cuſtoms.

As, then, the exciſe duties for any one year cannot meaſure the produce of that year, and muſt alſo vary according to the varying

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* It muſt, however, in ſome meaſure, affect it; for labour muſt increaſe with produce; and increaſed labour muſt be maintained with an increaſed conſumption of articles taxed to the exciſe.

demand for foreign goods, it follows that, to form a juſt eſtim
the general ſtate of the nation, we muſt take into conſideratio
quantity of exports and imports. And as the annual amount o
duties of the exciſe, as well as of thoſe of the cuſtoms, is affect
the exceſs or diminution of foreign trades, it likewiſe follow
the true ſtate of the revenue will be more accurately found by t
the average of the whole amount of two years, than by reaſ
from the amount of either of thoſe years ſeparately.

The miniſter, then, in averaging the whole amount of the
paid to the exciſe in the two laſt years, and thus forming an eſt
of its probable future amount, appears to have acted fairly. N
need we be apprehenſive that the produce of land and labour
nually decreaſing: the premiſes from which this concluſion is d
have been ſhewn to be fallacious; the concluſion conſequentl
to the ground.

The author next proceeds to ſhew that the *capital* of the na
decreaſing. The arguments on which he founds this opini
chiefly theſe:

'If capital be increaſed, every means of employing it w
ſought, and thus more productive labour will be maintained:
maintain more productive labour in a ſtate, you muſt incre
number of labourers; theſe labourers muſt be fed and clothed
you increaſe then the conſumption of the great body of the p
and conſequently the produce of the exciſe taxes.' (p. 47.)

But, we are told, theſe taxes have decreaſed; ſo, therefore
the conſumption, the productive labour, and finally the capit

To this it may be anſwered, that the exciſe taxes do not
the conſumption of our own produce, neither do they meaſ
produce itſelf; all deductions then, where theſe ſteps are ta
granted, muſt be inconcluſive.

Another circumſtance which tends to perplex this writer's
ing in this part of his ſubject is, that he ſometimes appears
found capital with *ſpecie*; as if capital conſiſted alone in g
ſilver. Hence he argues (p. 51.) that becauſe, in our Chin
we at preſent tranſmit more ſpecie than we formerly did, th
our capital is decreaſing, and the country is endangered.
ſame argument might be urged againſt every foreign trade
fiſh, &c. that we ſend to Spain as truly form a part of our cap
the ſilver which we receive in exchange forms a part of the ca
Spain: nor does that ſame ſilver which we ſend over to the
conſtitute our capital in any other way, than the tea returne
conſtituted theirs. Neither is there any danger to be appre
from thus parting with our ſilver; nor would any benefit accr
ſuffering it to accumulate at home. Money requires to be i
no further than is neceſſary for convenient circulation:
country which abounds with the produce of land and labour,
what is neceſſary to ſupply the home-conſumption, has alw
power of commanding an increaſe of its treaſure, by ſending
plus to foreign markets*."

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* See Dr. Smith's Inquiry into the Nature and Cauſes
Wealth of Nations, Book 4.

This is not the only error into which our author is betrayed by conſidering capital as conſiſting, excluſively, of money; and afterward ſuppoſing *that* money to conſtitute the wealth of a nation. We truſt, however, that we have ſaid enough to put our readers on their guard; and to induce them carefully to examine this writer's arguments before they admit his concluſions. There is the greater neceſſity for this, as they will find that his reaſonings, if not always accurate, are never feeble; and that if, in laying down his principles, they ſuffer an error to paſs unnoticed, they will not eaſily be able to refuſe their aſſent to the conſequences.

On the whole, this pamphlet evinces conſiderable knowlege of the ſubject, and no little thought. Its language, too, is vigorous, though, from the length of the periods, it is ſometimes confuſed. It has another recommendation; in our opinion, a material one: it is written with temper. Though warm in the cauſe, the author is neither perſonal nor acrimonious.

Art. 19. *A Reply* to a Pamphlet, entitled, "Conſiderations on the War with the Turks, by M. de Volney." 8vo. 2s. 6d. pp. 120. Stockdale, &c. 1789.

About 15 months have elapſed ſince M. de Volney publiſhed his Conſiderations on the probable Conſequences of the preſent War between the Emperor of Germany, in conjunction with the Czarina on the one hand, and the Grand Signior on the other; in which inveſtigation he *predicted* the downfal of the Ottoman power: See Rev. vol. lxxix. p. 66. His arguments and his *propheſyings* ſoon underwent the examination of M. de Peyſſonnel, a writer well qualified, from his former reſidence in Turkey, for the taſk of reviewing what M. de Volney had publiſhed on this important ſubject; and whoſe reaſonings and *predictions* run in a courſe directly oppoſite to that of M. de Volney: See Rev. above referred to, p. 606.

The preſent writer is not merely the criticiſer of M. de V.; he is on certain points, the liberal encomiaſt of the Turks; whoſe national character, for bravery, and fidelity in the obſervance of treaties, he vindicates [*], with great appearance of truth and juſtice. He is by no means of opinion that the Turkiſh empire is now declining, or that any material advantage was gained over the late Sultan, Achmet, in the laſt year's campaign; and his ideas ſeem to be well ſupported by his ſtatement of facts and circumſtances that are not generally or fully known in this part of Europe. Our unknown author appears to have received good information on the ſubject. He reaſons calmly, though his arguments ſeem weighty; and, on the whole, we think he has amply evinced the futility of the performance which paſſes under his examination: and that he has juſtified our remark, that M. de V. was rather too forward in proceeding to divide the bear's ſkin, before the ſhaggy foreſter was killed.—But, what particularly pleaſes us, in this tract, is the candour with which the author treats his opponent. We here meet no intemperance of language, no unpolite modes of expreſſion [ſo common in literary conteſts], nor the leaſt appearance of contempt for the writer who has maintained the other ſide of the queſtion. On the contrary, our anonymous author has expreſſed his high reſpect for M. de Volney's literary abilities and merit as an hiſtorian, and as a faithful and elegant deſcriber of what he has ſeen and known; but, in regard to his political ſpeculations, the caſe is different. To theſe he freely ſtates his objections; but he ſtates them with decency, as well as with energy, and ſound argument.—Yet, after all, what are the diſquiſitions of an author, on matters depending on the viciſſitudes of war? When the ſword is appealed to, that inſtrument often does more in one day, than an hundred writers, in their cloſets, can accompliſh in as many years.

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[*] He does not wiſh, however, to be conſidered as the champion of the Turks. 'I can ſee,' ſays he, 'the errors of the Ottoman government, its unhappy prejudices and abſurd opinions, with all the regret, and all the feeling of M. de V. An Engliſhman wants no incitement to commiſerate the ſubjects of deſpotiſm.'

Art. 20. *A Review of the parliamentary Conduct of the Right Hon. Charles James Fox, and the Right Hon. Edmund Burke,* &c. 8vo. pp. 88. 2s. Stalker. 1789.

We are told that this pamphlet was written while the late Regency Bill was in diſcuſſion. We ſee no very weighty reaſon, as the buſineſs on account of which it was compoſed is over, why it ſhould now be brought forward. But, 'the flattering ſolicitations of an author's friends' cannot be reſiſted.

The writer remarks that the ſpeeches of Meſſrs. Fox and Burke 'are, not only in the metropolis, but in every part of the kingdom, peruſed with avidity and pleaſure, even through the imperfect medium of public prints.' To give his readers a better idea of the talents of theſe gentlemen, he 'endeavours, in the moſt conciſe manner poſſible, to point out wherein the *forte* of each conſiſts, with their peculiar mode of elocution.' Doubtleſs, it is kind to give this information; but we are of opinion that it is at leaſt as well given in the repreſentations of their ſpeeches, 'thoſe rude, abridged, ſlight ſketches, in their mutilated ſtate,' with which we are preſented in the daily papers.

As to the remainder of the pamphlet, it contains the uſual encomiums on the gentlemen who figure as the leaders of Oppoſition, and the common abuſe of the Miniſter and his adherents.

GRAND REVOLUTION IN FRANCE.

Art. 21. *A true and minute Account of the Deſtruction of the Baſtile;* by Jean Jaques Calet, a French Proteſtant, who had been a Priſoner there upward of 20 Years, and who aſſiſted at the Demolition of that infamous Priſon. Tranſlated from the French. 8vo. 1s. 6d. pp. 61. Stalker, &c. 1789.

We could have wiſhed for ſome more ſatisfactory aſſurance of the authenticity of this detail, than the declaration of the anonymous tranſlator, who affirms that Monſ. Calet, on his arrival in England, in moſt diſtreſſed circumſtances, was received by a humane gentleman, who did him ſuch acts of kindneſs as came within his narrow abilities; that M. Calet abſolutely refuſed any pecuniary aſſiſtance whatever; and that the Gentleman adviſed him to publiſh this ac-

count

of the demolition of the Baſtille, as having been an eye-
ſs: which advice the author tells us he followed ' to procure a
l of bread.' In this laudable view, if his account be as true as it
rs artleſs, we hope he will not be diſappointed. Some circum-
s, however, in his narrative, ſeem to be very extraordinary, in-
; ſuch, for inſtance, as his never having been permitted to
nge a word with any human being, during his full 20 years
iement in that horrid priſon: yet we do not preſume to ſay
his is impoſſible. Admitting, then, the veracity of M. Calet,
uſt at the ſame time allow that his ſtory is, indeed, piteous, as
s horrible, in the extreme; and that the author is therefore
ubtedly worthy of that protection which he has ſought in ' this
of liberty and peace: a land which heaven has thruſt from
lands, in order to bleſs it beyond compariſon.' p. 60.

22. *Tyranny annihilated:* or, the Triumph of Freedom over
ſpotiſm. Containing a particular Account of the Riſe, Pro-
ſs, &c. of the late memorable Revolution in the Government
France; with an ample Deſcription of that horrid Priſon, *the*
ſtille. By an Eye-witneſs, &c. &c. 8vo. 1s. pp. 43. Ad-
d. 1789.

collection of the various circumſtances (generally known, by
s of the public prints) immediately preceding, and attending,
ate aſtoniſhing revolution in the government of France; pre-
by a brief account of the ancient ſtate of civil liberty in that
try, together with the innovations by which deſpotiſm gained
ſcendant. A copper-plate print, by way of frontiſpiece, is pre-
; repreſenting the demolition of the Baſtille, and the releaſe of
riſoners—*ad captandum vulgus.*

NOVELS.

23. *Zelia in the Deſert.* From the French. By a Lady. 12mo.
3 Vols. 9s. ſewed. Wilkie. 1789.

is performance is evidently founded on the *Iſola Diſabitata* of
ſtaſio,—a circumſtance which we think the writer ſhould, in
e to his diſtinguiſhed prototype, have acknowleged by a line or
n the way of preface: many of the ſituations in the *Novel* being
ly the ſame as thoſe in the *Drama*. The incidents, however,
ere conſiderably multiplied, and the amplification of the whole
es a ſufficient degree of imagination, tempered by a ſuitable
ment. The outline of the ſtory is this—Zelia, accompanied by
ather and her lover on a voyage to the Iſle of France, is ſhip-
ked on a barren coaſt. The men are ſuppoſed to be loſt with
eſſel, but afterward rejoin her in the Deſert, in which ſhe had
ed many years. The volumes are intended to ſhew, that even
wilderneſs, and amid the terrors conſequent on ſuch a ſituation,
good and cultivated mind can ſupport itſelf with a becoming
tude; and with reſignation to the Almighty will. Nay, ſuch
e force of habit, when aſſiſted by virtue, that the fair Anchoret
ſt became enamoured of her place of reſidence, and quitted it
a ſenſible regret.

He who is delighted with ſolitude (ſays a certain philoſopher),
be either a wild beaſt or a god." An exquiſite remark! and

we leave it to the reader, poſſeſſed of ſenſibility, to determine, under which of theſe deſcriptions the lover of retirement (we ſpeak not of retirement in a Deſert, nor from a principle of miſanthropy) will properly fall. Should he, however, be inclined to make a pauſe, let him attend to the following obſervation of a witty and ingenious Frenchman: *Le ſage quelquefois evite le monde de peur d'etre ennuyé.*

Art. 24. *The Child of Woe.* By Mrs. Elizabeth Norman. 12mo. 3 Vols. 7s. 6d. ſewed. Symonds. 1789.

" *Ah woe is me,*
To ſee what I have ſeen, ſee what I ſee!" SHAKESPEARE.

Now this is preciſely the caſe with us; for of all the woful productions which have lately come into our hands, this is unqueſtionably the moſt *woful*—whether we conſider it in point of character, contrivance, ſentiment, or ſtyle.

Art. 25. *Faſhionable Infidelity*, or the Triumph of Patience. 12mo. 3 Vols. 9s. ſewed. Hookham. 1789.

Infidelity, in various ſhapes, has ſo long infeſted the land, that every friend to virtue muſt wiſh to ſee it attacked with boldneſs and with ſkill. To cruſh this terrible monſter, however, the arm of a giant is neceſſary; but the preſent combatant is a pigmy. In brief, we have nothing to commend in a writer who ſeems unacquainted with almoſt every rule of grammar—but his 'good intentions.' The volumes may, however, on account of the morality which generally pervades them, be peruſed by the younger part of the community with ſome advantage.

Art. 26. *The Triumph of Friendſhip:* or the Hiſtory of Charles Courtney, and Miſs Julia Melville. By Jane Timbury. 12mo. 2 Vols. 5s. ſewed. Fox. 1789.

Trifling and inſipid '*to a degree.*'

ARTS, &c.

Art. 27. *Cheſs.* Vol. II.* 8vo. pp. 272. 5s. Boards. Robinſons, &c. 1789.

It is impoſſible not to admire the ſingular brevity of Mr. Twiſs's title-page, which is ſimplified to one word! This is far different from the laboured amplifications of ſome verboſe writers, who exhauſt the copulatives and disjunctives, *and, alſo, or, likewiſe, containing, comprehending, including, together with, to which is prefixed, to which is added, the whole concluding with,* &c. all which may ſometimes be found woven into one clumſy title to a worthleſs publication. Yet even this ſingle word prefixed to Mr. Twiſs's book, expreſſes too much; for in a work ſo emphatically ſtyled—*Cheſs*, we are warranted to expect all that relates to the ſubject: we ſhall more eſpecially look for the rules and principles of the game, to aſſiſt the learner in his practice. Whereas this work is compoſed of quotations from writers who have incidentally mentioned, or alluded to the game; with anecdotes, in which the game on the cheſs-board is introduced. So that, 'Hiſtorical Memoirs of Cheſs,' 'Antiquities

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* For the firſt volume, ſee Rev. vol. lxxvii. p. 312.

heſs,' or ' Anecdotes of Cheſs,' had been either of them more
ſſive of the nature of the collection, and would have limited the
ctations of the reader. But, ſoftly! we run ſome hazard in
ing thus free with Mr. Twiſs's title-page, for ſhould he be able to
third volume, he will gain a move upon us; all we preſume to
on the ſubject may be *checked* when we leaſt expect it, and the
nover has the beſt of every game.

r. Twiſs could not have compiled this work without much at-
on and patient labour; nor can the reſult be more unexception-
ſummed up than in his own words, prefixed to the firſt volume:
e following trifle is offered to cheſs players, as a compilation of
he anecdotes and quotations that could be found relative to the
e of cheſs; with an account of all the cheſs books which could
rocured.' The merit of ſuch a compilation is referred to the
ation of thoſe for whoſe uſe it has been prepared. For a further
of what the author hath accompliſhed, in this undertaking, ſee
Review, as referred to in the *Note*.

POETRY *and* DRAMATIC.

28. *An Epiſtle, in Verſe.* Written from Somerſetſhire, in the
ear 1776, to —— —— ——, Eſq. in Scotland. 4to. pp. 30.
6d. Murray. 1789.

hough in Somerſetſhire, this author

' Muſes on Caledonia's praiſe;'

while he calls the attention of his friend to the beauties of his
ve country, incites him to tread in the ſteps of his brave country-
—This poem is too deſultory; and would appear to much
e advantage, if compreſſed into half its preſent ſize.

t times, however, the language of this Epiſtle is pleaſing and de
ptive; perhaps never more ſo than in the following paſſage,
re the praiſe of the Scotch muſic is happily introduced:

' Thus Caledonia was crown'd
In days of chivalry renown'd.
Nor on her green hills, though alarms
Oft call'd a martial age to arms,
The voice of melody was mute;
Whilſt on his reed and breathing flute,
In notes that Echo worſhips ſtill,
And oft repeats from hill to hill,
On Etric's banks, or in the broom
Of Cowdenknows, or midſt the bloom
Of flowers on Yarrow blowing fair,
Or near the green buſh of Traquair,
The Scottiſh ſhepherd, Muſic's child,
His ſongs delightful warbled wild,
Pour'd genuine from the heart, and warm,
Beyond the ſtrains of art that charm:
With modulation ſweet the lay
Now ſwelling through the woods more gay,
The ſhepherd's pure joy to relate,
His artleſs pleaſures tranquil ſtate;
Now flowing plaintive down the vale
To waft the ſhepherd's am'rous tale,

His ſecret ſighs, and love's ſweet anguiſh,
Breath'd in ſoft notes that gently languiſh.
The paſt'ral powers applaud the ſong,
And Tweed, delighted, glides along.'

Art. 29. *Sonnets*. 4to. pp. 64. 2s. 6d. Robinſons. 1789.

We are here preſented with a collection of ſixty ſonnets; a ſpecies of poem, which Johnſon, forgetting that he was writing a dictionary, tells us, 'has not been uſed by any man of eminence ſince Milton.' And, indeed, to be confined within the limits of fourteen lines; "nor cut thou leſs nor more;" and thoſe lines crampt by an ill-contrived recurrence of rhimes; is a ſituation not to be voluntarily ſought by poets. The preſent writer, however, has choſen it: and, like many who have preceded him, has by a ſtudied and artificial, but inelegant diſtribution of rhyme, very ſucceſsfully laboured to tire us. Yet his ſubjects are intereſting; his language is pleaſing; his thoughts and expreſſions are ſimple and natural; and we ſhould have received much entertainment in the peruſal, if we had not been diſtracted with the verſification.

Our readers, not being called on to read ſixty of theſe poems, may not feel the ſame diſguſt. If ſo, the following ſpecimens will be acceptable:

'SONNET II.—on Handel.

Handel, whoſe ſtrains the captive ſoul command,
Oft as by Sorrow's gloomy weight oppreſt
I mourn, or furious paſſions ſwell my breaſt,
Or want, pale fiend, benumbs with icy hand;
Rous'd by thy ſolemn ſounds my thoughts expand,
And ev'ry wild emotion ſinks to reſt;
On balmy clouds I float amid the bleſt,
And ſhare the raptures of the heav'nly band.
Vain moraliſts! who deem the pleaſing pow'r
But a fond charm to ſmooth the dang'rous way
Of vice; from her, reclin'd in penſive bow'r,
Oft has the Poet caught his nobleſt lay:
Her magic bids in many a torpid hour
The waking ſoul's ſublimer paſſions play.

'SONNET LIV.

H**, when laſt I left thy rural bound,
My boſom felt a cold and deadly weight,
Some awful blow, prepar'd by angry Fate,
Alarm'd my boding ſoul, and on the ground
Fix'd were my eyes, which dim with tears I found:
From thee, my Mother, parting ſad and late,
Methought thy grief was, more than uſual, great,
Thy voice ne'er iſſu'd a more plaintive ſound.
A mournful meaning in thy looks I read;
Much hadſt thou ſpoken; but thy bleeding heart
Found not relief. I went with downcaſt eyes,
And now and then look'd back, averſe to part;
Ah! 'twas the laſt fond look; thy earthy bed
Contains thee now, thy ſpirit haunts the ſkies.'

. 30. *Liberty:* A Pindaric Ode. By Charles Crawford, Eſq. 4to. pp. 12. 1s. Rivingtons. 1789.

Ir. Crawford writes with the enthuſiaſm of a man who is enrapd with his ſubject. His account of the ſlavery in our Weſt India ıds, ſhews him poſſeſſed of generous, as well as warm feelings. cannot, however, in conſcience, ſay much in commendation of poetry. What ear can bear ſuch contractions as the following?

' The *tort'ring* bed of *merc'leſs* pain.' P. 2.
' Where *merc'leſs*, urg'd without controul.' P. 9.
' *Sin'wy force.*' P. 3. ' T' heroic deeds,' &c.

uch rhymes, as *reign*, and *man*; *injuries*, and *riſe*. Theſe are ts which every one who pretends to write verſes ſhould at once and correct. Mr. C. may, perhaps, in future, attend to this; ſtill, we deſpair of ever complimenting him as a poet.

. 31. *Poems*; to which is added, *The Humours of John Bull*, an peratical Farce, in Two Acts. By Silveſter Otway. 12mo. p. 137. 3s. Murray. 1789.

Ve pretty well knew from the introduction, what we were to ex- in the body of this work. Mr. O. tells us, that ' he will not er his melody with the tyranny of rhyme, or the regularity of re.' Accordingly, he begins his poetical career with four *ſonnets*: e with rhyme, and ſome without; ſome in twelve lines, and ers in fifty. To theſe then, we ſuppoſe, he thus refers in his pre-: ' But I will give you,' cries a ſon of genius, ' a new model of the utiful and ſublime;' yet this does not ſeem to be the caſe, from t follows; ' and immediately he produces an *excellent piece of y*:'—Oh, no! this cannot mean the ſonnets!

Ve know not whether to admire moſt, the author's genius, which rns all rules; or his patient induſtry, which employs itſelf in ning compound epithets, and in hunting after alliterations. We not open to a page without being aſtoniſhed with *gain-inſidious*, *-arreſting*, *zephyr-pinion'd*, *genius-kindling*, *odour drunk*, &c. Then have *mother ſeeking eyes*; the *ſoul's deſire-dilated cell*; *chill fear-iting* waves, and *death dew-dropping* boughs; not to mention *by* griefs, *greeny graces*, and *greeny youths* *.

hen for alliteration!

' I *g*lide no *g*ladſome rill,
But *w*ind thro' *w*ild'ring *w*aſte my *w*eary *w*ay;
Thro' *w*ild'ring *w*aſte the abode of *w*inter chill.' P. 27.

gain,

' ——Save by the *w*aſted *w*ail of *w*oe
*W*eak *w*andring *d*own the *w*eeping *w*illows *d*ank,
That *d*rooping *d*rink the *b*itter *b*rook *b*elow.' P. 27.
' *F*ragrance *f*raught their *f*airy *f*eet.' P. 32.
' Fairy *w*ave of *w*itching *w*aiſt.——' P. 59.

ut no more of this: for though we cannot ſay that, like our hor's zephyr, we are ' panting with delight,' yet really, like ı, we are quite giddy with ' this tuneful toxication †.'

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* Vulgarly perhaps called *green horns*.

† ' Collected zephyr, panting with delight,
The *t*uneful *t*oxication drinks profound.' P. 57.

We have alſo toiled through what is termed, *The Humours of John Bull*. This however muſt be a *miſ-nomer*. We have, in it, very little of John's company, and none of his humour.

Art. 32. *London's Glory*; on St. George's Day, the 23d of April, 1789; with entertaining Obſervations on the Royal Excurſions, &c. By J. Weſt. 4to. 1s. pp. 15. Symmonds.

SPECIMEN.

'London's ſolemnities, richly diſplay'd,
In honour of the royal viſit, on
That ever memorable feſtal day,
Within its records ſhall conſpicuous ſhine:
The brilliant loyalty of GILL, *Lord Mayor!*
The glorious aid of Sheriffs *Curtis*, and
Of *Hammet*, both in their important truſt;
The loyal, liberal ſupport of all
The Corporations and their Deputies;
The civil and the military honour
Shewn forth, by all the leading citizens,
Who had th' eſpecial favour to conduct
Their Sacred Majeſties unto St. Paul's.—'

Enough, enough! good Mr. Weſt!

As we do not believe that this City Poet *intended* to burleſque 'the great Thankſgiving Day,' and its ſolemnities; and as he appears to be a worthy, well-meaning, loyal ſoul, we therefore wiſh to deal honeſtly with him. Accordingly we do ſincerely aſſure Mr. Weſt, that in our real opinion, he has totally miſtaken his talents; and, as an additional proof of our friendly diſpoſition toward him, we would adviſe him to make no farther attempt on the ſkittiſh Muſe, who has, already, ſo ungraciouſly turn'd her tail upon him.

Art. 33. *The Poliorciad*; or Poems on the Siege of Derry. Written for the Prize Medal, *Seventh December* 1788. 8vo. pp. 80. Printed at London Derry. 1789.

Our worthy friends, the Iriſh, ſeem determined not to forfeit, by miſuſe, their almoſt excluſive privilege to what is called, the art of making *Bulls*. The corporation and citizens of Derry, having reſolved to commemorate the 7th of December 1688, the day on which they ſhut their gates againſt the army of James II. Mr. Douglas, bookſeller at Derry, propoſed a prize medal for the beſt poem celebrating that event. We find, from the reverſe of this medal, that it was given to Leonidas on the 7th of December 1788, that is, on the day before it was adjudged to him: for 'the compoſitions will be kept in a box till the *eighth* of December, when the prize ſhall be adjudged *agreeable to merit* *.'—To what kind of merit? That which conſiſts in the art we have already noticed, we ſuppoſe: for we find from Leonidas, that two combatants engaged, and neither of them quitted the ground, till both were dead:

—*each* claims the plain,
Nor quits the battle, till his rival's ſlain:

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* Preface, p. 3.

yet, ſtrange to tell, it is only one of them that really does die—

'The conflict raged, and far deſtruction ſpread,
While death ſat perch'd on Mammo's fearleſs *head*,
For near his *heart* ſtern Fate an op'ning made,
And deign'd an entrance to the ruthleſs blade;
Thro' the deep wound the *ſoul* a paſſage found,
The heroe lifeleſs tumbled on the ground—' P. 7.

In pages 4 and 5, we meet with the following notable inſtances of antitheſis:

'*There* quaking Flight her pallid viſage ſhews,
And Vict'ry *here* the death-bought laurel throws—'
'*Thoſe* view, where patriot Chiefs reſign'd their breath,
And *theſe*, where Lords deſpotic ſunk in death.
Thoſe ſeek their camp, their ramparts *theſe* regain'd;
There wild diſmay, *here* ſolemn ſadneſs reign'd'

Theſe are beauties of language; and it would be unjuſtifiable in us not to give a ſpecimen of the ſuperior beauties of the author's ſentiments:

'A phantom next its tott'ring ſteps ſuſtains,
For ever rack'd with craving, griping pains:
Hunger her name, and in her hands ſhe bore
Some whited bones, which oft ſhe'd ſuck'd before;
And now with hollow eye and rav'nous ſpeed,
She gnaw'd them o'er and o'er with unavailing *greed*.' P. 8.

Such being the merit of the poem which gained the prize, what muſt we think of thoſe to which it was refuſed? We paſs by *Libertas*, *Neos*, and *Druſus*; the latter of whom cloſes his heroics in a ſtyle peculiarly ſimple and familiar—

'Now, generous Douglas, if you like theſe ſtrains,
Give me the SILVER MEDAL for my pains.' P. 36.

Alfred claims our attention. He did not expect the prize. He knew the vitiated taſte of the multitude would prefer the jingle of rhyme, and the ſound of *fictitious* numbers, to the language of ſenſe, and true poetic compoſition.

'Although then,' he adds, 'my production has been laid aſide by *your* adjudicators, yet to *other* judges, and to *better* readers, I am not afraid to make an appeal.' (37.) Hear him!

'Still ſhall the mem'ry of the 'PRENTICE BOYS
Be dear to every citizen of DERRY,
And each ſucceeding *ſeventh of December*
Their manly deeds be gen'rouſly remember'd!' P. 40.

Now, although by ſo doing, we may be ſtruck from the liſt of *better* readers, we appeal to Alfred himſelf, whether his lines would not run more trippingly in rhyme: thus—

Still ſhall the names of 'PRENTICE BOYS, ſo merry,
Be dear to every citizen of DERRY;
And each ſucceeding ſeventh of December,
Their manly deeds we'll gen'rouſly remember!

Doubtleſs, indeed, the ſublimity of ſuch paſſages as the following, would be injured by 'the ſound of fictitious numbers:'

'The Mountjoy, Browning, led the naval force,
The Phœnix, Captain Douglas, follow'd cloſe,
Supported by the gallant Dartmouth frigate—' P. 45.

But the haughty Alfred muſt give place to the modeſt 'PRENTICE BOY:

'But how ſhall I, unletter'd, dare t'attempt
The bold detail of this ſublime event?
Shall I, a *leather apron'd* 'PRENTICE BOY,
Untaught in every art, but my employ,
Preſume, &c.?' P. 53.

And why not preſume, as well as others?

'Behold then England's King now fled to France,
To teach the *Grand Monarque* a *Britiſh dance*;
And Louis hugging cloſe his *deareſt brother*,
As rogues in grain for ever cling together!' P. 54.

But this is nothing to what follows. Talk of TYRTÆUS! give us the 'PRENTICE BOY.

'And when at length, Tyrconnel's bold career,
In Antrim's corps, makes its appearance *here*—
Then, then the APPRENTICE BOYS, the *Soul* of *Derry*,
A warm reception gave them o'er the ferry;
And while old cautious Prudence ſat in ſtate,
Taking her ſnuff—and gravely to debate,
Whether 'twas proper to admit the troops?
The *Leather-aprons*—(brave old ſtock and roots!)
Flew to the gates, and ſhut them in their face—
Huzza! huzza! huzza!—*Lundy*'s diſgrace!
WILLIAM and LIBERTY!—damn the *Stewart*'s race!' P. 55.

So called on, it is no wonder the brave Iriſh ſhould force

'The Gallic hirelings faſt to turn their tail,
In many a bloody, deſperate bold aſſail;
And made them oft deliver up their forage,
When they, poor ſouls, had not ſo much as porridge!' P. 56.

That they were indeed ſadly off for porridge, the following lines will ſhew:

'The half-ſtarv'd horſe, and maſter's faithful dog,
Were now to take the place of ſheep and hog!
The cat that oft devour'd the rat and mouſe,
Alike with theſe, was eat in ev'ry houſe!
Nay, even the very ſalted hides of beaſts,
Were dearly bought, to ſerve as choiceſt feaſts!
And ſtrange to tell! yet abſolutely true,
Some old fat *Aldermen*, with care withdrew,
And lock'd *their tempting fleſh* from public view!' P. 59.

And now (who puts in a VETO?)

—'in ruddy flames ſhall burn all
The Odes immortal* in this DERRY JOURNAL.' P. 73.

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* We own ourſelves peculiarly pleaſed with this idea of a *periſhable immortality*.

Art. 34. *The Benevolent Planters.* A Dramatic Piece, as performed at the Theatre Royal, Haymarket.. Written by Thomas Bellamy. 8vo. 1s. Debrett. 1789.

This ſmall, one-act piece, of only three ſcenes, is written in an eaſy, natural ſtyle, and muſt, we imagine, have proved not wholly unacceptable to a *benevolent audience*; as it exhibits the humanity of the worthy Planter in a pleaſing light. It ſeems to have been calculated, in ſome degree, to favour the efforts of thoſe friends to univerſal freedom, who are laudably exerting their beſt endeavours, as the *Prologue* expreſſes it,

> 'To ſtop the wide-ſpread woes of ſlavery.'

Art. 35. *The Married Man.* A Comedy, in Three Acts. From *Le Philoſophe Marié* of M. Nericault Deſtouches. By Mrs. Inchbald. 8vo. pp. 63. 1s. 6d. Robinſons. 1789.

The plot of this little drama is ſimplicity itſelf. The firſt ſcene informs us that Sir John Claſſic, the philoſopher, is privately married; and we find him, in the laſt, avowing his marriage. The incidents, in the mean time, ariſe from his fears of a diſcovery. He wiſhes the ſecret kept from a mercenary uncle, on whoſe bounty he depends; and from the reſt of his acquaintance, to whom he had always held up matrimony in deriſion. *De nihilo, nihil.* Much could not be expected, and little is done.

Yet the original conſiſts of five acts, and was received with conſiderable applauſe. It was written, however, in verſe; and probably attracted additional attention, from its being ſuppoſed, that under the character of the Philoſopher, the author was picturing himſelf.

The Philoſopher is indeed the only perſonage in the Engliſh drama, who deſerves the name of a character. The ſcenes between him and Lady Claſſic, are not deficient in point of intereſt, and the *denouement* is affecting.

SCHOOL-BOOKS *and* EDUCATION.

Art. 36. *The Complete Practical Arithmetician:* containing ſeveral new and uſeful Improvements. Adapted to the Uſe of Schools and Private Tuition. By Thomas Keith, Teacher of the Mathematics. 8vo. pp. 320. 3s. bound. Law. 1788.

This treatiſe differs ſomewhat in form from the generality of thoſe that are adapted to the uſe of ſchools. It is divided into two parts; the firſt containing the definitions, rules for the operations, and notes on them; and the ſecond, exhibiting examples of the rules delivered in the firſt. The peculiar advantage of this arrangement, we do not at preſent perceive. The rules however are plain, and the obſervations are ſuch as could only be the production of a good arithmetician.

Art. 37. *A Commentary on Dr Watts's Divine Songs for Children,* with Queſtions deſigned to illuſtrate the Doctrines and Precepts to which they refer; and induce a proper Application of them as Inſtruments of early Piety. By Mrs. Trimmer. 12mo. 6d. Buckland. 1789.

This Mother in Iſrael has adopted ſo many indigent, and ſome of them worſe than *fatherleſs children*, and takes ſo much pains to

foregoing paſſage :
uſing this little work in t
properly attended to, we
acquiſition to that ſalutary

MIS

Art. 38. *A Fifteen Days T*
Circumſtances, particula
Revolution, and confuſed
Mode now adopted of
Engliſh Gentleman of V
Kearſley.

This ſlight ſketch of the
ſelves to the notice of a ha
The author, we doubt not,
more ſubſtantial fare, had h
proviſions for a literary ban
ever, pretend to ſay that we
ſervation, like a Coxe, a Sw
This journal commences at
29th of the ſame month.

Art. 39. *Six Days Tour in N*
July, 1789; with a ſhort A
Cherbourg; the popular T
8vo. pp. 154. 2s. Egert

Written by a man of ſenſe;
ſide the deſcriptions of place
accounts of the ſurpriſing una
nation, in their great and ſud

Art. 40. *A Diary of the Royal Tour*, in June, July, Auguſt, and September, 1789. Interſperſed with Anecdotes, Poetry, and Deſcriptions, Hiſtorical, Typographical, &c. To which is added, *that* of their Highneſſes the Prince of Wales and Duke of York, to York, &c. With Characters of the King, Prince of Wales, and the Dukes of York and Clarence. By an Obſerver of the Times. 8vo. 2s. 6d. pp. 148. Southern, &c.

Circumſtantial, loyal, and brimfull of exultation and rapture! But, indeed, the happy occaſion may be thought to juſtify almoſt any exceſs of literary exhilaration;—and, on the whole, the minute account here given, will be deemed of ſome value, were it only to be conſidered as a faithful commemoration of ſcenes and tranſactions which afforded the utmoſt pleaſure to ſo many thouſands [perhaps, we might ſay, hundreds of thouſands] of his Majeſty's affectionate and delighted ſubjects.

Art. 41. *The Tour to York:* a circumſtantial Account of his Royal Highneſs the Prince of Wales's Viſit to that City, A. D. 1789. With a Deſcription and Engraving of the Gold Box preſented to his Royal Highneſs by the Corporation, &c. &c. 4to. pp. 52. 2s. 6d. Robinſons, &c.

This is not an inelegant memorial of the Prince's late tour to the northern part of the kingdom; particularly, of the loyal, affectionate, and ſplendid reception which he met with, from the nobility and gentry whom he viſited, and eſpecially from the worthy citizens of York, whom he made happy by that captivating attention which all who, fortunately, have opportunities of approaching him, never fail to experience. The prints of the ornaments which were engraved on the gold box, preſented to his Royal Highneſs with the freedom of the city, are a conſiderable embelliſhment of this publication; and the poem [*], added by the Rev. John Parker, Chaplain to the Lord Mayor,—might as well have been omitted.

Art. 42. *Alfred's Apology*. 8vo. 2s. 6d. pp. 88. No. 9, Queen's Street, Groſvenor Square. 1789.

Art. 43. *Alfred's Apology*, Second Part. With a Summary of the Trial, &c. for a Libel; on the Proſecution of Mrs. Fitzherbert. 8vo. 4s. ſewed. pp. 154. Sold as above.

This alert apologiſt is a very "*At-all*." Not content with merely defending himſelf againſt actual aſſailants, he aims, in the whirl of his quarter-ſtaff, ſo many blows at every by-ſtander who has the miſfortune to be within his reach, that he reminds us of old Blackbeard, the Pirate, who, whenever he ſet ſail for a cruize, uſed to "hoiſt Jolly Robin," and declare war "with all the world."

Among the number of thoſe who come in for a random ſtroke or two, we find the Reviewer who, unfortunately for himſelf, noticed *Afred*, &c. on whom our angry author pours forth a full volley of foul language, and even throws out ſomething very like a CHALLENGE!—*That* Reviewer, however, has been ſo well entertained by the lively ſallies (for our apologiſt can, occaſionally, be *pleaſant* as well as

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[*] Entitled 'An Addreſs to the Royal Brothers, the Prince of Wales and the Duke of York, &c.'

boiſterous) which he has met with in theſe two pamphlets, that he really cannot, in conſcience and gratitude, think of repaying the obligation, by cutting the gentleman's throat. No, no!—"Let him live a little longer."

Seriouſly, however, on reading this apology, and reconſidering the paſſage in our Review, which has given Dr. Withers ſo much offence, we are ready to admit the truth of his ſolemn declaration, that his deſign was not to *abuſe* the King, whatever degree of ridicule may ſeem to have attended his ludicrous mode of diſcuſſing the very ſerious ſubject alluded to. In this reſpect, therefore, we may allow, that the character of Dr. W. remains unimpeached; and farther, we are ſorry to ſee a man of his abilities, genius, and learning, ſo unguarded in his expreſſions, and ſo much expoſed by the heat and vehemence of his political writings, to the reſentment of people in power, and the haraſſments of the law: from all which we ſincerely wiſh him a happy deliverance.

Art. 44. *Memoirs and Anecdotes of Philip Thickneſſe*, late Governor of Landguard Fort, and unfortunately Father to George Touchet, Baron Audley. 8vo. 2 Vols. 10s. 6d. ſewed. Fores. 1788.

Every thing from the pen of Captain Thickneſſe, is peculiarly his own; free, animated, and ſingular;—himſelf not unfrequently the hero of his tale,—but his tales are generally intereſting, never dull, and conſequently, ſeldom unentertaining. Endowed by nature with agreeable qualities, but frequently agitated by his ſtrong paſſions, his life has been chequered by good and ill fortune. He has had much connexion with the world; and his own private hiſtory is, therefore, as might naturally be expected, full of anecdotes and ſtories, many of which are enlivened by ſarcaſtic ſtrokes, ſallies of perſonal altercation, and examples of ſatirical vengeance: by which ſome of his readers will be amuſed, and others offended. All theſe anecdotes and altercations are not, indeed, *new* to us, who have peruſed his former publications, in their various forms of books, pamphlets, and chronicles; but it may be obſerved, that in a compilation of biographical materials, it muſt be allowable for the author to collect whatever might ſeem neceſſary to complete the general deſign, whether the particulars were previouſly known to the world or not.

In brief, we have peruſed this work; we have been entertained with many parts of it; we have been informed by others;—and we are only concerned that the liſt of ſubſcribers, though not inconſiderable, is leſs numerous than might have been expected, from the well-known character of the ingenious author;—we ſay ingenious, notwithſtanding the frequent inſtances of his careleſs writing; for *genius* and *accuracy* are not always concomitants.

Art. 45. *The Complete Tradeſman:* or, a Guide in the ſeveral Parts and Progreſſions of Trade. To which is added, an Account of Britiſh Manufactures, Products, Exports, Imports, &c. By William Wright. 8vo. 2s. 6d. Dixwell.

Mr. Wright, thinking that the many bankruptcies or failures in trade are owing to the want of conduct in tradeſmen, offers this collection of inſtructions for the ſake of preventing the miſchiefs ariſing from a neglect of his juſt rules. The young tradeſman will certainly be much benefited by a due obſervance of moſt of the directions contained in this uſeful performance.

Art. 46. *The School Candidates*, a Proſaic Burleſque: occaſioned by the late Election of a School-maſter at the Village of Boudinnoir. 12mo. pp. 103. Utopia printed. 1788.

Learned wit, but too obſcure, both in ſubject and ſatire, for the generality of readers:—to confeſs the truth, the work is not very clearly underſtood, even by US!!

Art. 47. *The Toaſt Maſter*; being a *genteel* Collection of Sentiments and Toaſts, &c. 8vo. pp. 36. 6d. Abraham. 1789.

The *tout enſemble* of this work pronounces its author a member of a club in Duck Lane, Smithfield, rather than of one held in St. James's Street, or Pall Mall. It is, indeed, a paltry, poor, and careleſs, though not an indecent, production.

Art. 48. *Yorick turned Trimmer*; or, The Gentleman's Jeſter: and neweſt Collection of Songs. 12mo. pp. 72. 1s. W. Nicoll. 1788.

Though there are two or three good ſongs in this pamphlet, the other parts of it warrant us in ſtyling the whole a paltry and reprehenſible catch-penny.

Art. 49. *The Honours of the Table*, or, *Rules for Behaviour during Meals*; with the whole *Art of Carving*, illuſtrated by a Variety of Cuts. Together with Directions for going to Market, &c. To which is added, a Number of Hints or conciſe Leſſons for the Improvement of Youth. By Dr. Truſler. 12mo. pp. 120. 2s. 6d. half-bound. Symonds. 1788.

Every one who peruſes this title-page, muſt be convinced of the general utility of the work: the firſt (and the concluding) part of it ſhould, indeed, be attended to by all; but with reſpect to the art of carving, we confeſs it to be out of our province; farther than the *cutting up*, now and then, of a poor miſerable author; and we therefore leave that part of this production to the criticiſm of the worthy Aldermen, Deputies, and Common Council, of the city of London.

MEDICAL.

Art. 50. *Practical Diſſertations on Nervous Complaints, and other Diſeaſes incident to the Human Body*; with an hiſtorical Inveſtigation of their Cauſes and Cure; in which are interſperſed ſome ſingular Caſes. By Mr. Neale. 8vo. pp. 68. 1s. 6d. Faulder. 1788.

From the title of this pamphlet, we expected to find that it contained ſome valuable practical directions. In this expectation, however, we were deceived; and we are under the neceſſity of declaring, that after peruſing the pamphlet with great attention, which indeed it requires on account of its obſcurity, we have been able to meet with nothing but general aſſertions concerning complaints called nervous, though not deſcribed, ſymptoms brought on by *bilioſe* habits, and removed by *generous medicines*; a great deal about the brain, and nerves, and cheerful exhilerating paſſions &c.; but not one uſeful practical direction for the treatment of any diſeaſe incident to the human body.

ſimilar writing, and much more
writer.

THEOLOGY an

Art. 51. *An Anſwer to the Three L*
of Canterbury, on the Prayer fo
pp. 46. 1s. 6d. Hookham.

A writer, who ſigns himſelf ' A
' Preſbyter of the Church of Engl
and keenneſs of retort: not always
to which, it may be ſuppoſed, he
Three Letters reaſonably entitled.
a gentle rap on the knuckles of the
of the *Letters*; ſee Rev. vol. lxxix. p
Curate is in the right. A gentlem
and has time to *reviſe* what he has
over the periodical drudge, who is c
the year, to beat* the wide field c
with buſhes and brambles;—liable,
his attention drawn off, and emplo
are not ſcratched and torn by the bria

Our author has taken much learn
in *the Prayer*, which petitions for a
for *our* ſins, God has been pleaſed t
ſay, that notwithſtanding the ingenu
ployed, to evince the propriety an
ſtill think of it as we did at the firſt a
But we muſt take care of the *briars*.

As to what the author has ſo ably
that is required in compoſitions of t

grace, the ſacred poetry of the Hebrews, under the *doings* of "Thomas Sternhold, John Hopkins, and others."

This tract ſhould have been much ſooner noticed in our Review; but, through ſome accident, it did not fall into our hands till *very lately*.

Art. 52. *An Attempt to explain ſome of the Thirty nine Articles*, on ſcriptural Principles. By a Miniſter of the Church of England. 8vo. pp. 23. 6d. Johnſon. 1789.

The editor of this little pamphlet obſerves, that in reſpect to the long wiſhed for and much ſolicited removal of ſubſcription, and conformity to human creeds and articles of faith, we have been in a retrograde ſtate, ſince the days of the *venerable* Hoadley,—though the neceſſity of ſuch a reformation has never been equally held forth, and more generally allowed at any time than the preſent. He farther informs us, that this *Modification* of the Articles was ſent to him, accompanied by a letter from a clergyman, who had a large family, deſiring him to have a few copies printed. The *Modification* itſelf is addreſſed to ſome reſpectable names (here ſuppreſſed) of his eccleſiaſtical ſuperiors, aſſuring them that it is only in the ſenſe here given, that he could, as a believer of Chriſtianity, ever again ſubſcribe the articles; and expreſſing a hope, that his ſituation, and that of ſeveral of his brethren, might ſo far excite their compaſſion, as to induce them to remove theſe ſtumbling-blocks of human introduction. As this publication is anonymous, ſome readers may poſſibly doubt the particular fact. However, it is not be queſtioned, that there are many upright and ſenſible minds who ſtruggle with the difficulty here mentioned; and it is very deſirable that men of piety and principle (and ſuch we conclude there are), who have it in their power, would employ ſome exertions for their aſſiſtance and relief.

Art. 53. *A Survey of the modern State of the Church of Rome.* With additional Obſervations on the Doctrine of the Pope's Supremacy. Addreſſed to the Reverend Dr. Butler, &c. &c. By William Hales, D. D. Rector of Killeſandra, and late Fellow of Trinity College, Dublin. 8vo. pp. 226. 3s. 6d. Faulder. 1789.

Dr Hales has undergone the labour of eſtabliſhing the principal objections urged by the Proteſtants againſt the doctrines and diſcipline of the church of Rome, from vouchers which the profeſſors of that church can neither deny nor evade. But to what purpoſe has this taſk been ſo often undertaken? Where Catholics poſſeſs the temporal ſword[*], they diſdain to argue; and where they are reduced to this act of condeſcenſion, they will not reaſon cloſely, nor abide by the reſult of argument. How can they? It is a vain attempt to argue with men tied up by previous ſubſcriptions and obligations! For near three centuries back, the reformers have been inceſſantly engaged in controverſy with Catholics; but paſt ſtruggles are forgotten, few will wade through old controverſies managed by men who have long been in their graves, and where there are no preſent triumphs to enjoy. The hoſtility is therefore renewed by every generation, and Dr. Hales now ſtands forth as a fair diſputant. 'Diſclaiming (ſays he) all vague and idle aſſertions, her doctrines I have delivered, from the *Canons*, *Authoriſed Catechiſms*, and *Orthodox Creeds*, of the Romiſh Church, illuſtrated by the conceſſions of our opponents themſelves, and the moſt reſpectable and approved writers of their communion, and confirmed by the practice and diſcipline of the church through a long ſucceſſion of ages down to the preſent day: and the concluſions from thence, all converging to one and the ſame point, I am confident will appear to be drawn with fairneſs and impartiality, and, I truſt, without any illiberal acrimony, or abuſe[*].' The ſubject is too trite for us to dwell upon; but having it full in our minds, we cannot but join Dr. Hales in 'remarking, that the latitudinarian principles which pervade the writings of ſome Roman apologiſts at the preſent day, particularly Mr. O'Leary[†], come to us in a very queſtionable ſhape. He muſt be conſcious, that were they tranſlated into Spaniſh, Portugueſe, or Italian, and publiſhed in thoſe countries, ſo far from being conſidered as the ſtrenuous efforts of a miſſioner zealous in ſupport of the Catholic cauſe, they would infallibly be prohibited by the *Congregation of Index*, and publicly burnt; and alſo expoſe the author, tranſlator, or publiſher (if to be found), to all the rigours of the Inquiſition; or, at leaſt, procure them a lodging in the priſons of the Holy Office, there to conſider, at leiſure, of recanting doctrines, which in ſome inſtances we have ſeen actually adjudged to be groſs error, and heretical pravity[‡].' But Engliſh Catholics[§] were generally, in all ages, a refractory ſet of mortals. The doctrines that paſs current in Italy, Spain, and Portugal, will not ſuit their enlarged apprehenſions; even Catholic teachers, therefore, learn to be all things to all men, with the farther view, no doubt, of recommending themſelves to the protection of a Proteſtant government.

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[*] Page 33.

Art. 54. *Specimens of Sermons and Prayers, of a late Divine, for the Uſe of the Young.* By Edward Hall. 8vo. 2s. ſtitched. Johnſon.

Nothing is more cenſurable, than that injudicious partiality, which ſo frequently obtrudes poſthumous publications on the public without the author's previous inſtructions, and even in direct violation of his modeſt wiſh, to retire from the world in that humble obſcurity in which he has lived. Papers, thus haſtily gathered up, and ſent forth "with all their imperfections on their head," ſometimes ſubject a writer to literary cenſure, whoſe abilities might have entitled him to no inconſiderable ſhare of applauſe. This, if we miſtake not, is the caſe with the publication now before us. The diſcourſes bear evident marks of having been written without any apprehenſion that they would ever paſs under the eye of the public; and the editor has ſhewn little tenderneſs for the literary reputation of his deceaſed friend, in the uncommonly incorrect manner in which he has printed them. Through all this thick incruſtation of inaccuracy, we think, however, that we diſcover rays of genius and good ſenſe; but theſe diſcourſes would, doubtleſs, appear to more advantege from the pulpit, than they do, *in their preſent ſtate*, from the preſs. Nevertheleſs, as ſpecimens of animation without fanaticiſm, and of a popular and uſeful application of a knowlege of the world to the purpoſe of moral inſtruction, they merit attention.

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[*] Page 202.

[†] We add Mr. Berington (Rev. Auguſt, p. 146.), whoſe late tract Dr. Hales probably had not then ſeen.

[‡] In Ireland, however, the caſe ſeems to be ſomewhat different; and this tract, therefore, may be conſidered as more particularly calculated for that country; in which a work of this kind, and written, like this performance, with decency, moderation, and candour, may ſeem more peculiarly requiſite, for the ſupport of the Proteſtant intereſt. In a word, this *Survey*, &c. deſerves to be read by all who pay any regard to the ſubject.

[§] *Page* 92.

The prayers abound with ſtrong expreſſions of devotional ſentiments, but are, according to our judgment, greatly deficient in that ſimplicity which is the firſt excellence in forms of devotion.

THANKSGIVING SERMONS *continued:* See our laſt.

XXIX. Preached in the Pariſh Church of ——, in the County of Cornwall, April 23d, 1789, the Day of Public Thankſgiving, &c. &c. 8vo. 1s. pp. 30. Law.

We cannot imagine why this very commendable ſermon appears without the name of the preacher, or of the place where it was delivered, unleſs the author may have thought it prudent, *for a ſeaſon*, perhaps, not to be marked as anſwerable, in whatever quarter, for certain political ſentiments * which are, we think, very properly introduced into it, as naturally ariſing from the ſubject; and ſuch as, in our opinion, muſt ever be grateful to all conſiſtent Proteſtants, all ſincere well-wiſhers to the conſtitutional liberties of this country. Whoever, therefore, is the author, he has our ſincere acknowlegement of the general merit of his pious, judicious, and well-adapted diſcourſe.

XXX. *The Conſiſtency of Man's Free Agency, with God's Foreknowlege in the Government of the World*, proved and illuſtrated:—preached in the Pariſh Church of Great Yarmouth, April 23d, 1789, being the Day of General Thankſgiving for his Majeſty's happy Recovery. By Samuel Cooper, D. D. 4to. 1s. Robinſons.

The learned author of this diſcourſe, not ſatisfied with delivering, on the occaſion of the King's recovery, a general enforcement of religious gratitude, enters into a metaphyſical examination of the objection which lies againſt the doctrine of Divine Providence, and conſequently againſt public acts of thankſgiving, from the apparent incompatibility of preſcience in God with freedom in man. He ſolves the difficulty, by denying the abſolute contingency of human actions, and maintaining, that every action *muſt* ariſe from ſome motive, and may therefore be foreſeen by the Supreme Being, as the natural effect of a certain cauſe.

Having eſtabliſhed this point, and ſtrengthened the argument by ſome new obſervations, he proceeds, in a ſtrain of animated declamation, to repreſent the grounds of thankſgiving which the occaſion afforded, by deſcribing the happineſs of a free people under a virtuous prince.

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* In reference, we apprehend, to the Regency buſineſs.

This elaborate diſcourſe is, in our opinion, much ſuperior to the generality of thoſe which have been publiſhed on the ſubject. Indeed it is not to be regarded merely as a thankſgiving ſermon, but likewiſe as a laudable endeavour to eſtabliſh, as above intimated, by a new argument, the conſiſtency of God's foreknowlege with man's free agency; in anſwer to Biſhop Watſon's objections, delivered in a ſermon preached before the Houſe of Lords:—and, ſo far, it may be regarded, if we rightly recollect, as a continuation of Dr. Cooper's former diſcourſe on Providence.—But, for particulars, we muſt refer to the ſermon itſelf.

SINGLE SERMONS, *on various Occaſions*,

I. Delivered on Wedneſday the 6th of May, 1789, at the Meeting-Houſe in the Old Jewry, London, to the Supporters of a New Academical Inſtitution among Proteſtant Diſſenters. By Hugh Worthington, Junior. 8vo. pp. 69. 1s. Cadell.

This New Academical Inſtitution among Proteſtant Diſſenters (which now obtains the name of NEW COLLEGE *) has hitherto given birth to an annual recommendatory Diſcourſe. Drs. Kippis, Price, and Rees, have preached and publiſhed on this occaſion. Mr. Worthington, Junior, its preſent advocate, ſhews himſelf, in the Diſcourſe before us, to be a ſenſible preacher; but we will not do him or ourſelves ſo great an injury as to quote the inſtance of *falſe modeſty* with which it commences, as a proof of it. Such a *foil*, inſtead of ſetting off, is enough to deſtroy the effect of his ſermon, which contains many pertinent and judicious obſervations, and was, no doubt, well heard by the audience for which it was compoſed.

But the part of Mr. W.'s ſermon which doubtleſs afforded moſt ſatisfaction and pleaſure to the friends of this New Diſſenting College, muſt have been the public retractation of an opinion once entertained by him, viz. *that it was unadviſable to educate Divinity and Lay ſtudents together in one houſe.* The promiſcuous education propoſed by this inſtitution has, as far as it reſpects the Diſſenting clergy, been made an objection to it. Some, looking forward to the ſituation which the young Divinity ſtudent is deſigned to occupy in life, have feared that this expenſive mode of education, aſſociated with gentlemen's ſons, will fruſtrate the intention, by raiſing his views above the Diſſenting Miniſtry, or at leaſt that it will prevent his being, what perhaps an humbler ſtyle of tuition might have made him, "paſſing rich, with forty pounds a year." Mr. Worthington thinks the objection groundleſs, and ſo far from having any fears on this account, he is *now* of opinion that real benefits are to be derived to the candidates for the Miniſtry being educated with youths of fortune. In the Eſtabliſhment, theſe benefits are obvious, for many a poor clergyman obtains a *living* in conſequence of the connections and friendſhips which he has formed at college; but this cannot happen among Diſſenters. Their congregations enjoy the privilege (which every congregation ought to enjoy) of chuſing their own miniſters. This mode of education, however, may operate favourably in other reſpects: but experience muſt determine this. We have only to add, that it is an inſtitution conducted by very able men on the moſt liberal principles, and we ſincerely hope it will contribute to the diffuſion of ſcience, and to the practice of virtue.

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* Some apology is offered in a note (p. 4.) for giving it this name. 'The term *College* is uſed, not for the ſake of imitating the Eſtabliſhment, but becauſe the word *Academy* (applied of late years to every common ſchool) does not convey a proper idea of our plan of education.' As to the word *College*, we think them perfectly juſtified in adopting it; nor was any apology neceſſary. There was, indeed, no other term for them. But this we cannot ſay of the epithet *new*. A better, we mean a more diſtinguiſhing epithet, might ſurely without much difficulty have been found. From Mr. Newton, the principal contributor to it, it might have obtained the name of *Newton College*, or from its belonging chiefly to Diſſenters, and originating with them, the *New Diſſenting College*; but perhaps they will ſay with Pilate, *What we have written, we have written.*

II. Preached in the Cathedral of St. Peter, York, before Sir John Wilſon, Knight, one of his Majeſty's Juſtices of the Court of Common Pleas, July 26, 1789. By the Rev. Matthew Raine, A. M. Fellow of Trinity College, Cambridge. 4to. 1s. Robinſons.

The ingenious author has ſeized the opportunity of an aſſize ſermon for pleading the cauſe of Chriſtian liberty. He has fixed on a paſſage for his text, which is very pertinent to his deſign: *Acts*, xviii. 14, 15. Hence, with a pious generoſity of mind, he argues againſt mere human impoſitions, and urges the removal of all reſtraints and laws, even ſuch as may be *affectedly* ſpoken of as old and obſolete, which tend to lay men under any diſadvantages merely on account of religious opinions. It is worthy of remark, that though power and policy may reſiſt the writers on this ſide of the queſtion, the latter are always victorious in the uſe of reaſon and argument.

III. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 8, 1788. By the Rev. Phipps Weſton, B. D. Canon Reſidentiary of Wells, and Rector of Witney, Oxfordſhire. 4to. pp. 23. 1s. Rivingtons.

The title of this diſcourſe is, *The Temporal Promiſes of the Goſpel aſſerted and maintained*, from Matth. vi. 33. It is a ſpirited and uſeful performance. The preacher pleads with energy, in vindication of the methods of Divine Providence, and alſo in behalf of the charity. He extols, with ſome zeal, the merits of the clergy, particularly in reſpect to public and national benefits, ſuch as, the introduction of Chriſtianity, the Reformation, the tranſlation of the Scriptures, oppoſition to arbitrary power, the ſecurity of our preſent happy conſtitution, &c. The account is partly true, although thoſe who are acquainted with hiſtory, well know, that it is to be admitted with conſiderable abatements and objections. The inſtitution which occaſioned the diſcourſe is highly worthy of attention. Mr. Weſton recommends it, in an agreeable and intereſting manner, with piety, good ſenſe, and *ardour*. *We hope* the collection was a good one, though we do not find it particularly ſpecified in the annexed liſt of ſtewards, preachers, &c. ſince the year 1721. We obſerve a miſtake, or an affectation, which we have occaſionally hinted at in our eſtabliſhed preachers: it is their practice of making quotations from the Pſalms, from the old verſion in the Book of Common Prayer, inſtead of the tranſlation in the Engliſh Bible, which has occaſioned the awkward phraſe in this ſermon, *We wiſh you* good luck *in the name of the Lord.*

CORRESPONDENCE.

. In a letter, ſigned *Crito*, the writer ſays, ‘ in place of the venerable and ſonorous Linnæus, why do you curtail this immortal man to the inſignificant Linné?’ In anſwer to this queſtion, be it known to *Crito*, that *Linné*, and not *Linnæus*, was the real name of ‘ this immortal man.’ We aſſert this on very good authority; viz. that of his own ſignature.

† J. T. informs us, that inſtead of ſaying, in our account of the Tuſcan Code of Laws (Review for Auguſt laſt) that it was not to be ſold, we ſhould have ſaid, ‘ that, *on paying the price of binding only, it is diſtributed gratis.*’

†‡† If ‘ an accidental reader,’ inſtead of ‘ pretending to queſtion the grammar of a critical pen,’ had conſulted his own grammar, he would have found (which he does not ſeem to know) that *what* is an adjective, and that an adjective muſt always be joined to a ſubſtantive. Where, therefore, the ſubſtantive is not expreſſed, it is underſtood; and in the caſe to which he refers, the word which *ought to be underſtood*, is of the ſingular number. His objection, conſequently, is invalid.

The other *criticiſm* of this correſpondent is no leſs abſurd than the preceding. It is not our buſineſs to correct the titles of publications, in order to render them conſiſtent with the contents.

†.† *Benevolus* enquires whether the pronoun *which* ſhould not be changed to *who*, in the Lord's Prayer, as expreſſing it more grammatically. *Benevolus* is certainly right in this correction.—He alſo remarks, ‘ ſhould the principle of *leading* us into temptation be attributed to the benevolence of the Deity?’ Certainly not. The tranſlators ſhould have rendered the paſſage thus: *lead us not into temptation, but deliver us from* the *evil*, &c. Or, more clearly, the meaning is this: *lead us not into any temptation without delivering us from the evil of it*, &c.

‡.‡ T. C. is right in ſuppoſing that the work which he mentions, had eſcaped our notice; but we ſhall enquire for it.

†‡† We acknowlege the receipt of the very polite letter, ſigned *Cantabrigienſis*. We are obliged to the writer for the information contained in his P.S.; and are truly ſorry that we cannot inform him where a copy of Mr. Glaſſe's Greek Caractacus can be procured.

‡†‡ We are ſorry that, in the preſent inſtance at leaſt, we do not deſerve the compliment paid to us in the concluſion of the polite letter ſigned *Amicus*; for we are not able to give him the information which he requires; viz. Whether a tranſlation of Dr. Zimmermann's book concerning Frederick the Great, publiſhed at Leipzig in 1788, is likely to appear in England.

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‡§‡ The letter of Mr. David Young of Perth is received. His *conjectures* are as ill-founded as his illiberal *inſinuations* are undeſerving the notice of the Authors of the Monthly Review. To enter into a particular correſpondence with every Author, who may be diſſatisfied with our remarks, would be to engage in an Herculean labour indeed, from which no utility or ſatisfaction whatever could be expected. The *modeſty* of Mr. Young is not more conſpicuous in making ſuch a propoſal, than is his *judgment* in expecting that it could be complied with.

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†§† Our thanks are due to Mr. David Levi for his information concerning his new edition of the Pentateuch.—An account of that work ſhall ſoon appear in our Review. Juſtice requires us to inform our readers, that our animadverſions on a paſſage in this Author's *Lingua Sacra** were founded on an error of the preſs. It is there aſſerted, that "there are ſome fœminine *plural* nouns which end in ת and have Segol before it." But Mr. L. now informs us, that the word *plural* ſhould be expunged, and our objections to the paſſage will then be entirely removed. With reſpect to the other matters contained in Mr. L.'s letter, we muſt aſſure him that our opinions, with which he appears to be ſo much diſſatisfied, were at firſt not haſtily formed; and now, upon maturer deliberation, we do not conſider them as ill founded.

* See M. R. for April 1789, p. 290.

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§†§ F. K. has our thanks for his friendly information reſpecting the two old *Medical Tracts* noticed in Art. 22. of our laſt month's Catalogue. We had ſome recollection of having ſeen them before; but the Author's name being now with-held, we could not avail ourſelves of the advantage and aſſiſtance of our *General Index*; in which, vol. i. p. 392, theſe tracts will be found, in the Medical claſs, under NEWMAN: the Author having ſuffered his name to accompany the firſt publication of his pamphlets.

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§‡§ If G. B. will turn to our *General Index*, vol. i. p. 162, he will there find a complete liſt of the ſeveral publications, in the controverſy relative to the 15th and 16th chapters of GIBBON's *Roman Hiſtory*. Among the ſeveral *Anſwers* to Mr. G thoſe of Dr. Watſon, Mr. Davies, and Mr. Taylor, ſhould be diſtinguiſhed. The *firſt* is the moſt 'conciſe.'

‖§‖ We have received a copy of Dr Krauter's '*Supplement* to the *Examination* of Mr. Levi's Objections, in his Letters to Dr. Prieſtley;' but we recollect nothing of the *Examination* itſelf; nor do we know where to enquire for it. When both the parts of Dr. K.'s publication are before us, they will be duly noticed.

‡||‡ The letter from *Eveſham* is tranſmitted to the Gentlemen in our *foreign connexion*, to whoſe Article, in our laſt Appendix, it bears reference; and whoſe reſidence is on the continent. An anſwer may be expected in due time.—The ſame may be noted, with reſpect to the Letter from *Liverpool*, ſigned *Ferri*, concerning the *annual produce of iron in* Sweden.

||‡|| Due attention will be paid to Mr. Glaſſe's Letter *(with others)* in our next.

THE learned and induſtrious Mademoiſelle DE KERALIO, of whoſe *Hiſtoire d'Elizabeth*, and *Collection des meilleurs Ouvrages François, composés par des Femmes**, we have recently given accounts, does not behold the preſent ſtruggle for liberty, in her own country, with an indifferent eye; nor allow her pen to remain inactive in ſo great and animating a cauſe. She has publiſhed at Paris, a periodical *Sheet*, to which ſhe gives the title of *Le Journal d'E'tat & du Citoyen.* At firſt, it made its appearance every *Thurſday*; but, in Number 7, we are informed that, at the preſſing ſolicitations of the ſubſcribers, a Number will be delivered to them regularly every *Sunday* and *Thurſday*; which will then conſiſt of only eight pages, with a Supplement, at times, as before. It is, in one word, A REVIEW,—principally, at this juncture, of the works which are now pouring forth from the liberated preſſes of France, relative to the grand ſubject of THE CONSTITUTION; and giving, at the end of each Number, an account of the chief events of the week, and of the principal objects which occupy the attention of the National Aſſembly.

In the true ſtyle of a perſon exulting in a recent delivery from the terrors of deſpotiſm and the chains of ſlavery, Mademoiſelle DE K. exclaims:

'*La liberté nous eſt rendue. Nous nous flattons d'avoir de ce grand bienſait un ſentiment trop vrai pour en abuſer.* NOUS NE CONFONDRONS JAMAIS LA LIBERTE' AVEC LA LICENCE.'

If the fair writer here meant to anſwer only for herſelf and colleagues, we doubt not that ſhe will act up to her declaration; but if ſhe patriotically ventured to declare this in the name of her countrymen and countrywomen, we are truly ſorry that ſhe has not been able to give due *force* to her words.—But we cannot expect that great events will be brought about eaſily, quickly, nor without violence, and even barbarities. We truſt, however, that our Gallic neighbours will purſue, with diſcretion, as well as energy, all ſuch meaſures as may tend to eſtabliſh the glorious cauſe for which they are ſtruggling. May ſucceſs crown the endeavours of the friends of freedom in every quarter of the globe; and may the clouds and miſts of ignorance and of ſuperſtition, ever attendant on tyranny and deſpotiſm, vaniſh before the cheering beams of irradiating LIBERTY!

Subſcriptions for the *Journal d'E'tat & du Citoyen*, we obſerve, are taken in by M. de Boſſe, Bookſeller, Gerard Street, Soho; of whoſe diligence and diſpatch, in executing commiſſions of this kind, we have had frequent experience.

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* We have not, lately, received any additional volumes of this work.

☞ In the Review for July, p. 50, the price of *The Correſpondence of Two Lovers* ſhould be 9s.

THE

MONTHLY REVIEW,

For NOVEMBER, 1789.

ART. I. *The Rural Economy of Gloceſterſhire*; including its Dairy: Together with the Dairy Management of North Wiltſhire; and the Management of Orchards and Fruit Liquor, in Herefordſhire. By Mr. Marſhall. 8vo. 2 Vols. Vol. I. pp. 360. Vol. II. pp. 420. 10s. Boards. Nicol. 1789.

IT gives us pleaſure to find that Mr. Marſhall continues to proſecute his great work on the provincial agriculture of this country. We are now arrived at his *third* ſtation: *two more*, he informs us, will finiſh his ſurvey of the agriculture of the central diſtricts; after which, he propoſes to take one other ſtation in the *more weſtern* counties,—Somerſet, Dorſet, and Devon; and a ſeventh in the *more northern* provinces, including Northumberland, and the Lowlands of Scotland, which will complete his plan. He ſpeaks doubtfully as to his being able to execute the two laſt parts; but we truſt that the public encouragement will be ſuch as to induce him to proceed in his career, with alacrity.

The principal ſtation ſelected as the ſubject of the preſent performance, is in the vale of Gloceſter, near to that city; and the chief object of attention was the dairy-management in that vale, and its neighbourhood. Mr. M. begins his ſurvey, as uſual, with a deſcription of the diſtrict, illuſtrated with a map. The ſcene of his preſent enquiry is that extenſive vale on the banks of the Severn and of the Avon, between the towns of Briſtol and Staunton; bounded, on one ſide, by the Cotſwold hills, and, on the other, by the rivers juſt mentioned; which, when taken all together, may, perhaps, be accounted the richeſt, moſt extenſive, and moſt beautiful vale in the kingdom. The greateſt part of this diſtrict appears to have been once an arm of the ſea, filled up by the mud carried down by the rivers that flow through it, which has there been depoſited by ſtagnation, in conſequence of the tide oppoſing the current of the rivers. To complete this work, many ages muſt have been required; but within the records of certain hiſtory, it appears that very great changes have taken place on the ſurface of this part of the country. In the time of Alfred, it is probable that the whole of this now fertile region was little better than one extenſive marſh or fen, filled with reeds and other *paluſtrine* plants. The iſle of Atheloey in this diſtrict, where that monarch ſo long concealed himſelf, owed its ſecurity to the ſwamps and impaſſable marſhes with which it then was ſurrounded *. But now the whole of this diſtrict is a firm ſoil, raiſed to the height of ſeveral feet above the ordinary level of the river, and covered, for the moſt part, with ſuch plants only as are found to proſper on a firm, dry, and rich ſoil: not an acre of marſh land is to be found in the whole diſtrict, nor any aquatic plants, but thoſe which, in a few places, ſpring up, at the bottom of ſwells, from latent ſprings, for want of under-draining.

Mr. Marſhall views the whole diſtrict as one continued vale, though it is known in different parts by different names, which alſo vary from each other in ſeveral reſpects. Toward the upper part, along the banks of the [illegible]n, it is known by the name of the Vale of EVESHAM; in the middle, it is called the Vale of GLOCESTER; and lower down, the Vale of BERKELEY. Conſidering the whole as one diſtrict, the ſoil may be denominated a firm, rich loam, lying above a retentive ſubſoil of great depth, which renders its climature ſomewhat leſs early than other places in its neighbourhood. In the upper part, however, the ſoil is firmer and approaching more to the nature of clay than in the lower diviſion; which, about Berkeley, is, in general, a rich, mellow, loam, of amazing fertility. The rural economy, in different parts of the vale, is alſo ſomewhat different. In the upper part of this diſtrict, a greater proportion of the land is arable than in the lower diviſion, in which laſt many farms are wholly in graſs.

Our limits prevent us from following Mr. M. through the various diviſions of his work, which we muſt not therefore attempt. We ſhall briefly endeavour to give our readers a general notion of the objects of rural economy here chiefly attended to; ſpecifying only ſuch particulars as appear to be uncommon, or peculiarly intereſting.

In reſpect to the ſoil, Mr. Marſhall notices one fact for which it is difficult to account, on the ſuppoſition that the mold has been formed entirely of the ſediment depoſited by the waters. He ſays, that the ſubſoil is impregnated with calcareous matter, in the proportion, nearly, of five parts in a hundred; but that no calcareous impregnation whatever is diſcoverable in the ſur-

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* Our author juſtly remarks that the preſent iſle of Alney is an artificial formation of late date, and is by no means the natural marſhy reſidence of the fugitive Engliſh monarch.

mold to the depth of an ordinary plough furrow. It is ſo
lt to account for this phenomenon, that we ſhould be in-
to ſuſpect that this ingenious writer may here have been
by ſome caſual circumſtance; and, unleſs the experiment
een made with extraordinary precautions, we ſhould be in-
not to rely implicitly on that fact. A ſingular circum-
, in an inveſtigation of this nature, once occurred to the
of this article, who had very nearly been brought to draw
it a very erroneous concluſion. Happening, for a particu-
rpoſe, to turn up the mold of a corn field to a more than
ry depth, without finding any alteration of ſoil, he, from
ity, reſolved to ſee how deep the vegetable mold was. To
oniſhment, he found no alteration of ſoil at the depth of
t. A few inches more, however, brought a difference of
This, in a diſtrict where the vegetable mold, in general,
ot above one foot deep, at moſt, appeared to him to be a
ar fact; as the whole field, during the ordinary operations
iculture, ſeemed to be juſt the ſame with this part. On
e careful examination, however, in different places, he
that the general depth of mold in that field was only from
14 inches;—but in this particular place, where he had
ccidentally dug, a hole had been made, probably, for the
ſe of digging clay, which had been afterward filled up
mold to the ſame level with the reſt of the ſurface. Acci-
circumſtances of this nature may frequently occur; and
ccaſion great miſtakes, if not guarded againſt by repeated

the diſtrict under ſurvey, little occurs that merits much
reſpecting cultivated crops. The *tillage* in this vale is, in
ular, uncommonly bad: juſt ſufficient to encourage the
h of root weeds, but not to extirpate them. Indeed, the
in the vale of Eveſham are ſo high as to be, alone, a
ful bar to eſſential improvements in this reſpect. The
th of ſome of theſe ridges, we are told, is from twenty to
y-five yards; and as the practice here is to plow twice up-
for once downward, they have been gradually raiſed to a
height. What that height is, in ſome caſes, may be
d at from the following anecdote, told by Mr. Marſhall:

he occupier of one of theſe fields had, at a pinch, occaſion to
v ſome plow teams of his friends; one of whom called upon
n the courſe of the day, to ſee them at work, and was directed
field, where ſix or ſeven teams were plowing. He went to
ld (a flat incloſure of twelve or fifteen acres), but ſeeing no-
of the teams, he concluded he had miſtaken the direction, and
back for a freſh one. The fact was, the ſeveral teams were
g up their furrows, and were wholly hid, by the ridges, from
his.'

In ſuch circumſtances, perfection of plough culture cannot be expected; and ſuch are the conſequences of this imperfection, that, notwithſtanding the uncommon richneſs of the ſoil, the average produce of the corn crops is here uncommonly ſmall. Mr. M. ſays, he has himſelf ſeen, 'in one of thee very year's fields (that is, fields that are kept continually in corn without a fallow), not leſs than twenty, perhaps not leſs than forty acres, which could not be laid at more than *eight* buſhels an acre.' The average produce of wheat in the diſtrict is here eſtimated at *eighteen* buſhels per acre.

It deſerves, however, to be particularly remarked, that though the huſbandmen in this diſtrict are ſo extremely defective in reſpect of tillage, they are uncommonly careful in extirpating weeds while the corn is growing. Beans and peas are here generally planted by hand, and hoed; and, what is ſtill more extraordinary, the wheat, though ſown broad-caſt, is univerſally hoed—an operation, which, our author ſays, is leſs difficult and expenſive than he could have expected. It appears to us, however, that many *root* weeds will receive but a partial check from this operation, which will not be of eſſential benefit to the crop. And, indeed, the general produce is a full proof that it does not here afford the eſſential relief that is wanted.

Barley, notwithſtanding the imperfect ſtirring which the ground obtains for this crop, ſucceeds better in the diſtrict under review, than wheat; and is eſteemed of a good quality: but oats are not at all cultivated here; though we agree with the author in thinking that they would probably ſucceed there remarkably well *.

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* As to the popular notion, that the wild oat is only a degenerated variety of the cultivated ſort, and that if oats were ſown in that vale, the quantity of wild oats would be increaſed by their remaining in the ſoil, it is certainly a very chimerical idea. The wild oat and the cultivated ſort, are not varieties of the ſame kind, but diſtinct ſpecies, which are ſeparated from each other by characteriſtics that, if carefully obſerved, can never be confounded. They are not be diſtinguiſhed, however, by any of the criteria that Linné has ſpecified. The moſt common variety of the wild oat is indeed *hairy*; calyces two or three ſeeded; and all of the grains awned. But there are others which are as large in the grain as the ordinary cultivated oat; as ſmooth (and with fewer awns) as ſeveral varieties of the cultivated oat; ſome of which we have ſeen, lighter, more hairy, and much more briſtled with awns, than the common wild oat. The circumſtance which, in all caſes, diſtinguiſhes every variety of the wild oat from thoſe of the cultivated ſort with the utmoſt certainty, is the junction of the grain to the foot-ſtalk. In all the cultivated ſorts, the grain adheres to the foot ſtalk by a point, the

his vale, neither turnips nor cabbages are cultivated, and
le clover. The graſs that has naturally ſprung up on the
s for the moſt part conſumed in ſummer, by paſturage,
ſome of it is ſaved for hay. The management of graſs-
, therefore, the chief buſineſs of the farmer; and the
part of this firſt volume is taken up with an account of
ctice that here prevails in reſpect to that article.

live ſtock, here, are horſes, cattle, ſheep, and ſwine.
are only kept for the buſineſs of the farm; the ſheep are
nd the ſituation being unfavourable for them, they do not
well. Pigs are kept as depending on the dairy only; ſo
ttle are the principal object of attention in this diſtrict.

he management of cattle, the objects chiefly attended to
aring, fattening, and the dairy. In reſpect to the two
theſe, little remarkable occurs; unleſs it be the practice
very generally prevails here of employing oil-cake as an
ant article in feeding; but as the price of that article has
reatly enhanced of late, in conſequence of the increaſed
d for it, we are told that ſome enterpriſing individuals
ried to ſubſtitute *linſeed jelly* in its ſtead, with a proſpect
eſs. As this is an article not generally known, we ſhall
the method of preparing it:

e proportion of water to ſeed was about ſeven to one. Hav-
n ſteeped, in part of the water, 48 hours previous to the boil-
e remainder was added, cold; and the whole boiled, gently,
wo hours; keeping it in motion during the operation, to pre-
burning to the boiler; thus reducing the whole to a jelly-
rather a gluey or ropy, conſiſtence. Cooled in tubs; given,
inſtance, with a mixture of barley meal, bran, and cut chaff;
llock being allowed about two quarts of the jelly a day; or
at more than one quart of ſeed in four days; that is, in this
out one ſixteenth of the medium allowance of cake.'

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lk, as it ripens, becoming gradually weaker as the grain ad-
in maturity, when the grain at laſt ſeparates from the ſtalk
much difficulty, by the *breaking* of the foot-ſtalk cloſe to the
The wild oat, however, in all its varieties, adheres to the
lk *looſely*, by a kind of *joint* at the baſe or eye of the grain, of
ar form, flattened and rounded like a horſe's hoof; where the
n is ſo very ſlight as to allow the grain to ſeparate from the
th a very little force, long before the grain hath attained its
maturity. Hence the impoſſibility of preventing the ſeeds of
nd of oat from being ſhaken long before they are ripe, and
ently the difficulty even of *the weighty varieties* of this kind
n being ever converted to any uſeful purpoſe by man; and
he kinds of wild oat retain their vegetative quality for many
t hence becomes a matter of ſome difficulty to extirpate them,
ed, from any field in which they have once been eſtabliſhed;
n our own experience, we can ſay it is not impoſſible.

On this recipe, we ſhall beg leave to remark, that the *quantity* appears to be by much too ſmall to produce, we ſhould think, any material effect: but if it did produce any conſiderable effect, it would be the cheapeſt food yet deviſed. According to Mr. Marſhall's own ſtatement, the price of American linſeed, at the time when he wrote, was under five ſhillings per buſhel; and as a buſhel contains above forty quarts, the price of the quart is of courſe rather leſs than one penny halfpenny, one fourth part of which is three half farthings per day. We know of no kind of grain, or other article, the ſame value of which could produce any ſenſible effect in fattening bullocks. We ſuſpect there muſt here be ſome error. For *quart*, ought we not to read *gallon?*

Fattening of cattle is, however, but a ſecondary buſineſs here. The great object of attention in the vale of Gloceſter, is now, and long has been, *the dairy.* On this ſubject, the author juſtly enters into the moſt ample details; and as the butter, but ſtill more eſpecially the cheeſe, of this diſtrict, has long been held in a very high degree of eſtimation, he exerts himſelf to diſcover the cauſes of this pre-eminence, and to inform the public concerning them.

Much has been always attributed to the nature of the paſtures in this diſtrict; and the preſent ingenious author ſeems inclined to favour this opinion. The ſoil here, he thinks, has a tendency to give to common graſſes not only a richneſs of pile, but a *ſweetneſs* of taſte that is very uncommon, if not peculiar to it. *Ray graſs* he eſteems by much the fineſt paſture graſs; and this, he ſays, conſtitutes the principal herbage of the fineſt paſtures in this vale. 'Below Apperly (ſays he) the herbage is ray-graſs (ſaccharine in a ſuperior degree—literally as ſweet as ſugar).' p. 162. He ſpeaks of this ſaccharine taſte of ray-graſs on many other occaſions; but obſerves, of different ſpecimens of this kind of graſs, that, 'in taſte, however, they vary conſiderably; and perhaps the *taſte* of ray-graſs might be taken as a criterion of ſoils.' ib. He remarks, however, that the grounds which are moſt remarkable for this ſweet taſte in the herbage, are reckoned very good for grazing; 'but are difficult to make cheeſe from.' p. 161. So that it ſhould ſeem that the ſuperiority of the cheeſe in this diſtrict cannot be referred to this cauſe.

Though we are much more friendly to ray-graſs than moſt perſons with whom we have converſed, and though we know that on *very rich ſoils* eſpecially, it affords a much greater abundance of ſucculent herbage than will be generally believed, yet we cannot help ſuſpecting that the author entertains a more favourable opinion of it than it deſerves; and muſt blame him for ſo warmly recommending it to be ſown as a paſture graſs, without marking one very neceſſary diſcrimination of which he muſt have ſeen the neceſſity, viz. that on *poor* ſoils, in all caſes, it runs chiefly to ſtem, and can with great difficulty be made to produce abundant leaves. The *ſaccharine* taſte of this graſs, alſo, we never have remarked; and are inclined to ſuſpect that Mr. M. may, poſſibly, in ſome inſtances, have miſtaken another graſs for it. But as we never had an opportunity of examining the paſtures of Gloceſterſhire, we are here only diſpoſed to *doubt*, not to *deny*, the fact.

What peculiarity of ſoil occaſions this ſweetneſs in the taſte of ray-graſs, we are not informed; but many will be diſpoſed to aſcribe the peculiar fineneſs of the cheeſes of this diſtrict to the richneſs of the ſoil, and the luxuriance of its herbage. It will, however, be generally admitted, that though richneſs of ſoil will greatly augment the *quantity* of herbage produced on it, yet that it is doubtful whether it improves the *quality*. In gathering medical plants, it is known, that in proportion to their degree of luxuriance, their peculiar medical qualities are diminiſhed. Rich vale lands, therefore, if the quality of the milk is to be bettered by the ſuperior flavour of the plants which the cows eat, ſhould be the leaſt proper for improving the quality of the products of the dairy. But as rich vale lands are, in general, moſt favourable for yielding the fineſt butter, as well as cheeſe, this hypotheſis ſeems not to anſwer.

But though the graſs lands in the vale of Gloceſter are rich, and produce *naturally* a very luxuriant herbage, yet we are told that an opinion there prevails, that dung ſpread on the ſurface of graſs land is hurtful to the dairy. We are here, for obvious reaſons, inclined to conſider this as one of thoſe popular opinions which has, probably, been accidentally adopted in this diſtrict, and tranſmitted from father to ſon without examination. Mr. Marſhall has had no opportunity of determining the queſtion by experiment.

Mr. Marſhall, at a loſs to account for a falling-off, for ſome years paſt, of the good quality of the cheeſes in this vale, which is univerſally admitted, is inclined to aſcribe it to a debaſement of the breed of cattle that were here reared formerly, by an intermixture with another breed; though he afterward ſeems indeed to abandon this hypotheſis. The Gloceſterſhire and Herefordſhire cattle (which are here conſidered as much of the ſame nature) are ſpoken of in the warmeſt terms of admiration, as being particularly excellent for the draught, for feeding, and for the dairy; in all which reſpects, he thinks they by far excel the *long horned cattle*, which have, for ſome years paſt, been much in vogue: a circumſtance which he regards as of the moſt ſerious importance.

'The working of cattle is in the way of being (thus), perhaps, irretrievably cut off; and, whenever the ſpirit of breeding ſhall flag, and the art fall into neglect, the entire country will be burthened with a breed of cattle, *naturally*, the worſt, perhaps, it ever knew. The long-horned cattle, in a ſtate of neglect, might, in figurative language, be called creatures without carcaſe; all horns and hide. With every aſſiſtance which genius and ſpirit can give them, they are barely, if at all, ſuperior, even as grazing ſtock, to other breeds which have remained in a ſtate of comparative neglect*.'

We fear that Mr. M. has here written rather incautiouſly; for though we have not ſuch a predilection for this faſhionable breed as ſome others, yet we have no doubt but that ſome varieties of it may be found which poſſeſs excellent qualities. Even for the dairy, Mr. M. himſelf *tacitly* admits, that they are in ſome caſes extremely proper, when he gives the cheeſes of North Wiltſhire the preference to thoſe of all other parts of the kingdom; and at the ſame time obſerves, that the ſpecies of the cow here kept, 'is invariably the long-horned; which has here been the eſtabliſhed ſpecies time immemorial.' And he alſo further informs us, 'that the produce of *cows*, *by the year*, *is*, in this diſtrict, almoſt incredible. Three to four hundred weight a cow, is, I was aſſured, on all hands, the common produce. Four and a half not unfrequent. Four hundred nearly the par produce. There is a well atteſted inſtance, in which a ſmall dairyman *ſold* thirty-five hundred weight from ſeven cows; beſides what was uſed in the family! But the cows were in their prime, and extraordinary milkers.' In the Vale of Berkeley, the richeſt part of Gloceſterſhire, the average produce, we are told, is only three hundred weight, each cow.

From the whole of theſe conſiderations, it ſeems, that the excellence of the cheeſes of this diſtrict, is neither to be aſcribed excluſively to the nature of the paſture, nor to the breed of cattle. Probably, more depends on the management of the dairy than either.

The particulars of this management, both in the Vale of Gloceſter, and in Wiltſhire, are here deſcribed with all poſſible minuteneſs. But the difference between the practice here, and in other diſtricts, as well as that between the different individuals in this country, depend, as our author obſerves, on ſuch nice ſhades of practice, as not to admit of being ſpecified in any abridgment which we could make. Much attention, and great cleanlineſs, are required, in every ſtage of the proceſs; but it does not appear that the art has yet been carried to ſuch perfection, as to admit the principles on which it depends being developed with preciſion.

During Mr. Marſhall's reſidence in the Vale of Gloceſter, he made an excurſion among the Cotſwold hills; and he here gives a ſketch of the rural economy of that diſtrict. This diviſion of the country is conſiderably elevated above the vales which ſurround it; but it cannot be denominated a hilly region. Its climature is mild, ſo that all kinds of grain, uſually raiſed in this country, ripen there perfectly well. Its ſlopes are not ſo ſteep as to debar the uſe of the plough; nor is its ſoil ſo unkindly, as not to yield abundant returns to the induſtrious farmer. It conſiſts, in general, of a calcareous loam above a ſubſtratum of calcareous ſtone. It is chiefly an arable diſtrict; the ſurface diverſified by irregular ſwells, and varying vales; abounding in ſmall rills, though rather deſtitute of wood. But, on the whole, the author ſays, 'the Cotſwolds are, or might be made, a delightful land to *reſide* in.'

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* Vol. II. p. 228.

The particulars of the economy of this diſtrict are ſeparately examined, under diſtinct heads, according to Mr. Marſhall's general arrangement. But we do not mean to follow this minutely.—In their mode of cultivating the ſoil, the farmers in this diſtrict, can by no means be held up as a pattern for others. Oxen are ſtill here uſed, in ſome meaſure, as beaſts of draught; but horſes are in more general uſe. FIVE horſes conſtitute an ordinary plough-team.—The intelligent reader will know from this particular, that improvements in agriculture are not here carried to a great height.

The only rural operations in which the inhabitants of this diſtrict peculiarly excel, are breaſt-ploughing, and ſod-burning, which are here much practiſed. The author alſo takes notice of the practice of an individual here, in regard to fallows, as worthy of praiſe, viz. that of *hoeing* his fallows. But unleſs it were during a length of rainy weather, which would render it improper for the plough to go on them, we can ſcarcely form an idea of the utility of this method. The only *particular* crop which they here cultivate, is *ſaintfoin*, which is found to proſper abundantly throughout the whole of this diſtrict. Indeed, wherever the ſubſoil is dry, and abounds in calcareous matter, as here, this plant never fails to thrive, and is always a valuable article of huſbandry; but in no other circumſtances that we as yet know.

Sheep are ſtill kept in ſome places of this diſtrict; but Mr. M. remarks, that they have not that ſhort-carding wool, ſimilar to the Spaniſh. As the ſame breed of ſheep have been reared in this diſtrict from time immemorial, Mr. M. takes occaſion to remark, that the popular ſtory of the Spaniſh breed of ſheep having been originally obtained from the Cotſwold Downs, ſeems to be entirely without foundation.

During his reſidence near Gloceſter, the author made alſo an excurſion into Herefordſhire, for the purpoſe, chiefly, of obtaining a knowlege of the cyder-management. The only other objects of the rural economy there, which he mentions (and theſe but ſlightly), are *cattle*, *ſheep*, and *ſwine*. The ſheep of this

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tending to improve this branch of the rural economy of our iſland.

Having thus given a connected view of the ſubjects treated in this work, we will notice a few miſcellaneous particulars that occurred to us, as we peruſed it.

The following kind of cement for building has been diſcovered in Cotſwold, where it ſeems lime is exceſſively dear, though calcareous matter abounds:

'The ſcrapings of roads, in this diſtrict,' Mr. M. obſerves, 'namely, levigated limeſtone, impregnated more or leſs with the dung and urine of the animals travelling upon them, are found to be an excellent baſis for cement. For ordinary walls, the ſcrapings alone are frequently uſed; and from what I can learn, the proportion for the beſt building is not more than one part lime to three of ſcrapings. Nevertheleſs, I found mortar, which had not lain in the walls more than ten years, of a ſtone-like tenacity: much firmer than the ordinary ſtone of this country: probably much harder than either of the ſtones from which the baſis of the lime was made.' Similar ſcrapings might be collected in any diſtrict where limeſtone is uſed as a material for roads.'

The following particulars reſpecting barn-floors, that occur in this diſtrict, ſeem alſo to be an important article in rural economy:

'Barn-floors are of a good ſize: 12 to 14 by 18 to 20 feet. The beſt of *oak*, ſome of *ſtone*; but a ſpecies of *earthen floor*, which is made here, is thought to be ſuperior to floors of ſtone, or any other material except ſound oak plank. The ſuperior excellency of theſe floors is owing, in part, to the materials of which they are made; and, in part, to the method of making.

'The materials are the calcareous earth of the ſubſoil;—a kind of ordinary gravel, which is found in different parts of theſe hills; and the chippings of free ſtone (calcareous granate) from the free-ſtone quarries, in equal quantities.

'The method of making is on a principle peculiar, perhaps, to theſe hills. Earthen barn-floors are made, in other places, with *wet* materials, a kind of mortar, which, as it dries, is liable to crack; and requires ſome months after it is made, to dry it hard enough for uſe. On the contrary, the materials in the practice under notice, are worked *dry*; they of courſe do not crack, and are ready for uſe as ſoon as they are finiſhed. The materials, mixed together, are ſifted twice over. The firſt time through a wide ſieve, to catch the ſtones and large gravel; which are thrown to the bottom of the floor. The next, through a finer ſieve, to ſeparate the more earthy parts from the finer gravel, which is ſpread upon the ſtones; and upon this, the more earthy parts; making the whole about a foot thick, and trimming down the different layers cloſely and firmly upon each other. The ſurface being levelled, it is beaten with a flat wooden beetle, made as the gardener's turf-beater, until the ſurface become hard as a ſtone, and rings at every ſtroke like metal. If properly made, they are ſaid to laſt a length of years, being equally proof againſt the flail and the broom.

'These materials, it is true, cannot be had in many diſtricts; but the principle of making barn-floors with *dry materials* being known, other ſubſtances than theſe which are here in uſe, may be found to anſwer the ſame purpoſe.'

We will here alſo ſpecify the following fact, as being not only in itſelf of a nature ſufficiently intereſting, but as affording a ſpecimen of that moderation, diffidence, and attention to facts of every ſort, which ſo generally characteriſe this author's performances:

'A circumſtance occurring in this diſtrict, relative to the *treatment of farm horſes*, is entitled to notice. The idea is not new to me; but I have not met with an incident before, ſufficiently authentic, to warrant its being mentioned.

'In the livery-ſtables in London, HE GOATS are kept for the purpoſe of preſerving the health of the horſes which ſtand in them. Many carriers keep them in their ſtables for the ſame purpoſe; and I have ſomewhere met with an inſtance of farmers doing the ſame, particularly as a prevention of the *ſtaggers:* but I have always conſidered it as one of thoſe popular *charms*, of which *wonderful* effects are related in every country. Nor have I yet any *proof* to the contrary: all I have at preſent to produce is *ſtrong evidence:* I give it, however, on ſuch authority as no one, who knows the author, will diſpute.

'About ſixteen years ago, Mr. William Peacey, of Northleach, loſt ſeveral horſes in the ſtaggers. He was adviſed by a friend, whoſe experience had led him to believe that he had benefited much by what he recommended, to keep a He-goat in his ſtables. He got one, and had not for many years another inſtance of the diſorder. While the goat lived, his horſes were free from the ſtaggers; but the goat dying, his horſes again became afflicted with this alarming diſorder. He procured another goat (which is ſtill living), and has not ſince had an inſtance of the ſtaggers. He has ſeldom leſs than twenty horſes in his ſtables.

'I do not mean to *recommend*, in general terms, the keeping of goats in farm ſtables; but if this terrible diſeaſe can be prevented at ſo trifling an expence, what farmer in his ſenſes would be in want of a goat? In the midland counties, three years ago, many farmers loſt all their beſt horſes in the ſtaggers. Loſs to the amount of ſeveral thouſand pounds was ſuſtained in Staffordſhire alone.

'I dwell the longer on this incident, as it appears to me probable, that the influence of the goat is not merely that of a charm. The ſtaggers appears evidently to be a *nervous* diſorder. Odours are found in many caſes, I believe, to act beneficially on the human nerves; and, poſſibly, the ſtrong ſcent of the goat may have a ſimilar effect on thoſe of the horſe. The ſubject is certainly entitled to inquiry.'

We agree with Mr. Marſhall in thinking, that this cannot be admitted as a *proof* of the beneficial effects of the goat, but as a *preſumption* only, that well entitles it to demand the *attention* of the farmer. Many facts that appear like *proofs*, are often ſet aſide on a more careful inveſtigation, could, with pleaſure, have added more extracts from nſtructive performance; but other works claim our

To our country readers we warmly recommend theſe s, as highly worthy of their attention. The ſtation hibited affords more original matter than that of York- and Mr. Marſhall has diſcovered his uſual ingenuity in ction of facts, and the arrangement of materials.

could not help remarking, however, with ſome degree of , that though he, ſeveral times, incidentally ſpeaks of *water* ode of improvement in this diſtrict—he no where, in this deſcribes the practice, as ſince mentioned in Mr. t's Account of watering Meadows, which lately fell our notice *. Poſſibly Mr. Marſhall may reſerve what to ſay on this head for ſome of the other works which he view; but even if this ſhould be the caſe, he certainly to have mentioned the practice here. We know not account for this omiſſion; but, notwithſtanding this, eral other ſlight imperfections, which we have remarked, not help conſidering this work, on the whole, as a very e performance.

. Our deſire to obtain information reſpecting the diſeaſe *urled tops* affecting potatoes, induced us to notice ſome ob- ons made by Mr. Marſhall on that ſubject, in his account Rural Economy of Yorkſhire. To theſe obſervations we ed ſome remarks, evidently tending to guard the reader orming erroneous notions concerning that diſeaſe; but t the ſmalleſt deſire to *criticiſe* the author. We are ſorry, r, to find that inſtead of being perfectly ſenſible of the lent object which we had in view, Mr. M. has conſidered an attack on himſelf. In a note, Pref. p. xix. of this he ſays:

> e *looſe hints* on curled topped potatoes, thrown together in a th (as I conceived) every mark of diffidence, which words and could give them, are not ſurely fair objects of criticiſm. *otive* could induce ſo very able a pen to condeſcend to treat ſuch, is to me altogether inexplicable.'

are not accuſtomed to aſſign any other motive for nduct than the *true one*; and, had Mr. Marſhall paid ention to our obſervations, to which every writer is l, before his remarks are anſwered, we think he would ve been at any loſs for the motives of our conduct. So e we from being diſpoſed to *criticiſe* (by which expreſſion ſt ſuppoſe he means to *find fault with*) Mr. Marſhall on ad, that we introduced our remarks with this apology for iz. that " though, *like all who have yet written on that*

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* See Rev. vol. lxxx. p. 335.

ſubject,

that is, captiouſly t
of repreſenting an author in an
duct which we believe ourſelves
caſe; and had we been diſpoſed
have aſſumed a tone of a very diffe
adopted in the paſſage alluded to.
unworthy of us, we think it eq
flatter any author whoſe works co
pleaſure, where we ſee occaſion;
where there is cauſe for reprehen
in the inſtance before us, preſume
in very gentle terms. He hazarded
to theſe we added a few obſervati
confeſſed ourſelves no better able t
the author was; but which alſo im
obtain farther information, and fir
inquiries of others on this head, as t

We hoped theſe remarks mig
gree, to enable Mr. Marſhall, in
vations on this vegetable diſorder,
of the facts which we ſtated. Ha
poſſible but he might, even by t
furniſh the world with ſome uſeful
diſorder. This was the uſe whi
In conſequence of them, we tried,
curled potatoes from among a p
ſeed; and we are very happy to be

I. *Eſſays, Civil, Moral, Literary, and Political,* written after
Manner of M. de Montagne; interſperſed with Characters,
aits, Anecdotes, &c. By the celebrated Marquis d'Argenſon.
ſlated from his valuable MSS. and never before made public.
pp. 456. 6s. Boards. Walter, Piccadilly. 1789.

IE advantages which are derived from a celebrated name,
in the title-page of a new publication, are ſo many and
l known, that we cannot be much ſurpriſed if we ſome-
find authors aſſuming fictitious characters, and printing
wn productions, as the works of others more known and
eſteemed. Neither can it be a matter of wonder if we,
parts, knowing that we are liable to be deceived, and in
ſe inſtrumental in ſpreading the deceit, ſhould examine
aution all pretenſions by which we may be impoſed on,
mit no aſſertions which appear queſtionable.

book at preſent before us bears the reſpectable name of
arquis d'Argenſon: and is tranſlated, we are told, from his
written in 1736, and never before made public. This is
information afforded us. How it happened that theſe MSS.
ed ſo long unpubliſhed, and why they are now brought for-
we are not informed: neither are we told by what means
ame into the preſent tranſlator's hands; nor is any reaſon
d why eſſays written originally by a Frenchman, and in
n language, ſhould have their firſt introduction into the
in this country, and in an Engliſh dreſs.

ere is ſomething of myſtery in all this, which certainly, on
ſt opening the book, inclined us to doubt whether theſe
really came from the pen of M. d'Argenſon. As we ad-
l, our doubts increaſed. We found different parts diſ-
ng with others in ſtyle and manner of expreſſion: the
was at one time writing detached notes for himſelf, or
t for his children; and at another, compoſing a book for
formation of poſterity: in one page, he writes whatever
iks, becauſe no one will ſee his compoſitions; and in the
he juſtifies himſelf to 'people who had ſeen his extracts,
proached him for not having a ſtyle of his own.' In like
r, his *ſentiments* are in a perpetual ſtate of warfare: in ge-
he is a friend to virtue, and praiſes the man who honeſtly
s meaſures which he does not approve; while, ſometimes,
omes the panegyriſt of thoſe, whoſe only rule of conduct
nſtant attention to their intereſt. In his own character,
ns a lover of ſincerity; and in drawing his father's, an
r of firmneſs; while, in the Cardinal de Rohan, he holds
our imitation, as the moſt perfect and exemplary character
he knew, a man whoſe principle it was to accommodate

himſelf

be, and points out the merit
poſſeſs.

Without detaining our reader
which we have formed our jud
theſe eſſays are not written by
piled from different French auth
ſay *French authors*; for every pa
traction. Whether any part cor
d'A. we muſt remain in doubt;
34th eſſays are his; in which th
with whom he and his father w
With reſpect to the remainder, w
from the *Longueruana*, and we ſ
traced in the different collections
dinal Polignac and the Abbé de
from the life of the former, pu
P. Faucher, Cordelier. We have
to, but the abridged hiſtory extr
Dictionnaire hiſtorique bears an
Eſſay in this volume.

From what has been ſaid, our r
muſt not expect an equal degree
here preſented to them. There ar
will read with advantage; and ſca
The anecdotes, which are numero
nerally, not ill-related; and the o
are, for the moſt part, to the purp
which are given

' *Character and Military Services of the Duke of Vendome.*

' The *Duke of Vendome* was born, like the great Condé, inſpired with the ſcience of war: he had the ſame courage, the ſame coolneſs in the midſt of the greateſt dangers, the ſame juſt and rapid *coup-d'œil*; but theſe advantages were counterbalanced by great defects. I have never ſeen him perſonally, but I have had occaſion to ſpeak of him to ſo many military men who had ſerved under his command, that I am not deceived in what I have juſt ſaid of him.

' After having ſerved as a volunteer under the great Condé, as Colonel and a General officer under Marſhal Luxembourg, the command of the army was given to him at the beginning of the war for the Spaniſh ſucceſſion. He was ſent into Italy in 1702, and during three or four of the firſt campaigns, he ſupported the honour of the King's arms, and gained four battles, two of them before the defection of the Duke of Savoy, and two afterwards; yet he had to do with the famous Prince Eugene, who underſtood the art of war better than any man of the age in which he lived; provided in the beſt manner for every thing which could happen; knew better than any body how to ſubſiſt an army; and conducted it with wiſdom, coolneſs, and reflection, into ſuch ſituations as were capable of rendering it the moſt uſeful. *M. de Vendome* was not ſo profound in his deſigns, made fewer reflections and combinations in preparing for his operations: he was too neglectful of detail; but in critical and deciſive moments, he awoke, as it were from a trance; ſeemed to recall his whole genius; took meaſures equally wiſe and vigorous; and ſhewed more heroiſm and judgment than even the Prince Eugene would perhaps have done in a ſimilar ſituation. The French ſoldiers, whom he did not ſubject to too ſevere a diſcipline, had ſo much confidence in his meaſures, that they would have riſked every thing to have withdrawn him from any diſagreeable ſituation into which he might have fallen. They feared nothing when they ſaw him at their head; and were perſuaded that to go into battle under his command was to be led on to glory. It is generally believed, that a perfidious policy recalled him from Piedmont, and ſent him into Flanders; and that when there he had not time enough to repair the faults which the Marſhal Villeroy had committed. He was afterwards ſent into Spain, without any body to ſecond him, without an army or any kind of ſuccour; but his name and reputation, added to the former confidence of the French who had ſerved under him ſome years before, made up every deficiency: he reconducted Philip V. almoſt driven from his poſſeſſions, to Madrid; purſued the enemies, forced them to evacuate Spain, and retire into Portugal. This was the fruit of the famous battle of Villa Vicioſa, in 1710. Covered with glory (which ſeemed to ſeek him rather than he to run after it), with honours, which he thought himſelf, as he really was, ſuperior to, and with riches which he neglected and deſpiſed, he died at Vinaros in Catalonia, of an indigeſtion; a kind of death which appears little worthy of one of the greateſt and moſt able Generals of the age, but which anſwered otherwiſe well enough to his private life; for it muſt be agreed that this made a great contraſt with his military one. His character was mild and beneficent; he was a ſtranger to *envy, hatred,* and revenge; he prided himſelf in thus reſembling Henry IV. He was neither haughty, vain, nor oſtentatious; and fully perſuaded that nobody could have a deſire to be wanting in reſpect to him: effectively, he never had reaſon to think to the contrary. The princes of the blood only could diſpute with him in France the ſuperiority of rank, and he never had the leaſt difference about it but with them; and even theſe were always terminated in the moſt honourable and becoming manner.

'Such was the *Duke of Vendome*, conſidered in the moſt favourable light. Let us at preſent examine what he was, according to other Memoirs, perhaps as faithful, in a leſs advantageous point of view. He was of a middling ſize, [illegible] had a vigorous conſtitution; his figure and air were noble, his [illegible]k and converſation graceful: he had great natural ſenſe, which [illegible] but little cultivated; he was even profoundly ignorant in the [illegible] of war, which he had never ſtudied or reflected upon; brave ev[illegible] intrepidity, daring when he could get the better of his indolenc[illegible]e was generally ſucceſsful by what may be called an effect of h[illegible]py ſtar; he knew as much of the world and the court as he did [illegible]ar, and in the ſame manner, by routine, and without any re[illegible] principles; notwithſtanding this, he pleaſed every body, thoug[illegible]e was no courtier, except to the King alone; and he made all the reſt perceive that he was the ſon of Henry IV. and that he ought not to cede, except to the legitimate deſcendants of that monarch. This kind of vanity pleaſed Lewis XIV. who having, like his grandfather, natural children, wiſhed to make them equal to the princes of the blood. The *Duke of Vendome* was not exceſſively polite, and was reſerved with thoſe whom he thought capable of oppoſing him; but he affected to be familiar and popular with the loweſt rank of officers, with the ſoldiers, and thoſe of his ſervants, whom he believed incapable of abuſing his goodneſs. Obſtinate and inacceſſible to the counſels and repreſentations of thoſe who would have been attended to by any other man; he ſuffered himſelf to be governed by ſuch only as were extravagant in their praiſes of him, and in their admiration and reſpect for his perſon and qualities. As ſoon as it was perceived in the army that this was the means to obtain his confidence, there were found in the moſt diſtinguiſhed military rank, men baſe enough to flatter his weakneſſes, in hopes that he would put them in a ſituation to make their fortunes. He carried, particularly in the decline of life, libertiniſm, ſlovenlineſs, and indolence to ſo great an exceſs, that it is inconceivable theſe defects were not more prejudicial to him. In the midſt of the court of Lewis XIV. ſometimes gallant, ſometimes a devotee, he made no ſecret of his moſt indecent and culpable pleaſures; and Lewis XIV. dared not reproach him upon a kind of debauch, which, during the whole time of his reign, would have ruined any other ſubject. Every thing, which the courts of Verſailles would have bluſhed at, was openly braved in the little court of Anet. Thoſe who ſerved under him in his Italian campaign have aſſured me, that he had by mere indolence miſſed more than twenty times the fineſt opportunities of beating the enemy; and that he had by negligence as frequently expoſed his army to be deſtroyed: but happily thoſe who commanded the wings and in the rear were more attentive and vigilant.

‘Every body has heard talk of the cool of the morning of *M. de Vendome*, an expreſſion which is ſtill made uſe of to deſcribe a march made in the heat of the day: this comes from the cuſtom *M. de Vendome* had, of announcing in the evening, that he would march very early the next morning; but when the moment indicated for departure arrived, he lay ſo long in bed, that it was generally noon before he was in motion; the warmeſt climates and ſeaſons made no difference in this reſpect *.’——

‘*M. de Vendome* was ſent the next year to ſave Spain; and whoſe preſence alone procured an army, which regained Philip V. his capital, beat the enemy at Villa Vicioſa, and gave the young King the moſt magnificent bed which was ever prepared for a ſovereign, being compoſed of the enſigns of his enemies; but it was only neceſſary to excite the enthuſiaſm of the Spaniards, and of the French who were in Spain. The name of *Vendome* had this effect. His reputation, juſtly or unjuſtly merited, frightened Staremberg and Stanhope, and his daring character and determined bravery did the reſt. Yet his end, which is ſo brilliant in hiſtory, was melancholy and unhappy. After having paſſed the year 1711, in triumphing over the enemies of Philip V. he had no ſooner received at Madrid all the honours which this King could confer upon his liberator,—the title of Highneſs,—the pre-eminence over all the Grandees of Spain,—in ſhort, all the diſtinctions formerly enjoyed by the famous Don Juan of Auſtria, than he grew tired of this Spaniſh greatneſs; and leaving the court of Madrid, and the conduct of the army to his Lieutenant Generals, he retired to a burgh of Catalonia, called Vinaros; ſurrounded there by a ſmall circle of flatterers and *debauchees*, he gave himſelf up to that kind of voluptuouſneſs which was ſo agreeable to him. He glutted himſelf with fiſh, which he was extravagantly fond of; whether it were good or bad, well or ill dreſſed, it was the ſame thing to him; he drank thick bodied and heady wine; and at length brought on a kind of indigeſtion, or rather an illneſs, the conſequence of repeated indigeſtions, which might undoubtedly have been cured by diet and exerciſe. His diſorder was treated in quite a contrary manner; and he had very ſoon no hopes left of being reſtored. The moſt honeſt of his courtiers then abandoned him; others took his furniture and equipage; and it is aſſerted, that ſeeing, a few moments before he expired, ſome of his under-valets ready to take away and divide his bed-clothes, he aſked them as a favour to permit him to draw his laſt breath in his bed.—He was only fifty-eight years of age when he died. The Princeſs des Urſins, who had at that time the greateſt influence with the King of Spain, got orders for his body to be laid in the Royal Tomb of the Eſcurial. The moſt elegant funeral orations were delivered in honour of him, both in France and Spain. Theſe have ſerved to deceive poſterity with reſpect to his real character; and no hiſtorian whom I have heard of, has yet given himſelf the trouble to undeceive it.’

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* We are ſorry, from want of room, to be obliged to omit the author's account of the conduct of M. de Vendome at the battle of Oudenarde.

We ſhall now take our leave of this publication; from which, on the whole, we have received much entertainment. With reſpect to the tranſlation, it is, like the original, unequal. It abounds with *Galliciſms*, which, in parts, render it almoſt unintelligible; while, in general, it poſſeſſes conſiderable eaſe and fluency.

The printing is very inaccurate.

ART. III. *The Ground and Credibility of the Chriſtian Religion:* in a Courſe of Sermons preached before the Univerſity of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Saliſbury. By the Rev. Richard Shepherd, D. D. F. R. S. Archdeacon of Bedford, and Chaplain to the Biſhop of Durham. 8vo. pp. 302. 5s. 6d. Boards. L. Davis. 1788.

IN theſe lectures, Dr. S. takes a much more extenſive field of diſquiſition than any of his predeceſſors; and profeſſes to give a connected view of the evidences of natural and revealed religion. In his introductory diſcourſe, he undertakes to diſtinguiſh the excellence of Chriſtianity from that variable rule of duty in the pretenſions of moral fitneſs held out by the Deiſt; and the Chriſtianity of the Goſpel from that ſpecies of it adopted by the Nazarenes and Ebionites, and by Socinus and his followers revived. He then demonſtrates the exiſtence of God; vindicates his Omnipotence in the *ſuperſedure* of nature, and aſſerts his immateriality;—treats of the Divine Superintendance diſplayed in the natural and moral government of the world, and eſtabliſhes the doctrine of a particular as well as general Providence;—illuſtrates the univerſal obligation of religion, the ground and neceſſity of the duty of prayer, and the connection between religion and the ſocial duties;—examines the competency of the light of nature to aſcertain the duties of religion;—proves the poſſibility of a revelation, lays down the characteriſtic marks neceſſary to illuſtrate it, and examines the pretenſions of the Jewiſh revelation; inquires into the general expectation of a Meſſiah, and whether the prophetic writings of the Jews repreſent him as a temporal prince and conqueror, or ſomething greater; and laſtly, he examines the general ſcope and tenor of the ſcriptures of the New Teſtament reſpecting the nature and character of Chriſt.

It is obvious, that within the compaſs of eight diſcourſes, nothing more than a very general view could poſſibly be taken of the leading arguments on each of theſe topics; and that, in the execution of ſo extenſive a plan, there was very little room for declamatory excurſions, or for rhetorical ornaments. Had the author only reaſoned, his work might perhaps have been leſs popular, but it would have been more valuable. In the following paſſage, which is one of the moſt argumentative in the work,

ie reader will perceive an unſeaſonable mixture of declama-
on:

‘ To acknowledge a Deity, and yet tie him down by ſuppoſitions,
hich, if puſhed to their utmoſt length, would leave him with
nited powers; is to throw over atheiſm ſo thin a veil, as hides no-
ing of it, but its name. This however is the tendency of an argu-
ent againſt the reality of miracles, which has been maintained
ith the greateſt confidence; and is founded on the *impoſſibility* of
em, conſiſtent with the attributes of the Deity. A miracle being
ſuperſedure or alteration of the eſtabliſhed courſe of nature, it is
ntended, that if ſuch alteration be for the better, the courſe of
ture was not originally eſtabliſhed with infinite wiſdom; if for the
orſe, it is an alteration not conſiſtent with infinite goodneſs.

‘ This argument, for it is a favourite one, hath been offered in
other form, and with a happy change of words. “ God,” it is
gued “ cannot ſuperſede the courſe of things, he has eſtabliſhed,
ithout violating the laws of nature.” The word, *violate*, adds no
w force to the argument: but it is aptly calculated to fling im-
ted cenſure on the oppoſite opinion: as maintaining the reality of
oſe extraordinary operations, at the expence of violating the ſacred
ws of God and nature.

‘ In form more full, and ſtronger terms, I offer the argument;
the direct words of a celebrated eſſay, by zealous partiſans ſtill
alt out in detail, and held up in triumph. “ A miracle is a vio-
tion of the laws of nature; and as a firm and unalterable experi-
ce hath eſtabliſhed theſe laws, the proof againſt a miracle, from
e very nature of the fact, is as intire, as any argument from expe-
nce can be poſſibly imagined*.”

‘ The firſt part of the propoſition, it is plain to obſerve, is an
ſertion without proof: unleſs the ſubſequent clauſe be intended to
bſtantiate one, in the aſſumption, that *firm and unalterable experi-
ce hath eſtabliſhed theſe laws.* But *firm and unalterable experience*
nſtitutes ſuch proof no longer, than till theſe laws are ſuperſeded;
d then *firm and unalterable* experience proves in particular caſes,
d for ſpecial purpoſes, a deviation from thoſe general laws. And ſuch
viation is as ſtrongly eſtabliſhed by *firm and unalterable experience,*
the former regularity itſelf. Nor can it, being God's immediate
eration, or at leaſt an act under his permiſſion, with more pro-
iety be ſtyled a violation of the laws of nature; than the moun-
inous waves of the ſea, proudly overleaping the bounds which he
d ſet them, deluging whole regions, and ingulphing cities,—or
e dark ſpots, which aſtronomers obſerve increaſingly to incruſt the
ight orb of the ſun, in poſſible diminution both of its heat and
ght,—can be charged on his works, as violations of the general
ws, he had aſſigned to their operation.

‘ He, that had a power to direct nature according to certain ge-
ral laws, muſt alſo have a power to control, and alter her move-
ents. And ſuch alteration, or control, is as much the act, either
ediately or immediately, of infinite power and wiſdom, as the

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* See Hume's Eſſay on Miracles.

general law itſelf. It is a part of that general law; which was formed with ſuch a ſpecific deviation. Whatever weight therefore may be aſcribed to this argument; it in reality poſſeſſes none. It ſtands not in our way in proof, that ſuch ſuperſedure of the general laws of nature is impoſſible; as being incompatible either with infinite wiſdom or power. The only queſtion then is, whether human teſtimony be ſufficient to prove it: which will fall under an article of future diſcuſſion; being a point of enquiry, with which, in the preſent caſe, we are not concerned. Nothing more is in this ſtate of the ſubject contended for; than that God can ſuperſede the general laws of nature, without incurring the raſh imputation of violating them.

'But the author was led into this argument, by narrow notions of the divine agency: He has adverted to the Deity, as an artiſt; and to the ſtructure of this world, as a complicated machine, of his framing; conſiſting of a variety of mechanic powers, which he puts into motion, aſſigning general movements to every diſtinct part; turns the piece of finiſhed mechaniſm out of his hands, and leaves it in its various parts to purſue its deſtined operations: which it will invariably perform, unleſs ſome derangement of the parts impede and interrupt its motions. Now were this repreſentation of the Deity adequate and juſt; the argument adduced muſt be admitted of no inconſiderable weight. For as the great machine muſt have come out of the hands of its Creator perfectly good, and was left without further attention to continue the courſe, he had preſcribed to it; every deviation from the order and courſe, he had ſo preſcribed, would be a deterioration of his work.

'But doth ſuch an idea comport with the Creator of heaven and earth? And indeed what human idea will? Certainly however the idea of God, at firſt creating and giving movements to the world, and then leaving it to purſue thoſe motions no longer under his inſpection, without his farther regard, without ſupport:—ſuch idea doth ſurely ill ſuit the attributes of omniſcience and omni-preſence. In his operations he knows neither beginning, middle, nor end. With him no diſtance diſtinguiſhes time or place: he looks neither backwards nor forwards; the idea of FIRST, or LAST, notes not his actions: who is always, every where; and at one comprehenſive glance views every minute movement of every part of his innumerable works, in every period of their operations.

'When at the firſt, if, in application to God, we may properly uſe ſuch a term as FIRST, he made the element of water yield to the impreſſion of the human ſtep; he made it alſo on a particular occaſion to reſiſt it: and the one particular occaſional power was as much the given power of God, and as early given, as the other. And this given power to that part of nature, which performs it, is his law. With the ſame almighty FIAT, which put the world in motion, he for a moment ſtopped the movements of ſome of its parts. At the ſame moment, he ſaw them perform their accuſtomed revolutions, and ſaw them halt: when, in ſcripture language, *the ſun ſtood ſtill on Gibeon, and the moon in the valley of Ajalon.* At the ſame inſtant, and with the ſame glance, he ſees the ſun travelling in his ſtrength, and the moon's reflected beams enlivening the gloom

of

f night; and alſo beholds, at the deſtined period of their diſſolu-ion, the one *turned into blood*, and the face of the *other darkened:* is hand alike directs both operations. Reſpecting Him, with whom ime is not, when we ſpeak of periods and of times; we ſhould keep ver in mind, that we uſe thoſe terms, becauſe we know not how to xpreſs our ideas of him more ſuitably. But thus far our ideas of God may attain: that acting always, as he demonſtratively does, nd preſent every where, as he neceſſarily is, when the operations f nature are moſt eccentric, equally as when moſt regular, they per-orm the divine will: and the unerring rectitude, with which he ules, or ſtops, her motions, ever preſerves the courſe, that nature may purſue, from the imputation of VIOLATION.'

The latter part of this paſſage is, we own, too ſublime for ur comprehenſion; we have no idea of operations without beginning, middle, or end; or how the ſun and moon could, at he ſame inſtant, be ſeen performing their accuſtomed revolu-ions, and halting. We obſerve in the above extract, and ndeed through the whole work, ſome affectation of novelty in he choice and arrangement of words. *A ſuperſedure of the courſe f nature*; *waves ingulphing cities*; a law formed *with a ſpecific deviation*; and a deviation being a *deterioration*, are phraſes which appear to us very harſh. The author is ſo fond of the word *deterioration*, as to introduce it three times within the compaſs of two not very full pages.

We cannot think Dr. Shepherd always accurate or concluſive in his reaſoning. In order to prove that matter was created, he confounds the idea of ſelf-exiſtence with the abſurd notion of ſelf-production; and takes it for granted, that ſelf-exiſtence neceſſarily implies activity. 'Inertion (ſays he) being an eſſential property of matter, mere matter could never have produced itſelf even in a chaotic, ſhapeleſs maſs.' His application of Nathan's prophecy of Solomon's proſperity to Jeſus Chriſt, will not, we apprehend, be generally admitted. The words are (2 Sam. vii. 13, 14.), "He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever; I will be his father, and he ſhall be my ſon." On which Dr. S. remarks: 'No man, except Chriſt, was ever ſtyled in an eſpecial and particular manner his ſon. The term, Father, had it ſtood alone, might perhaps by ſome have been ſuppoſed to denote the tenderneſs and affection which God promiſed to ſhew him; but the antithetic [*relative*] term Son, diſcovers a more marked and reſtricted meaning;—Son of God was a reſerved appellation of a ſuperior character.'—The author's account of the opinions of the ancient philoſophers is, we think, inaccurate; particularly, in calling *Anaxagoras* the *firſt materialiſt*. This title would certainly have been applied with greater propriety to *Leuſippus*, or whoever elſe was the father of the atomic philoſophy, than to a philoſopher, who, becauſe he ſeparated, in his ſyſtem, mind from matter, was honoured with the appellation of Νοῦς[*].—It would be eaſy to collect from this volume, other haſty and ill-ſupported aſſertions; ſuch as that the *wiſdom* which Solomon perſonifies in his *Proverbs*, denotes the Meſſiah; and that the Meſſiah was declared by heathen oracles, &c.

As a champion againſt Socinianiſm, Dr. Shepherd will not be much diſtinguiſhed by the politeneſs of his language, when he ſtyles the Socinians the *ſpawn* of the Ebionites; nor by the liberality of his inſinuation, that, with pretended zeal for Chriſtianity, they are employing againſt it the double powers of hoſtility and *fraud.*

The judicious friends of religion are always grieved, when the advocates for ſo important a cauſe attempt to ſupport it either by feeble arguments, or by uncharitable repreſentations, on the ground of ſentimental differences.

The annexed Latin ſermon, on the *Paradiſaical State*, contains nothing that merits our particular notice.

ART. IV. *A Narrative of the Military Operations on the Coromandel Coaſt*, againſt the combined Forces of the French, Dutch, and Hyder Ally Cawn, from 1780 to the Peace in 1784, in a Series of Letters. In which are included, many uſeful Cautions to young Gentlemen deſtined for India; a Deſcription of the moſt remarkable Manners and Cuſtoms of the Eaſt Indians; and an Account of the Iſle of France. Illuſtrated with a View of Fort Louis, and correct Plans of the Fortifications at Trinquamallee, and of the Battles fought by the Army under Lieut. Gen. Sir Eyre Coote, and other Commanders during that War. By Innes Monro, Eſq. Captain in the late 73d, or Lord Macleod's Regiment of Highlanders. 4to. pp. 392, and 13 Plates. 1l. 1s. Boards. Nicol. 1789.

THIS work is not ſo *merely* military in its object, as to be wanting in miſcellaneous information. Captain Monro carries his reader with him from Great Britain to Madras, and introduces him to the country and inhabitants, before he enters on his profeſſional operations: a conduct that may prove very uſeful to thoſe of his countrymen who may follow him in the ſame remote and hazardous line of duty. He gives the following character of the climate:

'During the ſpring months, the climate here is tolerably cool and temperate; but at this ſeaſon the barometer ordinarily ſtands at ninety, and ſometimes riſes to one hundred and twenty degrees. It is now the month of May; and the weather is become ſo intenſely hot and diſagreeable, that one cannot, with the ſmalleſt degree of pleaſure, ſit down to any occupation, being under the neceſſity even at table of having an handkerchief placed on each ſide to wipe away the exceſſive perſpiration. It is even with difficulty that I can roceed with this letter from the drops that fall from my forehead pon the paper, wetting it like a *billet-doux* from the weeping eyes f a deſponding lover. Some people in this ſeaſon change their nen three or four times a-day, which, in my opinion, is labour in ain; as that newly put on becomes as moiſt in one minute as the ormer; and the heat relaxing a perſon ſo much that he becomes uite feeble and exhauſted before the operation of ſhifting is comleted. Gentlemen are, however, ſometimes agreeably refreſhed in ie morning by having ſeveral pots of cool water thrown over them they riſe from their beds; but this is only a temporary relief. 'hoſe who wear wigs moſt certainly enjoy this luxury in greater erfection than with the natural hair. An European muſt be very autious how he bathes in the open air; for, before he can redreſs imſelf, he is liable to have the ſkin of his back entirely ſtripped off y the ſun: in which caſe it muſt be immediately anointed with oil r ſpirits.

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[*] Plutarch in Pericle.

'The heat of the ſun is not the only oppreſſion felt at this ſeaſon f the year, there being a wind which regularly blows ſtrong from ie land for four months without ceaſing, that in the day-time onveys a burning heat, and during the night occaſions quite a conary ſenſation. I do not exaggerate much when I compare the eling, ariſing from a guſt of thoſe ſcorching winds, to that of hruſting one's face into the door of an heated oven; and it inſtantly racks the ſkin in the moſt painful manner. Theſe gales are ſeen ome time before they arrive, driving furiouſly from the weſt in reat whirlwinds and tornadoes, raiſing, to the very heavens, ſand, nd every thing elſe which they encounter, in awful clouds and illars of duſt. They very much reſemble thoſe partial ſpringhowers, which, in England, frequently deſcend in a ſudden manner rom the hills: but ſuch gales are ſeldom ever attended with rain. t is aſſerted that thoſe land-winds are frequently ſo violent as to nroof houſes, and raiſe ſmall cattle into the air. Indeed I have yſelf found it difficult to keep my legs when caught in one of thoſe whirlwinds; and you know that I am not one of the lighteſt men n the world. When they are ſeen approaching, all doors and windows are inſtantly barricadoed, to prevent ſuffocation from ſand nd duſt, and having every thing in the houſe rendered uſeleſs. I ave been of a party when one of thoſe tornadoes forced us to encloſe urſelves in this manner, and to ſit down by candle-light to dinner, which rendered the heat intolerably ſuffocating. Notwithſtanding he manner in which the doors and windows were thus blocked up, he ſand and duſt was forced by the wind through many imperceptible revices, and fell ſo thick upon our plates as to be taken up upon the oint of a knife like pounded pepper.

'The land-winds are lulled towards the evening; and before it midnight become quite cold. This tranſition is reckoned very unwholeſome; and if a perſon ſleeps where there is a ſtrong draught of ir, which an European is naturally led to do from the heat, he will, in all probability, loſe the uſe of his limbs before morning upon he ſide expoſed to the wind.'

All this is very inviting, eſpecially when the immenſe ſwarms of noxious vermin are taken into the account, which infeſt them by day and by night, within doors and without; which crowd into the veſſels that contain their victuals; which oblige them to place their trunks on glaſs bottles, to preſerve their clothes from deſtruction; and to put their bed-poſts in diſhes of water, to keep myriads of inſects from invading their reſt! Thoſe who will dare all this in the purſuit of riches, will not eaſily give up their object for *ideal conſiderations!*

Captain Munro gives an amuſing account of the perſons, dreſs, and manners of the native Indians at Madras; and among other curioſities, the Britiſh female dventurers in India, are not the leaſt:

‘ The European ladies are ſaid t enjoy better health than the men in theſe warm climates; but s is eaſily accounted for by their ſpending the moſt part of thei me within doors. Sleep and dreſs compoſe the chief part of thei uſement; for they very ridiculouſly ſupport all the expence dreſs and form of European faſhion, which indeed they carry he moſt ridiculous extremes. For the indulgence of their vanity extravagance they put themſelves in fetters, in place of adop ſome looſe and eaſy attire, better ſuited to the climate, equally becoming, and of leſs expenſe. Economy and attention to the regulation of their families, are matters which they diſclaim; and the huſband who ſhould venture to hint at them, would probably break the ſlender thread of domeſtic cordiality.

‘ When a young lady arrives at Madras, ſhe muſt, in a *few days* afterwards, ſit up to receive company, attended by ſome beau as maſter of the ceremonies, which perhaps continues for a week, or until ſhe has ſeen all the fair ſex and gentlemen of the ſettlement. This is a favourable opportunity for the diſplay of folly and extravagance, the ladies vying with each other who ſhall put their huſbands or parents to moſt expenſe, and who ſhall cut the moſt ridiculous figure, with high heads, flying feathers, jewels, and ſilken robes. They are ſeldom ever ſeen before, and never viſit until the candles are lighted up in the evening; and then four or five are quite ſufficient, at one time, to fill up all the couches and chairs in any houſe; being obliged, from the extravagant width of their bell-hoops, to ſit three or four yards aſunder. They aſſume precedence in all ſocieties according to the rank of their huſbands and fathers in the Company's ſervice; and many of them have the weakneſs to affect ſuch airs of pomp and ceremony, as render their company extremely diſguſting in any public place. But I ſhould be ſorry not to make a wide diſtinction between theſe and many whom I have the honour of knowing; who grace ſociety ſo much by their affability, ſprightlineſs, and good ſenſe, that I have often wiſhed that the newly-imported ladies might be initiated into the faſhions of Madras by ſuch virtuous examples; but chance too often directs it otherwiſe, and, unfortunately, the ridiculous party muſt prevail.

‘ I apprehend that fewer ladies would remain ſo long in the Indian market, did they diſplay more of their abilities in the economy and management of a family, than in adjuſting the etiquette of extravagant decoration; for, according to the preſent mode of life, none but the moſt opulent can venture upon the luxury of a wife. A young man who has his fortune to make, in the accompliſhment of ſuch a meaſure, ruſhes upon certain deſtruction: yet ſome there are ſo thoughtleſs as to dive haſtily into wedlock with thoſe *extravaganzas* at the firſt *coup d'oeil*, which I conclude to be more fortunate for the lady than her huſband; as I have not a doubt but it is much eaſier for a gentleman to ſupport a whole zenana of Indians, than the extravagance of one Engliſh lady.'

Among other Eaſtern luxuries, we beg leave to introduce the following, to aſſiſt the inventions of our fine gentlemen at home:

'Of all the barbers I ever knew, the Gentoos and Malabars handle a razor the beſt. Their delicate hands run imperceptibly over the face; and before one thinks they have begun, the operation is completed, which, in ſo ſultry a climate, muſt be repeated every day. To this ſucceeds a luxury to which in Europe you are utter ſtrangers, and that, under the hands of theſe Indians, may be termed a real pleaſure. This ariſes from the paring of the nails of both fingers and toes, picking the ears, and cracking the joints. For the firſt of theſe they uſe a ſmall neat ſharp chiſel, with which they ſlice off the nails in the neateſt manner. It is with a ſilver pin, much the ſame as thoſe uſed in England, that they pick the ears, beginning to tickle them very gently, and by degrees inducing a perfect ecſtaſy from the pleaſures which they excite. This is ſucceeded by the cracking of the joints, which I think diſplays more art than any of the reſt. The operator firſt ſeizes a perſon by the ears, and giving a ſudden twiſt to the neck, makes it crack in a manner ſufficient to frighten a ſtranger: he thence deſcends, in regular order, to every joint in the body and limbs: making each of them crack as he goes along, finiſhing at the great toe. This greatly refreſhes a perſon after walking, or any exerciſe of fatigue.'

This is alſo a Chineſe cuſtom, and we believe is called *ſhampooing*, at Canton; but in a northern climate, where our joints are better knit, this refreſhment, if a barber could perform it, might be ſomewhat fatiguing to the patient; excepting, perhaps, thoſe delicate beings for whoſe ſakes we have extracted it.

Captain Monro alleges, that 'an authentic detail of the operations of our armies in India, particularly of that in the Carnatic, which was the principal ſeat of war, is in ſome meaſure neceſſary. Partial accounts have appeared; but any that has yet come within my obſervation ſeems to have had more in view the panegyric or abuſe of the civil government and particular governors, than an impartial and candid ſtatement of the military ſervices. The following pages have, I truſt, at leaſt impartiality to recommend them.' Yet in referring to the Maratta war ſoon after, he adds, 'The ſketch (for I mean it as nothing more), which I have given of that war, I conceived as neceſſary—it marks, in glaring colours, the principles and conduct of a Company of Merchants extending their views from the drudgery of traffic, to the unbounded aim of univerſal empire.' Profeſſions of impartiality will not, however, be implicitly received from a writer who is himſelf a dealer in ſeverity, however juſtly the Company at home, or the Preſidencies in India, may be expoſed to animadverſion. But his antipathy to the Preſidency of Madras, is very naturally accounted for by his complaints of their failure of engagements to, and illiberal treatment of, the King's troops that were ſent to their aſſiſtance.

He prepares us for the campa[illegible]n which he was an actor, by a ſketch of the previous Maratta [illegible]; but this is ſo ſuperficially related, that without ſome pric[illegible]nowlege of the ſubject, it will be found ſcarcely intelligible. [illegible]e profeſſes to have derived it from caſual information rec[illegible] by himſelf in India, and from accounts publiſhed in Eur[illegible] ſo that its deficiencies may be aſcribed to an ill compoun[illegible] ſhort intelligence, and too much abridgment. We t[illegible]oreover, under an acknowledgment, that 'as it is nea[illegible] impoſſibility for one in my ſtation to obtain a thorough [illegible]ledge of their clandeſtine tranſactions in this country, myſteries which I believe can only be ſolved by their original projectors, you muſt be contented with the prevailing opinions upon that ſubject throughout this ſettlement.'

Captain Monro is a man of general, as well as profeſſional obſervation, and delineates the field operations during his time, which are now generally well known, in a clear manner, and in a free eaſy ſtyle. More than a faithful relation of facts we are not to expect; for, conformably to his declaration juſt cited, he acknowledges in his preface, that he has 'not preſumed to enter deeply into the mazes of politics.' His hints reſpecting a future conqueſt of the Iſle of France, officiouſly thrown out in time of peace, cannot, indeed, be deemed either politic or decent. Such a plan, if adviſable, ſhould have been kept in reſerve for a ſeaſonable occaſion, or properly and privately communicated; for long experience has ſummed up a wholeſome admonition in two words, *forewarned*, *forearmed*.

The merit of the performance is various; but the plans and plates with which it is illuſtrated, are well executed.

With reſpect to the controverſy which hath ſubſiſted for ſome months paſt, in the public prints, between Captain Monro and the author of *Memoirs of the War in Aſia* [*], who hath charged Captain M. with borrowing too freely from theſe Memoirs,—we muſt decline entering into the particulars of that diſpute; eſpecially as there are circumſtances in it, which would render our interference *peculiarly* improper.

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[*] See Rev. vol. lxxix. p. 86.

'. *A General Syſtem of Chemiſtry*, Theoretical and Practical.
ted and arranged with a particular View to its Application to
rts. Taken chiefly from the German of M. Wiegleb. By
. Hopſon, M. D. 4to. pp. 724. 2 Plates, and ſeveral
es. 1l. 7s. Robinſon. 1789.

E original of this work, as the editor informs us in the
preface, ' Notwithſtanding the numerous ſyſtems of
ry that have of late been publiſhed in Germany, has nearly
through two large editions in the ſpace of a few years. Nor
s perhaps be wondered at, when it is conſidered that, beſides
nſic value, it has the additional merit of being the only ele-
treatiſe, in which the ſubject is preſented in a method that
y renders it plain and perſpicuous to ſtudents in general, but
bles artiſts of every denomination to take in, at one view, the
f the object of their reſpective reſearches. It was this con-
n chiefly that induced the editor, in hopes of diffuſing a
dge of chemiſtry among the manufacturers and artiſts of his
untry, to procure a tranſlation of the following treatiſe; to
that at the ſame time, it might be equally uſeful to the mere
hical ſtudent, he has added an introduction and notes, chiefly
ive of the principles and theory of the art.'

peculiarity of M. Wiegleb's *method*, above alluded to,
in appropriating a large portion of the work to the
' *manufactures and arts*. This is called by the Germans,
try *applied*; by Dr. Hopſon, not improperly, *mixed*
try, in oppoſition to *pure* Chemiſtry; as the practical
s of mathematics are called *mixed* mathematics, in oppo-
the purely ſcientific part.

Chemiſtry, containing the general doctrines, or elemen-
rt of the ſcience, makes only about one-fifth of the pre-
rk. It exhibits a ſummary view of the chemical *ſubjects*,
e diſcriminating properties of each. Of theſe, four are
d ſimple, or true elements; namely, *heat*, *light*, *air*,
hitis. The others, called ſpurious or occult elements,
ary compounds, are, *water*; five different *earths*; three
ſalts; twenty-eight *acids*; combuſtibles; and ten *gaſes*.
part, we have, likewiſe, an account of the chemical in-
ts and operations; of chemical union, ſeparation, and
attractions, with Bergman's Tables contracted; and
neral rules to be obſerved in chemical enquiries.

d chemiſtry is divided into *technical*, *œconomical*, and *philo-*
The *technical*, which is by much the largeſt part,
ing to near two-thirds of the whole work, is ſubdivided
en chapters, *viz.*

alurgy, or the chemical operations performed on ſalts;
ng the methods of preparing all the different acids and
ſalts above mentioned: and an account of the neutral or
nd ſalts reſulting from the union of each of the acids with

each of the alkalies, ſoluble earths, and metals; and of the ſoaps and ſaponaceous compounds from alkalies and oils. The author gives the general properties of all theſe multifarious combinations; and enters into particular details reſpecting the preparation in large, of thoſe which are uſed in arts, in medicine, or in common life, as the vegetable and foſſil alkalies, common ſalt, nitre, borax, alum, &c.

2. *Lythurgy*, or the operations performed on earths and ſtones; as the burning of lime, making mortar, plaſter, alum earth, &c.; the making of earthen wares [illegible] orcelain, bricks; the compoſition of many of the natural e [illegible] hs and ſtones, and the method of analyſing them.

3. *Hyalurgy*, or the chemiſtr [illegible] glaſs; containing the different kinds of glaſs, glazings, [illegible] artificial gems; and ſome vitreous preparations for pigme [illegible] as blue ſmalt, and Naples yellow.

4. *Metallurgic* chemiſtry: h [illegible] f the ores of all the different metals, with the methods of [illegible] g, and of ſmelting them in large; the parting and purificat [illegible] f metals; their application to various uſes in their metallic ſtate; and the calces, and other preparations made from them.

5. *Zymotechny*, or the chemiſtry of fermenting bodies; including the management of wines, malt-liquors, vinegars, the diſtillation of vinous ſpirits, making ſtarch, bread, &c.

6. *Phlogurgy*, or the chemiſtry of inflammable bodies: alcohol, and the dulcified acid ſpirits; oils, æthereal, unguinous, and empyreumatic; æthers; balſams and reſins; fats; wax; tar, vegetable and mineral; petrolea, pitcoal, peat, bitumens; ſoot and charcoal; ſulphur, gunpowder, compoſitions for fire-works.

7. Chemical treatment of bodies with a view to *the alteration of their ſurface:* diſcharging of ſtains, bleaching, dying, ſtaining, ſympathetic inks, printing on paper, cotton, &c. painters' colours and crayons, varniſhes, gilding, ſilvering, tinning, ſoldering, glues, and cements.

The diviſion of *Oeconomical Chemiſtry* contains the general principles of *rural* œconomy, in the tillage of ſoils, cultivation of gardens, and breeding of cattle.

Under the head of *Philoſophical Chemiſtry*, we have an account of the various phoſphori, or magnets for light; the pyrophori, or ſubſtances which take fire without the intervention of any ignited body; the inflammation of oils by concentrated acids; the fulminating powders, and other preparations explanatory of fire, light, and exploſion; as alſo the hiſtory of waters and their various impregnations, with the methods of analyſing them.

After ſo ample a ſpecification of the contents, it will be ſufficient for us to add, with regard to the *practical* part, that the *proceſſes* are, in general, well deſcribed, perſpicuouſly, though conciſely; and that the lateſt diſcoveries and improvements, which had either eſcaped the notice of the original author, or have been made ſince his time, are carefully collected and ſupplied by the editor, who appears to have made a very extenſive acquaintance with the chemical publications of the Continent. Of the advantages or inconveniencies of M. Wiegleb's *method*, every reader muſt judge for himſelf; and probably there will be different opinions on that ſubject, according to the particular views of different perſons in conſulting the work. We only wiſh, where ſuch various objects are joined together in one chapter, that ſome intimation had been given, in the running-title, or on the margin, of the introduction of every new one: when a reader is turning over the book, he does not need to be reminded, on the top of every page, that it is a *General Syſtem of Chemiſtry*, but he will wiſh to know what part of that ſyſtem he is in; and this is a ſatisfaction which he cannot readily obtain, where the many different objects, which compoſe one chapter, are no otherwiſe ſeparated, or diſtinguiſhed, than the different paragraphs which relate to one object.—*This is a common fault, in moſt publications.*

With reſpect to the *theory*, Dr. Hopſon has very properly omitted M. Wiegleb's, and ſubſtituted a much better of his own. Our philoſophical readers will recollect that this gentleman publiſhed, in 1781, an *Eſſay on Fire**, advancing a doctrine which is now, we believe, pretty generally acquieſced in, that fire conſiſts of two diſtinct principles, light and heat; and that phlogiſton likewiſe conſiſts of the ſame two principles fixed in bodies. In the preſent work, this theory is offered to the public, to uſe his own expreſſion, in a ſyſtematic garb; and if we think ſome parts of this garb to be made of inferior materials, not likely to be ſo durable, yet the whole appears to be of good workmanſhip, and to fit well. In the chapter on *Heat*, he has inſerted a diſſertation on *Specific* Heat, drawn up, at his requeſt, by M. Gadolin, Profeſſor of Chemiſtry at Abo in Finland, with a large table of the *capacities* of different bodies for ſpecific heat, as determined by M. Gadolin himſelf, and all the other writers who have treated on that ſubject.

The doctrine of *the generation of acids by the abſorption of air*, is claimed by Dr. Hopſon as his own: and, indeed, from the circumſtances which he mentions, we make no doubt but that it may have occurred to him long before the publication of a like doctrine by M. Lavoiſier. Some of Dr. Prieſtley's early experiments very naturally lead to that idea; and it ſeems to have been thoſe experiments that firſt ſuggeſted it to M. Lavoiſier himſelf, as well as to Dr. Hopſon.

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* See Rev. vol. lxvi. p. 238.

According to the theory now before us, acids conſiſt of air united with certain baſes; which baſes generally exiſt alſo in the compoſition of inflammable bodies, but are not inflammable themſelves. Thus the ſubſtance, which, with phlogiſton, forms ſulphur, with air, forms vitriolic acid; the ſubſtance, which, with phlogiſton, forms phoſphorus, with air, forms phoſphoric acid; the mephitis, which, with phlogiſton, forms nitrous gas, with air, forms nitrous acid; the ſubſtance, which, with phlogiſton, forms regulus of arſenic, with air, forms arſenical acid.

In like manner, water is [illegible]ived to be compoſed of air united, not to the whole ſubſ[illegible]of inflammable gas (for it is inconceivable how water, w[illegible] is abſolutely incombuſtible, ſhould have ſo combuſtible a [illegible] in its compoſition), but to one of its principles; a pri[illegible]which forms inflammable gas with phlogiſton, and wate[illegible]. To this principle the Dr. has given the name of *hy*[illegible]*n*, to expreſs the two ſubſtances formed by it in the o[illegible]rcumſtances of combination. He accounts, very ſatisfactori[illegible] the heat which accompanies the production of water from the two elaſtic fluids, from the phlogiſton of the inflammable gas being liberated, and decompoſed into its principles, heat and light.

This theory is certainly ingenious, and far more plauſible than that of M. Lavoiſier; nor ſhould we heſitate to adopt it, if Dr. Prieſtley's late experiments did not perſuade us to refrain, for the preſent, from adopting *any* theory reſpecting the compoſition of water. But while we applaud Dr. Hopſon's ingenuity, we feel ſome concern at ſeeing it miſemployed in framing another *new nomenclator*; a work from which its author will derive no credit, unleſs it be conſidered as the exerciſe of a ſchool-boy. Can he imagine that his new ſyſtem of names will be attended with any utility ſufficient to counterbalance the ſerious evils of ſuch a change? What mighty advantages are likely to accrue (to the Engliſh manufacturer eſpecially, for whom the work is, in a great meaſure, profeſſedly calculated) from having the vernacular names for inſtance, of the eight-and-twenty acids, and of the compounds which they reſpectively form with the different alkaline ſalts, earths, and metals, *all* turned into *Greek?* And why ſhould Dr. Hopſon the chemiſt call the vegetable fixed alkali by the Greek name *ſpodium*, when Dr. Hopſon the phyſician *muſt* call it *kali?* If he was to write *ſpodium* in a preſcription, the apothecary might be juſtified in giving either the white aſhes of zinc, which riſe in the furnaces where braſs is made, or the black aſhes of ivory; for his Greek, his Latin, and even Engliſh dictionaries will inform him, that the word *ſpodium* ſignifies aſh and that one or other of thoſe ſubſtances is meant by it. B we forbear to enter into particulars, obſerving only, that

write

iters continue to indulge themſelves in the licentiouſneſs of
anging and confounding the names of things at their pleaſure,
commodating them to their own taſte or particular ſyſtems,
ey will ſoon turn chemiſtry into a tower of Babel; and, in-
ad of facilitating the attainment of this moſt uſeful ſcience to
ginners, they will become unintelligible to one another.

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rt. VI. *An Eſſay on Senſibility:* a Poem. In Six Parts. 8vo.
pp. 190. 4s. ſewed. Nicol. 1789.

WE learn from the author's preface, p. v. that 'the queſtion
he undertakes to diſcuſs is, Whether ſenſibility or the
int of it, is, upon the whole, moſt productive of comfort and
ppineſs in the courſe of life.' He divides his ſubject into ſix
rts.

' A firſt part is employed in conſidering the different plea-
es of ſenſibility; a ſecond, in contemplating its pains reſult-
g from thoſe general evils, whether natural, or moral, to which
nkind are expoſed; a third, in ſurveying the different ſpecies of
guſt produced by the view of private characters; and a fourth, in
umerating the pangs which accompany the dearer and domeſtic
ations; a fifth conſiders the nature and effects of apathy; a ſixth
amines into the cauſes, and points out the remedies, of the pains
ſenſibility, and concludes with eſtabliſhing, in its favour, the ba-
ice of happineſs.'

Intereſting as every inquiry into the ſources of our happineſs
iſt be, it cannot be expected that we ſhould follow the au-
or's arguments through the whole of this long poem. In
t, were we inclined to do ſo, he has prevented us by extend-
g his reſearches to an unneceſſary length. This is particularly
ſervable in the ſecond part, when, in enumerating the evils
ſing from ſenſibility, he mentions, among others, the ſufferings
m diſeaſe, and bodily pain. But theſe are not the conſequence
ſenſibility, according to the uſual acceptation of the word,
t the unavoidable conſequence of our being poſſeſſed of *ſenſes*.
e queſtion then comes to a very ſpeedy iſſue. Is it better to
ve or to *want* the ſenſe of feeling or touch? Shall we forego
daily benefits of enjoying our ſenſes, from the fear of having
em, at ſome future time, changed into evils?

Similar objections might be urged againſt the whole catalogue
natural evils, as tending to prove ſenſibility hurtful: the ob-
us queſtion being, not whether our ſenſibility, or rather ſenſa-
ns, would be here painful; it would be abſurd to ſuppoſe
erwiſe: but whether theſe natural evils can be ſet in oppoſi-
n to the correſponding natural benefits; and conſequently
ether our ſenſibilities or ſenſations would not be more fre-
ently pleaſing, than diſagreeable. Whether we ought to re-
t the advantages of the air which ſurrounds us, becauſe it may

ſometimes be ſtirred into a tempeſt? or refuſe the uſe of water, becauſe it may drown us? of fire, becauſe we may be burnt?

Bu[illegible]bjections, which might eaſily be multiplied, it is with [illegible]at we give the author's ſentiments on the folly of exc[illegible] or as it might be termed, *morbid* ſenſibility.

[illegible] falſe opinion ſelf-love has begot,
Is to [illegible]arity by reading brought.
For w[illegible] we're hurried by the rapid gale
Of El[illegible]'s, or of Werter's tale,
Who would not feel the ſentimental pow'r?
[illegible]at is—indu[illegible]an hour.
be[illegible]hbour's wife—
ur[illegible]life—
[illegible]hy own—
[illegible]n—[illegible]h blood, a throne.
[illegible]ſpring is fair,
To [illegible]emands our care,
For every virt[illegible] too much,
Becomes a vice[illegible]eck'd as ſuch.
Thus when juſt indigna[illegible]lours riſe,
Boil in the veins, and lig[illegible] the eyes,
Upon the rapid guſt of anger borne,
We puſh to low revenge the generous ſcorn,
Exaggerate the crime, oppreſs the foe,
And act the baſeneſs againſt which we glow.
Thus ruſhing headlong where compaſſion cries,
We grant to anguiſh merit's brilliant prize,
Free vice, perhaps, from juſt correction's hand,
Or waft o'er virtue to temptation's ſtrand;
The body ſuccour'd, but deſtroy'd the mind,
We prove injurious when we could be kind.
One deep in debt grows indigence's truſt,
And is moſt generous before he's juſt.
Another thinks one kindneſs not too high,
Though with a hundred injuries he buy.
This, for a friend, ſubverts the public weal,
That, flaming with fierce, patriotic zeal,
Neglects a father's, friend's, or brother's ties,
Paſſes the duty juſt before his eyes,
And giving ſcope to his capacious ſoul,
O'erlooks the parts, while he ſurveys the whole.'—
'Nor do our tempers *only* aſk our care,
Thoſe, too, of others muſt attention ſhare.'—
'How oft the word that ſtruck us to the heart,
As envy's poniard, or as ſatire's dart,
Was but a ſhaft, which, free and debonair,
Mirth ſhot at random through the vagrant air;
Or, if 'twas level'd, only was in ſport,
Deſign'd to ſtartle us, but not to hurt.
Yet from ſuch fancied wounds the boſom bleeds,
Broods o'er its wrongs, and groundleſs anguiſh feeds,

Till ſettled rancour intercourſe confound,
Point every look, and ſharpen every ſound.
'How oft an air, a tone, a glance, offend,
And give a prejudice no time ſhall end!
How oft we trample whom we ought to raiſe,
Or mark with cenſure that which merits praiſe!
As our averſion, our affection too,
Is oft exceſſive, fickle, and undue.
Sudden it ſprings, and, like Nilean flies,
Is born i' th' morn, and in the ev'ning dies;
Corrupted, it emits the fumes of ſtrife,
Which taint the air, and wound the ſprings of life.'

f the author's ſkill in drawing characters, the following ex-
ts will afford no unpleaſant proof.

'Behold Mercator, who, on ſhirtleſs back,
Long bore, without fatigue, the frugal pack,
And many a village ſeen, and many a town,
Found he could count full twenty ſhillings down.
Then with his gain, his ſcale of fraud increaſing,
He grew an adept in the art of fleecing.
He ſet up ſhop; by ounces and by pounds,
Long cheated. Wholeſale next enlarg'd his bounds.
He ſmuggled, and foreſtall'd, and ground the poor,
And made, from public dearth, his fortune ſure;
Full *cent. per cent.* on every job he ſpied,
Nor let an oath obſtruct the golden tide.
When, as no mortal man's without a flaw,
He got entangled in the nets of law,
A bankruptcy reſtor'd him to repoſe,
And from a bankruptcy he richer roſe.
At laſt, his tow'ring wiſhes to compleat,
He candidate commenc'd, and bought a ſeat,
Then ſold his vote, a *contract* gave the ſum
He had ſo long deſir'd,—a double plum!
'Well! now Mercator ſcarce can count his fields;
A more than princely dome Mercator builds:
Mercator treats proud nobles at his board:
Mercator, though a ſcoundrel, is ador'd;
And, with well-grounded pride, exults to ſee
Hundreds ſurround him, baſer ſtill than he.
'Long did Notario drive the cloſe-cut quill;
While *two pence for the ſheet* compos'd his bill;
Till, growing ſkill'd in every quirk of law,
To raiſe an action, or deſcry a flaw,
He ſaw his reputation wide unfold,
And every bit of paper change to gold.
From nothing, now, his villany will flinch—
He hopes, perhaps, at laſt to mount the bench!'—
'See Bubo, who, at college and at ſchool,
Was every form's and every claſs's fool,
A butt which every wanton ſhaft might hit,
Or *whetſtone for each wag* to ſharp his wit.

I could, with patien
Did blockheads only
But when they worth
I burſt with ſpite, an

Our readers will now ju
will only add that as his f
are rather ſorry that he cor
language, much benefit w
his piece. He might the
which, at preſent, are littl
ſome that are almoſt uninte
to diſcard all laboured ant
to admit any ſimiles, whi
what they are intended to ill

Art. VII. *The Poetic of A*
Hen

[*Arti*

MR. Pye's ingenious p
Review for the mo
was there pronounced to be
then appeared in the Engliſh
count was not thought ſuff
been always much talked of,
ceived that a compendious vi
be acceptabl

not ſuppoſe, that the omiſſion proceeded from want of attention to him, or to his work.

The truth is, a large field of diſcuſſion was opened by the writer of that article; and he has ever ſince lived in hopes of being able to fulfil his engagement to the Public; but thoſe hopes have proved fallacious, and his avocations were of ſuch a nature, that, in deſpair of being at leiſure to reſume the ſubject, he is at length obliged to reſign a part of it to other hands.

It is our intention, at preſent, to complete the article ſo long promiſed; but ſome deviation from the plan then chalked out will be neceſſary. It was intended to include the tranſlation publiſhed ſince Mr. Pye's performance, by Mr. Twining; but as the latter candidly ſays, that he differs in ſome places from the gentleman who went before him, and adds with modeſty, that, if Mr. Pye is right, he himſelf muſt be wrong, we foreſee that ſomething like controverſy muſt ariſe, and that is what we wiſh to avoid.

Non noſtrum inter vos tantas componere lites.

Mr. Twining's tranſlation ſhall, in due time, have its place, and juſt conſideration: at preſent, we confine ourſelves to Mr. Pye, to whom we think the reader of taſte will find himſelf under no ſmall obligation.

The Poetic of Ariſtotle is the work of a great philoſophic mind, comprehending, with wonderful brevity, the principal rules of the drama. It is the ſpring-head of criticiſm; inſomuch that all ſubſequent writers have drawn from that ſource; and the few, who beſt underſtood their maſter, have been, in all ages, allowed to ſit in the chair of criticiſm. It is to Ariſtotle that we are indebted for Horace, Boileau, Boſſu, and ſome others in France,—with Addiſon, Hurd, Lowth, and Johnſon in England.

That Ariſtotle has been able, in ſo narrow a compaſs, to condenſe the whole eſſence of criticiſm, the reaſon may be aſſigned, by applying to the great philoſophic maſter, what Monteſquieu ſays of Tacitus: *Il abregeoit tout, parcequ'il voyoit tout. He abridged every thing, becauſe he ſaw every thing.* His work, as handed down to us through the ravages of time, conſiſts of no more than TWENTY-SIX CHAPTERS. Ariſtotle did not mean, like a modern author, to exhauſt his ſubject, and ſwell it into a large volume. Woe to the man who wiſhes to ſay every thing! His deſign was to make men think; and he has ſucceeded ſo well, that he is, at this hour, the father of criticiſm. He ſtudied Homer, and made his diſcoveries, "led by the light of the Mæonian ſtar." He analyzed the pleaſures which he felt, and ſaw the principles in the human mind, whence they ſprung. He carried his obſervations to the dramatic poets of his country; and hence his Art of Poetry, written with energy,

[illegible] what
the Epopee, and Tragedy, and
bics *, and the greateſt part of tho
to the flute and the lyre, all agre
being imitations. He then enqui
and how they differ.

'The imitations are diſtinguiſhed
cumſtances, either by uſing means
kind, or by the difference of the thi
a different manner. For as ſome arti
and others by the voice; ſo the art
imitation by means of rhythm †, of
theſe either ſeparate or mixed,—The
and harmony; while the dance imit
dance, by its movements, can imitate

Mr. Pye adds, in a note,

'Roſſi was an inſtance of this: in
have ſeen the ſpectator almoſt as muc
Siddons. This ſubject is well illuſtr
phlet, entitled, *Remarks on the favouri*

Ariſtotle goes on to obſerve, that
guage or verſe, either mixing diff
itſelf to one ſort; but he cautions
poetry to verſification, as if men we
but merely on account of the verſi
docles have nothing in common w
verſe; the former being juſtly ſtyled
a naturaliſt than a poet.

From the difference of the arts

time, or worſe, or as they actually are. And in this lies the difference between Tragedy and Comedy; the one making its characters better, and the other worſe, than thoſe of the preſent time.'

The third chapter treats of the difference between the arts, ariſing from the manner of imitation. Homer imitates ſometimes by ſimple narration, and ſometimes by aſſuming a different character, or by introducing the perſons imitated as agents and performers. And thus Ariſtotle ſtates the three differences of imitation, the means by which it is performed, the thing imitated, and the manner how. From the circumſtance of imitating by perſons acting, the name of Drama was derived, the Greek word *dran*, ſignifying to act or perform. The name of Comedy was derived, moſt probably, from *Comæ*, ſignifying villages, the actors being baniſhed from cities, and obliged to wander from village to village.

In his 4th chapter, Ariſtotle proceeds to enquire, with his philoſophic ſpirit, into the origin of poetry. He deduces it from two cauſes, and thoſe founded in nature. Imitation, he ſays, is congenial with man from his infancy. 'One of his characteriſtic diſtinctions from other animals, is, the being moſt addicted to it, acquiring his knowledge by it, and delighting in every ſpecies of it. Thus, thoſe things which we view in themſelves with pain, we delight to ſee repreſented, ſuch as the figures of wild beaſts, and dead bodies.'

Ariſtotle is not contented with this, but he muſt alſo know the cauſe of this pleaſure.

'The reaſon is, that to acquire knowledge is not only pleaſing to the lovers of ſcience, but to others alſo, though they partake of it in a leſs degree. Now, the cauſe of the delight taken in viewing ſuch repreſentations ariſes from reaſoning about the deſign of the artiſt, and diſcovering the likeneſs, which is in ſome degree acquiring knowledge. When the object repreſented has not been ſeen before, the pleaſure is not derived from the imitation, but from the execution, the colouring, or ſome other cauſe of that kind.'

The 2d cauſe of the origin of poetry is,

'The love of harmony and rhythm, equally natural to us with the love of imitation. Verſe is evidently a ſpecies of rhythm. Hence poems on extempore ſubjects. Men of a ſerious turn imitated noble actions, and the fortunes of illuſtrious men; and thoſe of a more humble genius, imitated the actions of meaner perſons. Homer did the laſt in his *Margites*, a fictitious name, ſignifying, *fooliſh* or *ignorant*. And thus, Homer, ſtanding alone in point of excellence, not only from the goodneſs of his imitations, but from the dramatic form he gave them, was the father both of Tragedy and Comedy, forming the comic drama on general ridicule inſtead of perſonal invective; for the Margites has the ſame relation to Comedy, that the Iliad and Odyſſey have to Tragedy. Succeeding poets, each purſuing his natural genius, became writers of Comedy, inſtead of Iambics; and of Tragedy, inſtead of Epic poetry. Tragedy and Comedy,

from

Aristotle procee

finition of Comedy, and to treat

‘ Comedy,’ he ſays, ‘ is an imita
as are bad with reſpect to general
ſpecies of turpitude, which is calc
is either produced by miſtakes in
with dangerous or fatal conſequenc
vided it is not occaſioned by pain.’

In giving this abſtract of Mr.
inſertion of any incidental remar
follow their great maſter with du
whether the definition be full and
body, without affectation, has an

The progreſs of Comedy, we f
that of Tragedy. It was not ti
was appointed. Epicharmus and
tice of giving a fable to Comed
therefore, be derived from Sicily.
was the firſt who forſook perſonal
ral ſubject or fable. The Epopee
uſing verſe, and imitating thing
language; but it differs in being
length; for Tragedy endeavours,
one courſe of the ſun, or only to e
pee is not limited as to its duratio
origin, had the ſame latitude as
judge of a good or bad Tragedy
poem; for whatever is eſſential

The 6th chapter of Ariſtotle's work treats diſtinctly of Tra- edy and its parts. Comedy is reſerved for further enquiry, but iat part of the work is unhappily loſt. His definition of Tra- edy is this:

‘ Tragedy is an imitation of an important and complete action, oſſeſſing a certain degree of magnitude, in ornamented language, aving its forms diſtinct in their reſpective parts by the repreſentation f perſons acting, and not by narration, effecting through the means f pity and terror the purgation of ſuch paſſions. Ornamented lan- uage is accompanied by rhythm, harmony, and meaſure. The rms are diſtinct in their ſeveral parts, when ſome attain their end y verſe only, and others with the aſſiſtance of muſic. The decora- ons of the theatre are alſo ſaid to be a part. And as Tragedy is an nitation of an action repreſented by agents, or perſons acting, man- ers and ſentiment muſt be two natural cauſes of our actions. Even e fable itſelf is the imitation of an action. By the fable is meant e combination of the incidents; by the manners, that which en- les us to decide on the characters of thoſe who act; and by the ntiment, that by which the intentions of the ſpeaker may be diſ- overed. Tragedy, therefore, has ſix parts; the decoration of the eatre, the muſic, the fable, the manners, the ſentiment, and lan- uage. But the principal of theſe parts is the combination of the cidents. For Tragedy is not an imitation of particular perſons, ut of actions in general, of human life, of good or ill fortune; for rtune depends upon action, and the end of tragedy in an action, ot a quality; and though the manners of men are derived from their ualities, their happineſs and miſery depend upon their actions. Tra- edy, therefore, cannot exiſt without action. If a ſet of moral ſen- ences ſhould be put together, with the language and ſentiment well ecuted, it would by no means produce the effect of Tragedy, which ould be much rather obtained by a Tragedy, that poſſeſſing theſe in n inferior degree, has a fable, and combination of incidents. The ul of Tragedy is the fable, the manner holding but the ſecond lace, like the colouring of a picture; for the fineſt colours laid on romiſcuouſly will not pleaſe ſo much as a figure only in light and ade. Sentiment holds the third place, and its merit conſiſts in eing conſonant to the fable and the character. Manner may be efined a manifeſtation of the intentions. Thoſe pieces are deſtitute f characteriſtic manners, in which it is not manifeſt what the eaker would chuſe, and what avoid. The fourth requiſite is lan- uage. The muſic holds the fifth place, and is the chief of the or- amental parts. The decorations of the theatre, which are the ſixth quiſite, are the province rather of the manager of the theatre, an of the poet. But the power of Tragedy is independent of the erformance of the actor.’

The variety of articles neceſſary to be laid before the Public, ill not allow us to purſue this ſubject any further at preſent. e might, indeed, take a few more extracts from the tranſlation efore us, and offer a general opinion on the merit of the tranſ- tor. But we deem it material to give ſomewhat more of the bſtance of Ariſtotle; and our readers will pleaſe to obſerve that

merely as *hiſtory*, but, ſtill mor
nious remarks, and *original* criti
valuable ſpecimens by which it
the progreſs of Muſic in ENGLA
to the end of the ſeventeenth cent
the multitude of intereſting obj
on every ſide, we muſt reſolutel
any but ſuch as are moſt promi

Dr. B. obſerves that the beſt
part of the 17th century, was
count of this excellent harmoni
him ample juſtice; obſerving, p
more accented and flowing tha
Muſic of equal antiquity.

The author next takes up the
MASQUES, which, as he obſerve
of *Operas* in England, and belon
completed the *union of Poetry an*
far, indeed, reſembled Operas, th
formed on a ſtage; ornamented
decorations, and had always Muſi
this Muſic, in the earlier Maſq
continued throughout, as in the
troduction of what was then calle
verted the *Maſque* into an Engliſh

As the incidental ſongs in the
with the overtures and act-tunes

ſuffered him not to 'advance any farther, regularly, in his *hunt* through the pleaſant wilds of *Shakſpeare.*'

The firſt attempt at an Opera, in the Italian manner, in England, appears to have been Ben Jonſon's Maſque, performed in 1617, at the houſe of Lord Hay*, for the entertainment of the French Ambaſſador, which was ſet to Muſic, *ſtilo recitativo, after the Italian manner*, by NIC. LANIERE. We have here, the author obſerves, all the characteriſtics of a genuine Opera, or muſical drama of modern times, complete: ſplendid ſcenes and machinery; poetry; muſical recitation; air; chorus; and dancing.

The next object of examination is the *Vocal* CHAMBER Muſic of this period—*Madrigals*, *Canons*, *Rounds*, and *Catches*. Of the three laſt ſpecies of vocal and ſocial Muſic, ſome excellent ſpecimens are given from the firſt collection of the kind that was ever printed. This 'primitive Catch-book,' as Dr. B. calls it, was publiſhed in 1609, under the quaint title of "*Pammelia, Muſick's Miſcellanie,*" &c.—Annexed to theſe ſpecimens, we find a compoſition of a very different kind, which were we to paſs unnoticed, we ſhould do Dr. B. great injuſtice. It is a Vocal Chorus, in eight *real parts*, compoſed by himſelf in 1769 as part of the exerciſe required, by the ſtatutes of the Univerſity of Oxford, for the degree of Doctor in Muſic. It was not, however, performed; the choruſes of the Anthem with inſtrumental accompaniments, which he had alſo prepared for the occaſion, being regarded as a ſufficient teſtimonial of his abilities to write in many parts. And, indeed, this maſterly ſpecimen of his talents as a contrapuntiſt muſt convince every one, who is competent to judge, not only that he has *ſtudied* the old eccleſiaſtical compoſers, but that he has ſtudied them without a ſervile ſpirit of imitation. It unites, in a very uncommon degree, clearneſs with fulneſs, ſimplicity with complication, and apparent facility with real difficulty. The motion of each part, in ſpite of its embarraſſing dependance on the reſt, is always unforced and graceful; and if it does not poſſeſs, becauſe it *could* not, Rouſſeau's *unity of melody*, yet it ſeems as if, well performed, with good voices and perfect intonation, it would produce a *unity* of *harmonic effect*, which approaches as nearly to unity of melody, as the nature of ſuch a compoſition will admit.

From the *Vocal* Chamber Muſic of this period, Dr. B. proceeds to the *Inſtrumental:* and here we come to an event, that conſtitutes an epoch of no ſmall importance in muſical hiſtory—the introduction of FANTASIAS; the hiſtorian's account of which, and its conſequences, we ſhall give in his own words:

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* See Whalley's edit. of Jonſon's Works, vol. vi. p. 12.

plicity of parts ; and the
tune, could be better ſupplied
vocal Muſic not only loſt it. in
driven out of ſociety : as the anc
to aſſiſt them in their conflicts w
dued and forced from their poſſeſ

These *Fantaſias*, however,
them, ſeem to have been ſo den
from their having no fancy in
ſpiſe them ;—from theſe humd
muſical *grub*, were produced, l
the SONATA, and the CONC
SYMPHONY, like the butterfly,
variety of colouring.

During the early and tranqui
Maſques appear to have been ſt
of the Court, than in the pre
ſaid to have frequently repreſen
piece herſelf. A Maſque, wr
Whitehall, of which the whole
to above 31,000 *l.* was defraye
Inns of Court, "as a teſtimony
jeſty's return from Scotland, aft
that kingdom." Of this ſplen
which it was planned and con
the maſquers by torch-light fr
triumphal cars conſtructed for th
tuouſly capariſoned —

plicity of inoffenſive ſelf-importance with which it is delivered.

On the arrival of the proceſſion at Whitehall, "they found the fayre banquetting houſe, ſo crowded with fayre ladyes, gliſtering with their rich clothes, and richer jewells, and with lords and gentlemen of great quality, that there was ſcarſe roome for the King and Queen to enter in.—

"The horſemen of the maſque, and other gentlemen of the Innes of court, ſate in the gallery reſerved for them, and thoſe of the committee that were preſent were with them; only Hyde and Whitelocke were placed below among the grandees, and near the ſceane, that they might be ready to give aſſiſtance, if there ſhould be occaſion, and as an extraordinary favour to them att that time, and in that preſence.

"The King and Queen and all their noble train being come in, the maſque began, and was incomparably performed, in the dauncing, ſpeeches, Muſicke, and ſceanes; the daunces, figures, properties, the voices, inſtruments, ſongs, aiers, compoſures,' the words and actions were all of them exact, none fayled in their parts, and the ſceanes were moſt curious and coſtly.

"The Queen did the honour to ſome of the maſquers to daunce with them herſelfe, and to judge them as good dauncers as ever ſhe ſawe, and the great ladyes were very free and civill in dauncing with all the maſquers as they were taken out by them.

"Thus they continued in their ſports untill it was almoſt morning, and then the King and Queen retiring, the maſquers and Innes of court gentlemen were brought to a ſtately banquett, and after that was diſperſed, every one departed to his own quarters."

But, alas, all this gay and ſplendid ſcene of courtly pleaſure was ſoon reverſed. Even *ſacred* Muſic was, to the Puritans, profane. The King's 'patronage of poetry, painting, architecture, and muſic, was ranked among the deadly ſins, and his paſſion for the works of the beſt artiſts in the nation, profane, pagan, popiſh, idolatrous, dark and damnable.' The reflections which the author has introduced in this part of the chapter, on the effects of the civil war on Muſic, are excellent:

'The total ſuppreſſion of cathedral ſervice, in 1643, gave a grievous wound to ſacred Muſic; not only checking its cultivation, but annihilating as much as poſſible the means of reſtoring it, by deſtroying all the church-books, as entirely as thoſe of the Romiſh communion had been at the time of the Reformation. Nothing now but ſyllabic and uniſonous pſalmody was authoriſed in the Church; organs were taken down, organiſts and choirmen turned adrift, and the art of Muſic, and indeed all the arts but thoſe of killing, canting, and hypocriſy, were diſcouraged.'——'During ſuch contentions, what leiſure or diſpoſition could there be for the culture of arts which had no connexion with the reigning intereſts and paſſions of men? The fine arts have been very truly and emphatically called the *Arts of Peace*, and the celebrated periods in which they made the moſt conſiderable ſtrides towards perfection, were calm and tranquil.

'But

[illegible] hatred towards them than
religious rites with good Muſic.
equal enemies to the coarſe, voc
the Puritans; ſo that a reciprocal
throughout the kingdom, durin
though the mutual hatred of co
open war till late in Charles's re
the time his father ſate on the
the vigour and vigilance of Eliza
tinous ſpirit of the times, while ſt

The next moſt intereſting a
is that of the famous HENRY
more pleaſure from the hiſtoriar
we never inſpected any of his w
account for the extraordinary re
his contemporaries. But Dr. B
ſatisfactory ſolution of the probl

'I have examined with care an
of this compoſer, which are ſtill v
own myſelf unable, by their excell
putation he acquired, and the nu
him by the greateſt poets and mu
and converſation muſt certainly ha
ance, and rendered them partial t
of ſuch writers as Milton and Wall
or Gibbons, who were all infinit
their abilities blazoned by cotem
nence. Fenton, the editor of W
beſt poets of his time were ambiti

he ſtood with the greateſt poets of his time. It would be illiberal to cheriſh ſuch an idea; but it *does* ſometimes ſeem as if the twin-ſiſters, Poetry and Muſic, were mutually jealous of each other's glory: "the leſs intereſting my ſiſter's offspring may be," ſays Poetry, "the more admiration will my own obtain." Upon aſking ſome years ago, why a certain great prince continued to honour with ſuch peculiar marks of favour an old performer on the flute, when he had ſo many muſicians of ſuperior abilities about him? I was anſwered, "becauſe he plays *worſe* than himſelf." And who knows whether Milton and Waller were not ſecretly influenced by ſome ſuch conſideration? and were not more pleaſed with Lawes for not pretending to embelliſh or enforce the ſentiments of their ſongs, but ſetting them to ſounds leſs captivating than the ſenſe.

'But *bad* as the Muſic of Lawes appears to us, it ſeems to have been *ſincerely* admired by his cotemporaries, in general. It is not meant to inſinuate that it was pleaſing to poets *only*, but that it was *more* praiſed by them than any other Muſic of the ſame time. Though that of Laniere, Hilton, Simon Ives, Dr. Child, and others, ſeems preferable; and the poets, whoſe praiſe is fame, perhaps taught others to admire.'——

'But there ſeems as little reaſon for ſacrificing Muſic to poetry, as poetry to Muſic; and when the ſentiments of the poem are neither enforced nor embelliſhed by the melody, it ſeems as if the words might be ſtill better articulated and underſtood by being *read* or *declaimed* than when drawled out in ſuch pſalmodic *Ayres* as thoſe of Henry Lawes and his cotemporaries. It has, however, been aſked "who ever reads the words of a ſong but the author?" And there are certainly many *favourite ſongs*, which nothing but good Muſic and good ſinging could ever bring into notice. However, there are poems, I will not call them *ſongs*, on ſubjects of wit and ſcience, which muſt ever be enfeebled by Muſic; while others, truly lyric and confined to paſſion and ſentiment, travel quicker to the heart, and penetrate deeper into the ſoul by the vehicle of melody, than by that of declamation *.'

Nothing, in our opinion, can be more juſt, than the following critique on this maſter's famous ſong in Comus:

'The notes ſet by Lawes to the ſong of *Sweet Echo*, neither conſtitute an *air*, nor *melody*; and, indeed, they are even too frequently prolonged for *recitative*. It is difficult to give a name, from the copious technica with which the art of Muſic is furniſhed, to ſuch a ſeries of unmeaning ſounds. Nor does the compoſer, otherwiſe than

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* 'I want not to ſet up one art againſt another, or to give a preference to ſinging over declamation; but to aſſign to each its due place and praiſe. There are paſſages in our beſt plays which could never be ſung by the fineſt performer that ever exiſted, to ſo much effect as they have been ſpoken by a Garrick or a Siddons; while in Metaſtaſio's charming dramas, there are lines and ſtanzas, by which an audience has been often more completely enrapt, when well ſet and well ſung by a mellifluous and touching voice, than by the moſt exquiſite declamation of the greateſt actors that ever exiſted.'

com-

ritornels anc
uſe.'

Dr. B. then gives tl
it, which 'ſeem ind
quantity.' He then aſ
to anſwer him—

'I ſhould be glad inc
admirer of old ditties,
inſipid ſimplicity, and its
being mangled by the m

'Though Henry Law
mirers of Italian Muſic i
and Ariadne, is both in p
ſcene in Monteverde's ope
into a ſingle heroic ſong,
out any air from beginni
which had been ſet by Jac
in that manner, at the be
met with ſuch univerſal ap
and ſimplicity, and enemi
this kind of compoſition h
throughout Europe. All
recitative or *pſalmody*, and
in his whole book of *Ayres*
counterpoint, I am certair
found.'

The reader now under
which this compoſer is
Mr. Warton ſays, very t

with a variety of curious and amuſing information; and, particularly, with ſome intereſting anecdotes, relative to the ſtate of Muſic at Oxford during the Protectorate, from honeſt *Anthony Wood*; one of thoſe indefatigable *memorandum-makers* and journalizers, to whoſe induſtry the curioſity of poſterity is under great obligation, for having preſerved, pickled, and *potted up*, ſo many old things, which, without their care, would, long ſince, have rotted and mouldered away into irrecoverable oblivion. That reader muſt really be ſomewhat deficient in good-nature, as well as curioſity, who receives no pleaſure from the ſimple account here given, by Maſter Anthony himſelf, of his "natural and inſatiable *genie* to Muſic," and of his ſurpriſing proficiency in fiddling, ringing, painting, heraldry,—and *plowing*:—of the private Muſic-meetings in Oxford, with the names and characters of the performers—and, eſpecially, of the extraordinary performance of the famous violiniſt, BALTZAR, of Lubec, and of the aſtoniſhment of Ant. Wood and all his friends, when they firſt heard him play, and "ſaw him run up his fingers to the end of the finger-board of the violin, and run them back inſenſibly, and all with alacrity and in very good tune, which he nor any in England ſaw the like before:"—inſomuch, that "Dr. John Wilſon, the public Profeſſor of Muſic, and *the greateſt judge of Muſic that ever was*, did, after his humourſome way, ſtoop down to Baltzar's feet, to ſee whether he had a *huff* on, that is to ſay, to ſee whether he was a devil or not, becauſe he acted beyond the parts of man." And who can be angry, when the honeſt antiquary proceeds to tells us, that, "*honour he got* by playing with and *againſt* ſuch a *grand* maſter as Baltzar was,"—when, at the ſame time, he ſaves his modeſty by informing us, that he "hid himſelf behind the door" to avoid playing, till "they haled him in among them, and play, forſooth, he muſt againſt him;" for no one elſe, it ſeems, in the company "could be perſuaded to play *againſt* him in *conſort* on the violin."

The RESTORATION marks a period of great importance in the hiſtory of the Art; as it occaſioned not only the revival of Cathedral Muſic, with all its appendages, of Organs, Organiſts, Choir-men, Books, &c.—but, alſo, a remarkable *change* in its *ſtyle*; the cauſe of which cannot be better explained than by the following paſſage from ſome very curious MS. *Memoirs of Muſic*, written by the Hon. Roger North, to which the author of this hiſtory had acceſs, and from which, in different parts of his work, he has gratified the public with many extracts, as well as from Dr. Tudway's Dedication to his MS. Collection of Engliſh Church Muſic to Lord Harley, who tells us that

"The ſtandard of Church Muſic begun by Mr. Tallis, Mr. Bird, and others, was continued for ſome years after the Reſtauration, and

proceeded in t
and therefore there are o
to be found.

“ In about 4 or 5 year
children of the chapel, a
gan to be maſters of a facu
encouraged, by indulgin
month, at leaſt, they pro
few years more, ſeveral
their compoſitions in this
to pleaſe his majeſty.”

Of theſe compoſers, w
of ſacred Muſic, the auth
and critical account; a
ſcience enough to reliſh
leaſt entertaining parts o
mend to the attention of
on the compoſitions of D
pointed out, with the fidel
maſter. And he has ampl
as our judgment goes, by
dities, with which he has
chiefly from his Church
But paſſing many particula
ward to an article of ſtill m
nious criticiſm, and which
moſt valuable parts of the
ſical reader will not ſympath
‘ I feel a parti

learned ſtyle of his great predeceſſors Tallis, Bird, and Gibbons, in which no inſtrument is employed but the organ, and the ſeveral parts are conſtantly moving in fugue, imitation, or plain counterpoint; or, giving way to feeling and imagination, adopted the new and more expreſſive ſtyle of which he was himſelf one of the principal inventors, accompanying the voice-parts with inſtruments, to enrich the harmony and enforce the melody and meaning of the words, he manifeſted equal abilities and reſources. In compoſitions for the *theatre,* though the colouring and effects of an orcheſtra were then but little known, yet as he employed them more than his predeceſſors, and gave to the voice a melody more intereſting and impaſſioned than, during the laſt century, had been heard in this country, or perhaps in Italy itſelf, he ſoon became the delight and darling of the nation. And in the ſeveral ſpecies of *chamber Muſic* which he attempted, whether ſonatas for inſtruments, or odes, cantatas, ſongs, ballads, and catches, for the voice, he ſo far ſurpaſſed whatever our country had produced, or imported before, that all other muſical productions ſeem to have been inſtantly conſigned to contempt or oblivion.'

But Dr. B. ſeldom, or never, contents himſelf with beſtowing either praiſe or cenſure of that vague and general kind, which proves only the *opinion,* not the *knowlege,* of him who utters it. His encomium on the genius of Purcell is followed and ſupported by a critical review and analyſis of a conſiderable part of his productions, for the *church,* the *theatre,* and the *chamber,* which do honour, not only to the taſte, diſcrimination, and knowlege of the writer, but alſo to his impartiality; for he points out defects as well as beauties. We cannot do more juſtice to this excellent *critique,* than by laying before the reader, as a ſpecimen, the author's *review* of two of Purcell's moſt capital and beſt known productions—his *Te Deum,* and *Jubilate.*

'The cuſtom, ſince the death of Purcell, of opening this magnificent hymn with an overture or ſymphony, which Handel and Graun have done ſo powerfully, renders the beginning of our countryman's compoſition ſomewhat abrupt, meagre, and inferior in dignity to the ſubject; there is, however, a ſtroke of genius, boldneſs, and effect, in the four laſt bars of the firſt line, where the diſcords are ſtruck by the trumpets, and reſolved by the violins, which marks the great muſician.

'There is likewiſe a grandeur in the movement, and richneſs in the harmony of the chorus *All, all the earth doth worſhip thee,* and the diſtribution of the parts, in aſcending after each other by the harmonic intervals of the perfect chord, has a beautiful effect. But it ſeems to me as if *all* the compoſers of this hymn had miſtaken the cry of *joy* for that of *ſorrow,* in ſetting *To thee all angels cry aloud.* Here Purcell, as well as Handel, has changed his key from major to minor, and in admirable modulation in itſelf, has given the movement a pathetic expreſſion, which in reading and conſidering the idea of that eternal laud and praiſe which the hierarchies and heavenly hoſts offer up to the throne of God, it ſeems not to require.

and melody
art the King of glory,'
" When thou tookeſt u
come the ſharpneſs of de
contrivance, and expreſ
faſhion. This praiſe, h
the word *all.* Through
very great beauties are
" Thou ſitteſt at the righ
end." I ſhall only inſta
the whole movement of
found is truly an echo to
words, " Lift them up fo

' The whole verſe, "
without ſin," to " as our
that it is hardly poſſible
to harmony; however, m
part, and the ſupplication
truly pathetic. The ſhort
though regular, might ha
than Purcell.

' The beginning of the
fine performer, and, there
the whole air, by the pointe
that I never was partial to t
all his cotemporaries in Engl
that it prevails too much in

" Be ye ſure that the Lo
will always be good Muſic,
as the art of Muſic ſhall be h

he natives of this iſland received their firſt great delight
reſſion from the vocal muſic of a *ſingle voice.*'
ore that period we had cultivated madrigals and ſongs in
ith diligence and ſucceſs; but in all ſingle ſongs, till thoſe
ll appeared, the chief effects were produced from the words,
melody. For the airs, till that time, were as unformed and
n, as if they had been made of notes ſcattered about by
inſtead of being caſt in an elegant mould.'
ng theſe ſongs, the author has particularly diſtinguiſhed
roſy bowers:"—
eems,' ſays he, ' as if no one of his productions was ſo ele-
o pleaſing, ſo expreſſive, and throughout ſo perfect, as this.
ety of movement, the artful, yet touching modulation, and,
l, the exquiſite expreſſion of the words, render it one of the
cting compoſitions extant, to *every Engliſhman* who regards
ot merely as an agreeable arrangement and combination of
but as the vehicle of ſentiment, and voice of paſſion.
re is more elegant melody, more elaborate harmony, more
s contrivance, in the motion and contexture of the ſeveral
the works of many great compoſers; but to the natives of
, who know the full power of our language, and feel the
irit, and ſhades of meaning, which every word bears accord-
place in a ſentence, and the ſituation of the ſpeaker, or
muſt again repeat it, this compoſition will have charms and
hich, perhaps, Purcell's Muſic only can produce.'
reſpect to Purcell's *models* for vocal muſic, Dr. B.
he can perceive obligations which he had to Cariſſimi,
eſt of his recitatives, and to Lulli in the worſt; and it
ly appears, that he was fond of Stradella's *manner* of
though he never ſeems to have pillaged his paſſages.'
having given value and authority to his praiſe of Purcell
ndid examination of his defects, he marks, we think
at juſtice and exactneſs, his peculiar and characteriſtic

c was manifeſtly on the decline, in England, during the
th century, till it was revived and invigorated by Purcell,
nius, though leſs cultivated and poliſhed, was equal to that
eateſt maſters on the continent. And though his dramatic
recitative were formed in a great meaſure on French
here is a latent power and force in his expreſſion of Engliſh
hatever be the ſubject, that will make an unprejudiced
this iſland feel, more than all the elegance, grace, and re-
of modern Muſic leſs happily applied, can do. And this
is communicated to us, not by the ſymmetry or rhythm of
elody, but by his having fortified, lengthened, and tuned,
accents of our mother-tongue; thoſe notes of paſſion,
inhabitant of this iſland would breathe, in ſuch ſituations
ords he has to ſet, deſcribe. And theſe indigenous ex-
of paſſion, Purcell had the power to enforce by the energy
ation, which, on ſome occaſions, was bold, affecting, and

The

, the majeſty
ingenuity of the accompa
in the general melody
paſſion, and expreſſion o
is, ſometimes to my feeli
poem to a tranſlation.'

This chapter is con
of the *Violin* in England

CHAP. VIII. *Of th*
CHAMBER, *during the*
pays his tribute of hiſtor
who diſtinguiſhed themſe
who, as he obſerves, fro
cult undertakings, ſeem
their lives to theſe labou
of piety and devotion, in

Thoſe who have any
here wonder and admire;
ſmile. The hiſtorian hi
former party. He gives
the great maſters of this
nary feats;—particularly,
ſericordes oculos ad nos conv
two thouſand ways, for
It conſiſts only of a few ſ
in moto contrario, in grea
minor keys, and in every
intervals, yet ſtill the

motets, that have been juſtly admired for their correctneſs of harmony and deſign; marking, as he goes, with his accuſtomed preciſion, thoſe *nuances* of improvement, which form the moſt intereſting features in the hiſtorical delineation of every art.

Diviſions, in motets, for a ſingle voice, began, about this time, to be long and numerous. *Motetti paſſeggiati, à Voce ſola*, were publiſhed by KAPSBERGER at Rome, in 1612, which ſeem the firſt ſolo anthems in which diviſions had place. A ſpecimen of this kind is given; and it is a very curious circumſtance, that, at the cloſes, where a ſhake on the ſecond of the key is now expected, it is here written at full length in ſemiquavers, *on one note*; and this, Dr. B. informs us, was not the caprice of an individual, but occurs in other compoſitions, and appears to have been the eſtabliſhed *ſhake* of the times. A ſinger, who performed this iteration of the ſame note rapidly and diſtinctly, was admired, we ſuppoſe, for the brilliancy of his *jolt*.

The remainder of the chapter is taken up by an account of *Freſcobaldi*, and other eminent organiſts of that period;—of the introduction of *Chamber Duetts*, by *Bononani*, *Steffani*, *Clari*, and others, among which thoſe of DURANTE, in particular, are ſpoken of in terms of the higheſt praiſe;—and, laſtly, of the principal books on the theory or practice of Muſic, of which Dr. B. has given a chronological liſt, from 1600 to the beginning of the preſent century. A plate is added, of fragments, or muſical phraſes, taken from the beſt ſecular compoſers of the time, in order to enable the reader to form a judgment of the ſtate of *melody* in Italy, during the early part of the laſt century, 'before it was purified and poliſhed in the theatre, or enriched and embelliſhed by the genius of Cariſſimi and Stradella.'

From the ſubject of the next chapter (No. IX.), we may venture to promiſe conſiderable entertainment to *every* muſical reader. It traces *the progreſs of the Violin in* ITALY, *from the 16th century to the preſent time*; and marks the origin of SONATAS and CONCERTOS, which now ſucceeded to the dry and fancileſs FANTASIAS, of which an account has already been given. The names of CORELLI and TARTINI will naturally catch the eye, and fix the attention of every reader who is acquainted with their works. We cannot withhold ſome extracts from this part of the volume:

'We are now arrived at a memorable æra for the *violin*, *tenor*, and *violoncello*; when the works and performance of the admirable ARCANGELO CORELLI rendered them reſpectable, and fixed their uſe and reputation, in all probability, as long as the preſent ſyſtem of Muſic ſhall continue to delight the ears of mankind. Indeed, this moſt excellent maſter had the happineſs of enjoying part of his fame during mortality; for ſcarce a cotemporary muſical writer, and the encreaſed rage o

All this is ſurely tru
racter of Corelli's comp
marked with juſt diſcri

'To attempt to give
which have been ſo lon
many of my readers app
aſide as antiquated lumbe
fection by others, my wiſ
with equity and fairneſs,
the genius and works of t

'As Corelli originally
ſonatas, *Balletti da Camer*
ments contained in them;
of ſtyle and movement, m
diſtinction may be made w
ſolos; the firſt eight of the
more ſolemn and eccleſiaſti

'With regard to the int
at preſent, notwithſtanding
afforded myſelf and others
diminiſhed by the general
the bow, and boldneſs of
from former ſhackles, and g
during the time of Corelli,
mechanical laws of harmon
about compoſing ſonatas, ſol
maſters of that inſtrument,
pace with their hand, have
impotent attemp

or any other eminent maſter whatever, he is ſure that the firſt would become the beſt performer.

'The *Concertos* of Corelli ſeem to have withſtood all the attacks of time and faſhion with more firmneſs than any of his other works. The harmony is ſo pure, ſo rich, and ſo grateful; the parts are ſo clearly, judiciouſly, and ingeniouſly diſpoſed; and the effect of the whole, from a large band, ſo majeſtic, ſolemn, and ſublime, that they preclude all criticiſm, and make us forget that there is any other Muſic of the ſame kind exiſting.'

This character of the *Concertos*, in particular, and their *cruda viridiſque ſenectus*, appears to us to be as juſt as it is well expreſſed. The author's reflection on the cauſes which promote longevity, or haſten the period of obſoleteneſs, in Muſic, is too good to be paſſed over unnoticed; but we cannot make room for every paſſage that we are tempted to tranſcribe.

Some entertaining anecdotes relative to this maſter, and not hitherto made public, are given by Dr. B.; which, it ſeems, were communicated to him by a friend, who had committed them to paper, from a converſation with Geminiani, a few years before the death of that muſician.

The muſical reader will probably receive equal entertainment from the account of the admirable TARTINI; but for this, the *ſpatia iniqua* of our journal oblige us to refer him to the work itſelf.

CHAP. X. *Treats of the Progreſs of Muſic in* GERMANY *during the ſeventeenth Century*; where, among many muſical theoriſts and compoſers, the high character which Dr. B. has given of KEISER, leads us to wonder, that his name and works ſhould be ſo little known in this country. We here obſerve a ſlight miſtake of memory, that ſeems to have eſcaped the author. Keiſer is here ſaid to have been the firſt maſter of Haſſe; but in the *German Tour*, vol. I. p. 350. Haſſe himſelf, in a converſation with the author, is ſaid to have aſſerted the contrary.

The ſubject of the *next* Chapter is the *State of Muſic in* FRANCE *during the* 17*th Century*. And here, of courſe, the celebrated LULLI is the principal, or rather the ſingle, figure; muſic having been but little cultivated in that kingdom, till his operas were honoured with the patronage of Louis XIV. and excited the attention of the public. A curious anecdote here occurs relative to the death of this compoſer, occaſioned by a contuſion of his foot, which, in the agonizing efforts of keeping a *French* band together, he ſtruck violently, inſtead of the floor, with his cane. A mortification followed.

'His confeſſor refuſing to give him abſolution unleſs he would burn the opera of *Achille & Polixene*, which he was compoſing for the ſtage, he conſented, and this new muſic was committed to the flames. A few days after, being a little better, one of the young princes of Vendôme went to ſee him: "Why, Baptiſte," ſays he, "have

the ſmall ſword, and became an
ſeduced a young perſon of her *ou*
in which the girl's friends had c
triumph—was condemned to die
by the reſtoration of the young w
to Paris—became an opera-ſinger
fronted her—killed *three* in duels—
quitted the ſtage, was ſeized with
huſband, and paſſed with him the l
pious manner, dying in 1707, at t

In the *twelfth* and *laſt* Chapter o
purſues the progreſs of *Church Muſi*
of Purcell to our own times. And
church compoſers, a diſtinguiſhed
mirable CROFT[‡]; and full juſtice
review of ſuch of his anthems as ap
excellent. What Dr. B. here ſays,
remarks, we quote with the more p
general character of his criticiſm thr

‘ Nothing is more eaſy than to pr
and by a ſingle epithet pronounce a co
works of an author, exquiſite, or deteſ
by profeſſors of eminence, are equally
merit, it is my wiſh to diſcriminate, an
reaſons for cenſure or panegyric.’

This rule of criticiſm is ſtrictly ac
which follow. Among theſe, one c
ſantneſs, as well as juſtneſs, of the
cular notice.—Of th

ole nation, could furniſh, during the firſt twenty years
century.'

LDON, GREENE, BOYCE, STANLEY, and NARES, paſs
n review, and cloſe the chapter, and the volume. The
ng and *Vauxhall* levity, ſo remarkable in ſome of the
ns of *Greene*, is juſtly cenſured; and the merit of that
nt muſician, Dr. *Boyce*, ſeems juſtly and liberally charac-
.

he author's account of the late *Mr. Stanley*, a juſt tribute
nmendation and reſpect is paid to an admirable performer,
atural and pleaſing compoſer,' and a ſenſible and amiable

muſt not omit to notice a valuable ornament of this
e,—a frontiſpiece engraved by Bartolozzi, and deſigned by
urney, from the following original *verbal painting* of our
an:

is difficult to determine which is moſt injurious to Muſic, or
eateſt impediment to its improvement, the pedantry which
us back to uſeleſs and exploded cuſtoms, or wanton and licen-
nnovation, which quits the true and fundamental principles of
, in order to purſue viſionary ſchemes of reformation and ſin-
ty. Good Muſic is ever to be found between theſe two ex-
; and though *Pedantry* takes hold of one hand, in order to
her back to ruſticity or exploded learning; and *Innovation*
the other to drag her from the right path, into the company of
, affectation, and ſingularity; ſhe purſues her ſlow and ſteady
towards taſte, elegance, ſimplicity, and invention, under the
ce of Judgment and Science[*].'

this elegant decoration, the perſonifications, particularly
of *Pedantry*, and *Innovation*, are happily and clearly mark-
The whole is a beautiful *groupe*, of figures ſeparately beau-
and, in every reſpect, juſtice appears to have been done
thought of the writer by the deſigner, and to the *expreſſion*
deſigner by the engraver.

[*The 4th Vol. in our next.*]

IX. *A Supplemental Volume of Biſhop Warburton's Works.*—
Article concluded. See Review for October laſt, p. 358.

R theological readers will recollect, that it was the object
of Biſhop Warburton, in the preceding books of the *Divine*
ion, to demonſtrate, *that a future ſtate of rewards and puniſh-*
was not taught by Moſes. To ſtrengthen his vaſt argu-
and to confirm a poſition from which he deduced the
miſſion of the Jewiſh lawgiver, he undertakes, in the
d laſt book, to prove that *life and immortality is brought to*

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[*] Page 325 of this volume.

This ſtate, he ſuppoſes, continu
Moſes neither ſays nor intimate
better for the demonſtration. T
proof than the *ſilence of Scripture*
ture has this advantage over
teacheth as preciſely by what it
What an admirable poſition for
theſis to ſupport, and who at the
formation communicated in the
his purpoſe! It aſſiſts him in ſupp
rian, and in aſſigning reaſons fo
that conjecture and imagination,
of genius, will not always, in
manifeſt what is truth.

Be this as it may, Biſhop W.
tar †;" he therefore requeſts us to
wiſe reaſons, did not ſay, and whi
that man for a conſiderable time
paradiſaical ſtate ‡, ſince this is
is to open to us and lead us thro
and complete diſpenſation of God to

The Biſhop conſiders the adva
the delights and privileges of P

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* For the 7th and 8th, though t
in the *recapitulation* at the end of th
of this, do not appear to have be
written, they are not publiſhed, n

ence in a ſtate of nature; and that on their arrival here,
commenced ſubjects of *revealed religion.* This we ſhall not
e with him, nor have we ample room and ſpace enough in
onthly pages, to allow us to notice every thing in this work
might be thought deſerving of critical animadverſion;
en paſſant, we would juſt ſuggeſt, that Dr. W. does not
r to be ſupported by his glorious prop, *the ſilence of Scrip-*
when he affirms afterward, ' that on Adam's diſobedience
e command, man became mortal, *a ſubject again of natural*
n, and continued in this ſubjection till the giving of the law.'
reader will not eaſily comprehend how a rational creature,
enlightenened by revelation, can become again the ſubject
of natural religion; nor be able to reconcile the frequent
eſtations and revelations of the Deity to the patriarchs,
ded in the book of Geneſis, with this part of the Biſhop's
theſis. Prophecy, which exiſted under the patriarchs,
y indicates the exiſtence of revealed religion.

nſible, no doubt, that this objection would be urged
ſt him, he attempts to parry it with *a diſtinction.* ' We
Dr. W.) diſtinguiſh between *a ſyſtem* of revealed religion,
occaſional communications of the Divine will to man.'
W. may diſtinguiſh; but few, we apprehend, will enter
ſo very nice a diſtinction. A creature to whom God
s *only occaſional* communications of his will, muſt ſurely be
ject of revealed religion; and as theſe are from a Being of
te wiſdom, they muſt always be diſpenſed, not with a
ic irregularity, but according to ſome fixed plan or ſyſtem.
gradual developement of the purpoſes of the Divine Being
cting the Chriſtian ſalvation, by a regular ſeries of predic-
, may be adduced to prove the exiſtence of ſome kind of
n in the revelation of the Divine will to the patriarchs.
whether Adam, on his expulſion from Paradiſe, in conſe-
ce of diſobeying the poſitive command, the obſervance of
h was to be the *condition of immortality*, became the ſubject
ere natural religion or not, it is manifeſt from the Moſaic
nt, that the free gift of immortality was forfeited and
rawn. We ſhall proceed then to

ap. 2. which treats of redemption, or the means by which
rtality was recovered. Under this head, the learned
p diſplays his orthodoxy, affirming ' the death of Chriſt to
expiatory ſacrifice, procuring atonement by ſome ſort of
action;' and to aſſiſt his readers in comprehending this doc-
(unlike that delivered by St. Paul (2 Cor. v. 19.) that *God,*
d of requiring a ſatisfaction from another, *was in Chriſt*
iling the world UNTO HIMSELF), the Biſhop ſubjoins an
ged hiſtory of the origin and nature of ſacrifices, which he
udes to be of human invention, and to be nothing more
than

rejoice to ſee it fully and ably

Vicarious ſacrifices are not
reaſon as the *euchariſtical* an
The former are conſidered as a
how then came they to make
of Moſes? Let Dr. Warburto

‘ Moſes, in pity of his Peopl
abſence, had ſo incenſed the Go
hended, by their Leader, that th
not inſtantly deſtroyed), tranſpo
miſled by the principles he had
VICARIOUS DEVOTEMENTS, thu
thou wilt, forgive their ſins: and
book which thou haſt written. To
on the principles of his own prior
Ritual Law being already planne
ceived),—“ WHOEVER HATH
I blot out of my book *.” As much
allows not of *vicarious atonement*
tranſgreſſeth ſhall himſelf bear t
puniſhment which no man deſerve
he be partaker of the guilt, by joi

‘ But ſelf-love, aided by ſuper
of their own ſins in the ſufferings
Law of Nature, he did not permit
he had ordained for pardon and
dained the *Moſaic Law,* by which
well as others of *Debt,* were beſtow
condition annexed to thoſe of *mer*
the terms of pardon *different* from

the World what uſe divine Wiſdom can make even of the worſt rubbiſh of Paganiſm, VICARIOUS SACRIFICES, condemned by the *Law of Nature*, as abſurd and ſuperſtitious, it changed, when brought into the Moſaic Ritual, their very nature; and, in that revealed Syſtem, made them proviſionary and reaſonable*!'

He further adds, 'The VICARIOUS SACRIFICE is founded on reaſon, when directed to the *Moſaic* and *Chriſtian* ſyſtems; how abuſive and abſurd ſoever, when practiſed in the offices of Paganiſm.'

We by no means approve of this ſentiment. The Biſhop has uſed ſtrong terms, but he has not erected a ſolid foundation for his opinions. Such reaſoning will not convince unbelievers. The ſuperſtructure which he has erected on it, is, in many parts, weak and tottering.

Much of that which follows, is taken from his *Diſcourſe on the Nature and End of the Lord's Supper* (ſee vol. V. of the Works); we ſhall therefore paſs it over, only briefly remarking, that Dr. W. is not juſtified in ſaying, 'that in alluſion to Pagan feaſts on ſacrifices, Chriſt inſtituted his ſupper;' when our Lord himſelf gives ſo different an account of it. The Evangeliſts, who record its inſtitution, ſay nothing that is in the leaſt like it.

After enlarging on the *arbitrary means* (the ſacrifice of Chriſt) of recovering the forfeited inheritance of immortality, the author notices in the 3d Chapter, what he calls the *new condition* on which this ſecond grant is made. Here he inſiſts, that 'as the *firſt condition* was the obſervance of a POSITIVE COMMAND, the *new condition* annexed to the recovered bleſſing muſt be a POSITIVE COMMAND likewiſe.' But we do not perceive any force in his reaſoning. It is all built on a mere hypotheſis, 'that the performance of moral duty was the condition already appropriated, by natural religion, to the procurement of God's favour.' As ſinners, however, incapable of the perfection of moral duty, we ought to delight in being told, that the new condition of immortality is not *ſomething to be done*, but *ſomething to be believed*; yet, to ſay the truth, we cannot much reliſh this apparent † ſeparation of what God has joined together, *believing* and

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[*] See the quarto edition of the Works, vol. III. p. 665.

[†] We only ſay, *apparent*, for we muſt not charge Dr. W. with maintaining *faith* in oppoſition to *good works*; yet his words, '*not ſomething to be done*, but *ſomething to be believed*,' are a little in this ſtyle; whereas the N. T. enjoins *ſomething to be believed*, *in order to ſomething being done*; or repreſents *faith* to conſiſt in ſuch a belief of the truth of the Chriſtian ſyſtem, as begets a determined reſolution to obey its moral injunctions. When Biſhop W. maintains the *doctrine of juſtification by faith alone*, he does not mean to ſay, that faith alone is neceſſary. But his doctrine is, in ſhort, this: We muſt have *good works* to entitle us to God's favour indefinitely, and *faith* to

nutely explained all that rela
tions of the Divine Diſpenſer,
Father and the Son have, for
covered bleſſing, *been pleaſed t*
miniſtration of this œconomy.

Chapter 5. treats of the ex
Goſpel was propagated; or o
tranſcribed from his ſermon *O*
p. 473.), only with a little tra
that *On the Fall of Satan (ubi ſ*

The 6th and laſt chapter, w
finiſhed, is likewiſe to be fou
by Biſhop Warburton. (See *S*
chriſt, vol. IV. p. 439.)

Thus have we gone throug
ment of the laſt book, of the
in the former parts of which t
much learning, and evinced ſuc
always excite admiration, tho
conviction. This laſt book, h
foregoing: 'tis the ebbing of th
grew tired of his undertaking,
to ſave the labour of compoſitio
of digging in the quarries of
himſelf with working over his

---

entitle us to the particular reward

To the Divine Legation, in the quarto edition of the Biſhop's Works, a copious *Index* is annexed, which ought to have been given with this ſupplemental volume, and accommodated to the octavo editions of the *D. L.*

Three ſermons follow. The 1ſt is entitled, *Chriſt's Legacy of Peace to his Diſciples:* preached at Kenſington, before the King, 1754, from John, xiv. 27. which is ſcarcely worthy of Warburton. The 2d is entitled, *Iniquity the Cauſe of Unbelief:* preached at Lincoln's Inn, 1759, from Matthew, xxiv. 12. A ſubject more animating to the author than the former, and which he has more ably treated. Infidelity was the game which he delighted to purſue. He never ſtarts it without exhauſting his quiver in the chaſe. The 3d ſermon is entitled, *True Chriſtians the Salt of the Earth:* preached before the King in 1769, from Matt. v. 13. In this diſcourſe, politics and religion are blended together. The Engliſh populace are deſcribed, and the clergy indirectly admoniſhed. Perhaps the exaggerated deſcription of the former, and the hints given to the latter, will be amuſing to our readers.

'Inſtead of that *modeſty*, by which the Engliſh Populace, till of late, have been ſo advantageouſly diſtinguiſhed, a cenſorial ſpirit, not of their hearts but of their heads, hath got poſſeſſion of them. They erect themſelves into Controllers of the conduct of their Governors; they preſcribe laws to the Legiſlature; and riſe in tumults againſt the ſentence of public Juſtice. In proſperity they are inſolent; in adverſity, outrageous. A People turbulent and ſervile; mutinous and corrupt; impatient in want; improvident in abundance; and equally unawed by the uplifted hand of Heaven and the Magiſtrate.'

Reſpecting the clergy, he obſerves:

'If ever the *Salt* of this ſacred order ſhould become vapid (which Heaven avert!) by a coldneſs for *Truth* and an indifference for *Letters*, one may eaſily gueſs what contrivances will be employed, and to how little purpoſe, to preſerve appearances, when the virtue and efficacy of things are loſt.

'An affected MODERATION will try to ſoften, when it cannot warm, that rigid *coldneſs*; and a bluſh of MODESTY will be aſſumed to animate that lifeleſs *indifference*. But theſe painted virtues will not bear the weather: this *moderation* will fade, and betray the pallid hue of IGNORANCE; and this *modeſty* ſoon appear to be only the varniſh of SCEPTICISM.'

The *Directions for the Study of Theology, Part* I *. which immediately ſucceed theſe three poſthumous ſermons, deſerve the attention of the theological ſtudent. No one was better qualified than Warburton to lay down the map of the country over which he propoſes to travel, or to direct his courſe of ſtudy.

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* *Part II.* was never written.

all the force of reaſon in the ſim
which will be found many exce
and *moral divinity*, which ſo muc
Engliſh Preachers above recomn
ſeveral methods *.'

The volume concludes wit
Neal's Hiſtory of the Puritans
edition of that work in the libr
are trifling; in others, he pro
which Neal has fallen, and h
animadverting, with ſome little
and their hiſtorian. On the w
man might eaſily compoſe while

ART. X. *Philoſophical Tran*

[*Article* *c*

MATHEMATICAL *and* M

Art. 1. *Deſcription of an Impr* *Quadrant of Altitude to a Cel* *Problems dependent on Azim* SMEATON, F. R. S.

THERE are few among
which have been contri
ſcience, that fulfil their intent
motions which they were deſig
natural manner

withſtanding their good performance, in general, there are ſome parts of their office which they perform more ſatisfactorily than others; and among thoſe in which they are deficient, none are ſo remarkable as the means by which they exhibit the altitudes and azimuths of celeſtial objects: and to theſe purpoſes, Mr. Smeaton's improvements chiefly apply.

It is impoſſible to convey a particular idea of the ſeveral parts of the apparatus by which Mr. Smeaton effects his purpoſe, without drawings; but a general notion of it may be gained from what follows:

Inſtead of the thin flexible ſlip of braſs, which generally accompanies the globes, and is called the quadrant of altitude, Mr. Smeaton ſubſtitutes an arch of a circle, of the ſame radius, breadth, and ſubſtance, as the braſs meridian, divided into degrees, &c. in the ſame manner as that circle is divided: and which, on account of its ſtrength, is not liable to be bent out of the plane of a vertical circle, as are the common quadrants of altitude which the makers now put to globes. That end of this circular arch at which the diviſions begin, reſts on the horizon; being filed off ſquare, to fit, and reſt ſteadily on it, throughout its whole breadth; and the upper end of the arch is firmly attached, by means of an arm, to a vertical ſocket, in ſuch a manner, that when the lower end of the arch reſts on the horizon, the lower end of this ſocket ſhall reſt on the upper edge of the braſs meridian directly over the zenith of the globe. This ſocket is fitted to, and ground with, a ſteel ſpindle of the ſame length; ſo that it will turn freely on it without *ſhake*; and the ſteel ſpindle has an apparatus attached to its lower end, by which it can be faſtened, in a vertical poſition, to the braſs meridian, with its centre directly over the zenith point of the globe. The ſpindle being fixed firmly in this poſition; and the ſocket, which is attached to the circular arch, put on to it, and ſo adjuſted that the lower end of the arch juſt reſts on and fits cloſe to the horizon; it is evident that the altitude of any object, above the horizon, will be ſhewn by the degree which it interſects on this arch, and its azimuth by that end of the arch which reſts on the horizon.

Beſide this improvement, which every one who is acquainted with the uſe of the globes will allow to be both ingenious and uſeful, Mr. Smeaton directs us to place the index, which is uſually fixed on one end of the axis, to point out the hour, in ſuch a manner that its upper ſurface may move in the plane of the circle on which the hours are engraven, rather than above it, as it uſually does. Mr. Smeaton files off the end of this index to a circular arch, of the ſame radius with the inner edge of the hour-circle, to which it is to fit very exactly; and a fine line is drawn on its *upper ſurface*, to determine the time by, inſtead of the tapering point which is generally uſed. By theſe means, Mr. Smeaton tells us, half minutes may be diſtinguiſhed if the hour circle be four inches in diameter.

After the globe has been rectified for the latitude of the place, the meridian is ſometimes apt to ſlip; and, by that means, alter the rectification, while the operator is engaged in adjuſting other parts of the apparatus: to prevent this, Mr. Smeaton fixes a crutch-like piece of wood to the pillar which ſupports the ſouthern point of the horizon, by a ſort of univerſal joint, which permits it to move, to a certain extent, in any direction, *without ſhake.* The other end of this crutch, being ſlit to a ſufficient width and extent by a ſaw, may be made to embrace the braſs meridian, after the globe has been rectified to the latitude, and to claſp it very tightly, by means of a finger-ſcrew which paſſes through the two lips of the ſlit-end of the crutch.

Art. 5th. *On the Method of determining, from the real Probabilities of Life, the Value of a contingent Reverſion in which Three Lives are involved in the Survivorſhip. By Mr.* WILLIAM MORGAN.

This paper is an appendix to, or rather a continuation of, the ſubject of one which was given by Mr. Morgan in the 78th vol. of the Philoſophical Tranſactions, and of which an account may be ſeen at p. 141 of our Review for laſt February. In that paper, Mr. Morgan gave the ſolutions of three caſes, which more commonly occur in the doctrine of ſurvivorſhips, where the ages of two perſons only are concerned, from principles ſtrictly true; that is, from the real probabilities of life, derived from bills of mortality. In this paper, he has extended the ſame mode of inveſtigation to one caſe, in which the ages of three perſons are concerned. The caſe conſidered is this:

‘ Suppoſing the ages of A, B, and C, to be given; to determine, from any table of obſervations, the [preſent] value of the ſum S payable on the contingency of C's ſurviving B, provided the life of A ſhall be then extinct.’

The ſolution of this queſtion, like thoſe in Mr. Morgan's former paper, is given on principles which may be applied to any table of obſervations whatever; and proves, in the fulleſt manner, that it is neither ſafe nor neceſſary to have recourſe, in any caſe, even when three lives are concerned, to De Moivre's Hypotheſis of Equal Decrements.

Art. 6th. *Reſult of Calculations of the Obſervations made at various Places of the Eclipſe of the Sun which happened on June 3d,* 1788. *By the Rev.* JOSEPH PIAZZI, C. R. *Profeſſor of Aſtronomy in the Univerſity of Palermo.*

The author of this paper came over to England for the purpoſe of obtaining, from Mr. Ramſden, ſome aſtronomical inſtruments for the Obſervatory lately eſtabliſhed at Palermo, in Sicily; and the celebrity of this artiſt's name over moſt parts of Europe, is ſuch, that it was thought neceſſary for M. Piazzi to remain in England till the inſtruments were made, rather than run the riſk of not obtaining them. Accordingly, he was detained here almoſt two years.

During this interval, M. Piazzi amuſed himſelf with collecting the obſervations which were made, in different parts of Europe, on the ſolar eclipſe that happened on the 3d of June 1788, and calculating from them the difference of meridians between the ſeveral places of obſervation, and Greenwich.

The method which the Profeſſor purſued, in deducing the geographical longitudes from the obſervations, was, by determining the apparent time of the true conjunction of the ſun and moon, at each place, from the obſerved times of the beginning and ending of the eclipſe, and then comparing each of theſe times with the time of conjunction deduced from the obſervation made by Dr. Maſkelyne at Greenwich. Where any doubt aroſe, he deduced the time of the conjunction both by means of the parallactic angle, and by the method of parallaxes; and, ſometimes, by a new method which has been given by M. Gerſtner, in the Berlin Ephemeris for 1791. The following Table contains the names of the ſeveral places where the eclipſe was obſerved, the name of the obſerver, the apparent times of the beginning and end of the eclipſe at each place, the longitude of the place in time; and, of courſe, the ſubſtance of the whole paper.

Place.	Obſerver.	Beginning.			End.			Long. in Time.		
		h.	′	″	*h.*	′	″	*h.*	′	″
Greenwich,	Dr. Maſkelyne,	19	24	46.5	21	1	24,0	-	-	- - -
Loam-pit Hill,	Mr. Aubert,	19	24	41,9	21	1	20,3	0	0	3,2 W.
Oxford, -	Dr. Hornſby,	19	20	36,1	20	54	40,0	0	5	1,1 W.
Dublin, -	Dr. Uſher,	19	5	46,5	20	27	42,1	0	25	13,4 W.
Mittau, -	M. Beitler,	21	20	15,0	23	8	52,0	1	34	54,2 E.
Berlin, -	M. Bode,	10	23	9,0	22	14	32,0	0	53	33,0 E.
Vienna, -	M. Trieſneker,	20	25	49.0	22	32	40,0	1	5	31,5 E.
Viviers, -	M. Flaugergaas,	19	26	38,0	21	25	41,0	0	18	41,7 E.
Perinaldo, -	M. Maraldi,	19	37	50,0	—	—	—	0	30	53,0 E.
Rouen, -	M. Du Lagne,	—	—	—	21	7	15,0	0	4	22,3 E.
Milan, -	M. Ceſaris, & M. Reggio,	19	48	23,0	21	51	14,0	0	36	37,4 E.
Bologna, -	M. Matteucci,	19	55	10,5	22	3	45,5	0	45	28,0 E.
Padua, -	M. Chiminello,	19	59	20,0	22	6	58,0	0	47	34,0 E.
Warſaw, -	M. Byſtrzyſki,	20	56	45,0	22	57	33.0	1	24	12,0 E.
Prague, -	M. Strnadt,	20	21	29,0	22	21	15,0	0	57	42,7 E.
Marſeilles, -	M. Bernard,	19	26	42,0	21	29	23,5	0	21	30,2 E.
Creſmunſter,	M. Fixlmillner,	20	15	20,0	22	19	50,7	0	56	11,7 E.
Bagdad, -	M. Beauchamp,	22	30	51,0	23	26	19,0	2	57	23,7 E.

METEOROLOGICAL.

Art. IV. *Obſervations on the Dryneſs of the Year* 1788. *In a Letter from the Rev. Mr.* B. HUTCHINSON *to Sir* JOSEPH BANKS, *Bart.* P. R. S.

In this paper, Mr. Hutchinſon ſtates the quantity of rain which fell at Kimbolton, in the years 1781, 2, 3, 4, 5, 6, 7, and 1788; and ſhews that ſcarcely more than half the average quantity fell in the year 1788 that fell in each of the ſeven years which preceded it. He obſerves, nevertheleſs, that the crops of that year, taken on the whole, were rather abundant than otherwiſe. To accou [illegible] s, he ſtates the quantity of rain which fell in each month, and alſo the extreme heights of the thermometer; and concludes, that the abſolute quantity of rain which falls in the whole year, is not ſo material, with reſpect to its effects on vegetation, as the ſeaſons when it falls, and the temperature of the [illegible] r. It muſt have been the fact, and not the reaſoning [illegible] d in this paper, that procured it a place in the Philoſoph [illegible] Tranſactions.

A Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the Preſident and Council.

This journal contains the height at which Fahrenheit's thermometer ſtood, both within the houſe, and on the outſide of it, twice every day; namely, at 7 or 8 o'clock in the morning, and at 2 o'clock in the afternoon. It contains alſo the height of the barometer, and the ſtrength and direction of the wind at the ſame time; and, alſo, a general idea of the weather, ſo far as it can be expreſſed by a ſingle word, and the quantity of rain that fell in the whole day. The ſtrength of the wind is divided into three degrees; namely, gentle, briſk, and violent, or ſtormy, which are diſtinguiſhed by the figures 1, 2, and 3; but the laſt figure does not occur in the whole courſe of the year 1788. Calm is diſtinguiſhed by a cypher. We wiſh that ſome idea had been given us of the method by which theſe ſeveral degrees of ſtrength were eſtimated: but no hint of this kind appears.

At the end of the journal, the following conciſe ſtatement of its contents is given, which exhibits a tolerably good idea of the weather for the whole year:

1788.	Thermometer without.			Thermometer within.			Barometer.			Rain.
	Greateſt Height.	Leaſt Height.	Mean Height.	Greateſt Height.	Leaſt Height.	Mean Height.	Greateſt Height.	Leaſt Height.	Mean Height.	
	Deg	Deg.	Deg.	Deg.	Deg.	Deg.	Inches.	Inches.	Inches.	Inches.
January,	48	26	39,7	56	49	52,7	30,70	28,89	29,97	0,439
February,	50	29	41,3	56	50	52,7	30,21	28,65	29,68	1,461
March, -	59	28	40,8	59	46	50,9	30,08	29,32	29,68	0,336
April, -	68	40	52,6	63	55	51,8	30,48	29,50	30,07	0,607
May, -	80	49	60,0	73	59	62,8	30,34	29,58	30 04	0,497
June, -	80	52	62,3	70	61	64,1	30,22	29,49	29,94	3,275
July, -	77	55	63,7	69	64	65,9	30,22	29,73	29,99	1,620
Auguſt, -	77	53	63,4	71	64	66,0	30,45	29,22	29,95	2,699
September,	74	45	58,6	67	59	63,7	30,25	29,37	29,86	3.345
October, -	67	33	51,4	62	54	59,4	30,55	29,64	30,32	0,103
November,	58	27	42,9	61	47	56,4	30,50	29,61	30,11	0,510
December,	46	18	30,9	51	39	45,2	30,33	29,50	29,92	0,000
Whole Year,			50,6			57.6			29,96	14,892

Perhaps the following particulars, which this table does not exhibit, may be amuſing to ſome of our readers, and uſeful to others.

The thermometer was higheſt on the 27th of May and the 17th of June, when it ſtood at 80°; and loweſt on the 30th of December, when it ſtood at 18°. The barometer ſtood higheſt on the 16th of January, when it was 30,7 inches; and loweſt on the 21ſt of February, being then at 28,65 inches. The moſt rain fell on the 26th of June; and on that day there fell no leſs than 2,116 inches, perpendicular height. In January, were ſeven rainy days; thirteen in February, four in March, four in April, ſix in May, ten in June, nine in July, fourteen in Auguſt, fourteen in September, two in October, three in November, and not one in December. The word ſnow is not mentioned, except on the 17th and 31ſt of December. It is ſomewhat remarkable, that about one-ſeventh part of all the rain that fell in the whole year, fell on one day.

[To be concluded in our next Number.]

ART. XI. *Bell's Claſſical Arrangement of Fugitive Poetry.* Vols. 5, 6, 7, and—*10. 12mo. about 190 pages each. 3s. each ſewed. Bell. 1789.

ALL true lovers of the Engliſh Muſe will be inclined to favour this undertaking, provided the Editor employed by Mr. Bell be a perſon of taſte, diſcernment, and aſſiduity, who will be careful to winnow the chaff of modern poetry from the corn. Hitherto we have had little reaſon to complain; and we adviſe him, if he wiſhes this collection to find its way into the libraries of ladies and gentlemen, to be not only ſcrupulous as to what he admits, but peculiarly attentive that no poem of prominent merit be excluded. The poems reprinted in this Claſſical arrangement are, in general, worthy of publication; but we are of opinion that ſome which the Editor has inſerted, do not properly come under the deſcription of *Fugitive Poetry.* When authors themſelves have collected their pieces together in regular editions (which has been done for inſtance by the celebrated Mr. George Keate, whoſe beautiful poem entitled *Lady Jane Gray to Lord Guildford Dudley* is given in this collection), there appears to be no neceſſity for detaching ſome particular poems from their companions, in order to preſerve them. What Mr. Bell, we apprehend, ought chiefly to aim at in this work, ſhould be the collection of thoſe beautiful little poems which are now blown about like the leaves of the Sybils; and from the mode of their publication, are in danger of being loſt, except to a few careful individuals; and to reſcue from the rubbiſh, in which they now lie buried, ſome jewels of Parnaſſus which are ſometimes to be met with in periodical publications. The latter part of the undertaking, we confeſs, is dangerous; for unleſs the greateſt care be employed, falſe brilliants will be gathered up, and ſet, inſtead of real diamonds and precious ſtones. We hope this will not happen.

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* The 8th and 9th (for ſome particular reaſons) are not yet ready for the Public.

The firſt of the volumes now before us (vol. 5.) is entitled EPISTLES SATIRICAL AND PRECEPTIVE, containing eleven poems, in which number are included the late Dr. Johnſon's greatly admired Satires (we cannot ſee why they are claſſed with Epiſtles), *London* [*], and *The Vanity of Human Wiſhes*; the former, an imitation of Juvenal's 3d, the latter of Juvenal's 10th Satire; *Newmarket*, by the Rev. T. Warton; and *Faſhion*, by Dr. Joſeph Warton. We alſo meet here with the *Heroic Epiſtle to Sir William Chambers*, and the Heroic Poſtſcript, aſcribed by ſome, but we do not pretend to ſay upon what ground, to Mr. Maſon [†].

Vol. 6, entitled EPISTLES PANEGYRICAL AND GALLANT, includes many amuſing little poems, in number 67; among which we have a few of the productions of Mr. Garrick's ſprightly Muſe, and the well-known *Epiſtle to a Lady with a pre-*

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[*] In the firſt note to this Epiſtle, at the end of the volume, there is an error of the preſs which ought to be corrected, *figere* for *figere.*

[†] We expected, with the Heroic Epiſtle to Sir W. C. and the Heroic Poſtſcript, to find the *Archæological* Epiſtle to *Dean Milles* on his Edition of Rowley's (*alias* Chatterton's) Poems, which ſeems to come from the ſame author.

ſent of a Knife, on which we ſhall take this opportunity of remarking, that we have never read it without wiſhing it had ended with the couplet,

Accept my preſent undeterr'd,
And leave the *proverb* to the herd.

Among the EPISTLES HEROIC AND AMATORY (we are not much in love with *Amatory*), in Vol. 7, are exhibited two *Abelards to Eloiſa*; the firſt is poſitively given by Mr. Bell, or rather by Mr. Bell's Editor, to William Pattiſon, the other to J. Cawthorne, M. A.; but with reſpect to the firſt of theſe poems, the Editor is poſitively miſtaken; we know it to be the beautiful production, not of William Pattiſon, but of the late Mrs. Madan, mother of the Rev. Martin Madan, author of Thelyphthora, &c.

Theſe are followed by *Roſamond to King Henry*, by William Pattiſon; *Lady Jane Gray to Lord Guildford Dudley*, by G. Keate, Eſq.; and *Julia's printed Letter*, by the late Edward Lovibond, Eſq.; here entitled *From Miſs . . . . . to the Earl of . . . . .*; but it is without the author's name, and the poetic dedication originally prefixed to it.

This ſpirited, affecting, poem is more correctly printed in the preſent collection than in Mr. Lovibond's Works, but it is not yet offered to the Public in its moſt perfect ſtate. We have been favoured with a copy taken from a MS. of the author, with his laſt correction, which, we are authorized to ſay, will with pleaſure be tranſmitted to Mr. Bell, when this volume of his *Fugitive Poetry* comes to a ſecond edition.

Theſe 7 volumes contain nothing but Epiſtles. To what claſs the poems comprized in the 8th and 9th volumes are to belong, we cannot ſay; but the 10th volume is not a volume of *Epiſtles*, it is entitled POEMS IN THE STANZA OF SPENSER; containing PSYCHE, or *The Great Metamorphoſis*, by Gloſter Ridley, D. D. of whom ſome account is given in a note at the end of the volume—*The Transformation of Lycon and Euphormius*, by William Melmoth, Eſq.—*The Squire of Dames*, by Moſes Mendez, Eſq. (a Jew, who was honoured by the Univerſity of Oxford with the degree of Maſter of Arts)—*Sir Martyn, or the Progreſs of Diſſipation*, by William Julius Mickle, Eſq.—and *The Minſtrel*, or the Progreſs of Genius, by J. Beattie, LL D. Among the imitations of Spenſer, Shenſtone's *School-miſtreſs* certainly deſerves a place. Why then was it omitted?

We have not room for any further remarks on this elegant collection; but ſhall take our leave of Mr. Bell for the preſent, requeſting that when, in future, he prints heroic verſe, he would complete the rhime at the bottom of his page, and not print one line of a couplet at the bottom of one page, and the other at the top of the next. This is an awkwardneſs which might be eaſily remedied.

IN our 73d volume, p. 66,
proceedings of a Court Ma
preſſions of too great freedom
to the Duke of Richmond, hi
of *Fortifications*, &c.—The mil
at that time, may, poſſibly, b
degree, toward his encouragem
ſubſequent correſpondence wit
ſecond trial (as above) and a
"That he be ſuſpended of pay
dar months."

L

Art. 13. *Reports of Caſes argu*
mon Pleas, in Eaſter and T
George III. 1789. By Hen
Temple. Part III. Folio.
With reſpect to the preſent,
mention of the two former pa
ſee Rev. for April 1789, p. 360
ing, p. 549.

LITERARY

Art. 14. *Facts* relating to the
By R. B. Gabriel, D.D. late
ford. 8vo. pp. 88. 1s. 6d.
Every impartial reader of Dr.
allow, that it is, in general, wri
though not without ſome expreſſio
provocations which

With reſpect to the matters of *fact*, and the ſeveral points in diſpute between the reverend writer, and thoſe friends of the learned Bampton-lecturer, who, by their ill-judged news-paper *paragraphs*, and *letters*, have extorted from Dr. G. this vindication of himſelf*; our late connexion with the much lamented Mr. B——k (to whom the whole conteſt bears material reference), renders it improper for us to deliver any opinion.—And, indeed, the meaſure of aſſiſtance which men of letters may, occaſionally, obtain from their friends, in the proſecution of learned and difficult undertakings, is, in our apprehenſion, a circumſtance in which the public hath very little concern.

Art. 15. *A Letter to R. B. Gabriel*, D.D. in anſwer to *Facts* relating to the Rev. Dr. White's Bampton Lectures. By a Member of one of the Univerſities. 8vo. pp. 50. 1s. 6d. Gardner.

This intemperate piece is leſs a vindication of Dr. W. than an attack on the character of Dr. G. and, conſidered as a ſpecimen of polemical virulence, it may, we think, be pronounced *a maſterpiece!* The writer manifeſts great zeal, but [no uncommon caſe!] it is zeal without knowlege. Indeed, he ſeems not to have been furniſhed with any information on the ſubject. Dr. W. therefore, it is preſumed, ſtands clear of all imputation, with regard to the production of this improper though not ſpiritleſs defence of his cauſe.

NOVELS.

Art. 16. *The Progreſs of Love*; or the Hiſtory of Stephen Elliot. 12mo. 3 Vols. 9s. ſewed. Vernor. 1789.

If this proſe *progreſs of love* is not to be compared with the poetical one of the late Lord Lyttleton: if it poſſeſſes not all the tenderneſs and delicacy of ſentiment which are perceivable in the production of that nobleman, it is yet by no means a contemptible performance. The ſtory, indeed, is neither new nor intereſting; but the obſervations which occaſionally ariſe from the ſituations of the ſeveral perſonages, are ſuch as beſpeak a competent knowlege of the world, while they reflect no little honour on the writer as a man. Stephen Elliot, the hero of this Novel, is placed on the topmoſt round of Fortune's ladder. He is in danger of falling from it. The event which he dreaded comes to paſs. No perſon can be found to give him aſſiſtance: or, as the poet ſo finely expreſſes it, all thoſe

> "Who labour'd after him to the mountain's top
> Even on their knees and hands, let him ſlip down:
> Not one accompanying his declining foot."

The conſequence reſulting from this downfall is deſcribed and reflected on by the author, as follows:—'Tired with having ſpent much time in reflecting on his gloomy fortune, Elliot went out to viſit one of his acquaintance, that he might diſſipate the melancholy which ſolitude and his unhappy ſtate had cauſed. But rumour had been more active than him: and the report that he had been obliged to quit Lord Sternhold's in diſgrace, had, with numberleſs additions

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* For, in this light Dr. G.'s pamphlet is to be conſidered, rather than as an attack on Dr. W.

and

ſpect. Even among the yc
beauty, gallantry, and amia
and more laſting influence, l
attractions. O riches, how
generouſly doſt thou add anoi
the heavy hand of ſcorn on
not to be wicked; and the t
heart rich with a gem of hoi
peers is poor. Our adventur
this,' &c.

We have quoted this paſſag
work. Such truly wretched
continually preſenting themſe
the opportunity of beſtowing
that more attention had been
times ſufficiently correct. N
own meaning with preciſion.
that Elliot was received with '
not, we ſuppoſe, mean, that a
neſs; but that, *as an intruder*,
pany. Such marks of inattent
a cold reception from the Publ

Art. 17. *Agitation*: or Memo
Emma Melville, 12mo. 3

" *Love* is all gentlen
Smooth are his looks,
This Cupid is a black-
That thruſts his link

In other words, and in humbl

thetic and pleaſing. The only objection which can be raiſed againſt it is, that its incidents bear too cloſe a reſemblance to thoſe of the before mentioned performance.

POETRY *and* DRAMATIC.

Art. 19. *Panthea, or The Captive Bride:* A Tragedy: Founded on a Story in Xenophon. To which is added, an Elegy, ſacred to the Memory of his Grace *Hugh* late *Duke of Northumberland.* 8vo. pp. 110. 2s. Richardſon. 1789.

We learn from the dedication of theſe poems, to the Duke of Northumberland, that they are the compoſitions of the Rev. Thomas Maurice, A.M. late of Univerſity College, Oxford: an author, whoſe works we have had occaſion to mention with various degrees of commendation *.

Panthea may be ſaid, perhaps, to be correct in its language, but it is feeble in its plan and execution. Like too many of its modern brethren, it wants three great requiſites to form a drama: plot, character, and probability. One incident indeed follows another: but we know not how they happen, or to what they lead. We meet with ſituations which, though unexpected, do not intereſt us; we read ſcenes of love, which excite no paſſions; and of murder, which produce no diſtreſs.

Of the ſhifts to which an author is ſometimes reduced by the unavoidable buſineſs of the 5th act of his play, the piece before us affords an unfortunate ſpecimen. Panthea had loſt her huſband in battle, and is determined to deſtroy herſelf. But how is this to be effected? Cyrus, Gadates, her friend Ardemia, and a whole tribe of attendants, are ſurrounding her. A female cannot die in a crowd. Cyrus kindly begins the taſk of removing her difficulties:

'Panthea, to thy mournful comrades care
I leave thee for a time; but will return,
And hope to find thee reconcil'd to life.'

This laſt line, however, is not true: Cyrus knew ſhe was going to kill herſelf. Still the attendants are preſent, and are attempting to remove her huſband's body. Ardemia prevents this, at the ſame time that ſhe diſmiſſes them. Her reaſoning is curious:

'Retire a while; we muſt not yet attempt it,
Leſt frantic ſorrow ſome raſh act commit!
Leave us together for a few ſhort moments.'

Ardemia's complaiſance would, probably, have induced her to leave her friend entirely to herſelf, but that could not be: Panthea could no more die without a witneſs, than in the face of the whole army. The preſence of Ardemia, however, gives no check to her reſolution.

'I am no more,' ſays ſhe, 'a tenant of this earth;'

and draws a dagger. Ardemia reaſons with her for ſome time, but in vain: Panthea ſtabs herſelf. Ardemia now, after enquiring 'what dæmon urged to this?' thinks of the ſlaves, and calls them to lament what they might have prevented:

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* Principally in our 62d vol. p. 391.

‘ Approach! ye ſorrowing band! The pangs of death
Seize on your queen——’

As the play now draws to its cloſe, all the ſurviving actors muſt neceſſarily appear on the ſtage. Accordingly, in comes Cyrus, with Gadates, and the reſt of his officers. Ardemia, perhaps conſcious that her conduct requires ſome apology, attempts to exculpate herſelf:

‘ Cyrus, the frantic deed her hand has dared,
By every human means I ſtrove to check.’

Now, is this the truth? we appeal to our readers. Did ſhe not ſtrive, by the beſt poſſible means in power, to favour its execution!

But no more of this: nor let Maurice be offended with us, that by pointing out his failures, w deavour to remind others that a play is, or ſhould be, a repreſenta n of what happens in nature: and that conſequently, when the r ſentation ceaſes to be natural, it becomes abſurd.

Art. 20. *La Pucelle*; or the M Orleans. From the French of Voltaire. The 1ſt, 2d, 3d, and 5th Cantos. The Second Edition. 4to. 5s. ſewed. ms, &c. 1789.

We have already mentioned th canto of this tranſlation, in the 73d vol. of our Review, p. 409. We there obſerved, as follows: “ The character of Voltaire’s *Pucelle*, its wit, ſatirical humour, and *wanton* gaiety, are well known. We cannot, therefore, ſay more in recommendation of this tranſlation to *one claſs of readers*, or in cenſure of it to *another*, than that it is executed in the true ſpirit of the original.”

The tranſlator has, we ſee, proceeded in his undertaking, as far as the 5th canto; and we have nothing to add to the opinion which has been already delivered.

Art. 21. *Orlando Furioſo of Lodovico Arioſto*, with an Explanation of equivocal Words, and poetical Figures, and an Elucidation of all the Paſſages concerning Hiſtory or Fable. By Agoſtino Iſola, Teacher of the Italian Language in the Univerſity of Cambridge. 8vo. 4 Vols. about 400 Pages in each. 1l. 4s. ſewed. Deighton. 1789.

A correct and handſome edition of this celebrated poem. The editor appears to have ſpared no pains to render it acceptable to his readers. They will, in turn, we truſt, enable him to apply the words of his author:

“ E ciaſcun d’eſſi noto - - - - -
Al viſo, e ai geſti, rallegrarſi tanto
Del mio ritorno, che non facil parmi,
Ch’io poſſa mai di tanto obbligo trarmi.”

Canto xlvi. ſt. 11.

MEDICAL.

Art. 22. *The Edinburgh New Diſpenſatory:* Containing the Elements of Pharmaceutical Chemiſtry; the Materia Medica; and the Pharmaceutical Preparations and Medicinal Compoſitions of the new Editions of the London (1788) and Edinburgh (1783) Pharmacopœias, with explanatory, critical, and practical Obſervations on each, &c. &c. Being an Improvement upon the New

Diſpenſatory of Dr. Lewis. The ſecond Edition. 8vo. pp. 656. Price 8s. bound. Edinburgh printed, and ſold in London by Elliot and Kay. 1789.

Our medical readers muſt know the value of Lewis's Diſpenſatory. The many improvements of the ſcience, and the new editions of the national Pharmacopœia were noticed by Dr. Lewis in each edition of that work which appeared during his life-time. During the period elapſed ſince the world was deprived of the labours of that ingenious, learned, and induſtrious man, chemiſtry (in all its branches) has received much greater improvements than it had done before. Dr. Duncan, the editor of the preſent work, concluded, therefore, that an attempt to collect the lateſt and moſt important diſcoveries, and incorporate them into Lewis's Diſpenſatory, would not be unacceptable to the public. The attempt was carried into execution about two years ago *.

This ſecond edition includes a complete tranſlation of the London and Edinburgh Pharmacopœia, which are, by royal authority, the ſtandards of pharmaceutical practice in Great Britain; and it alſo contains many additions from the beſt foreign Pharmacopœiæ, viz. from that of Geneva, of 1780; of Sweden, 1779; of Ruſſia, 1778; of Brunſwic, 1777; and of Denmark, 1772.

Art. 23. *A Comparative View of the Mortality of the Human Species at all Ages*; and of the Diſeaſes and Caſualties by which they are deſtroyed or annoyed. Illuſtrated with Charts and Tables. By William Black, M. D. One of the Royal College of Phyſicians in London, Member of ſeveral Literary Societies, &c. 8vo. 6s. Boards. Dilly. 1788.

Dr. Black begins this work with a brief view of the ſolar ſyſtem, which is followed by a more particular deſcription of the earth, and the atmoſphere that ſurrounds it. What connection this has with *a comparative view of the mortality of the human ſpecies at all ages*, the author has not informed his readers. He then proceeds with a computation of the preſent number of the human ſpecies (which he eſtimates at 800 millions); intermixing miſcellaneous obſervations on population, and the ſeveral cauſes which affect it.

The firſt chapter contains a comparative view of the mortality of the human ſpecies in ſeveral cities and countries of Europe, with general tables of deaths, and tables of mortal diſeaſes and caſualties in London for the laſt ſeventy-five years.

A catalogue of the principal diſeaſes and caſualties by which the human ſpecies are deſtroyed, with ſhort deſcriptions and occaſional remarks, form the remainder of this volume, which, although it bears many marks of haſte, is replete with uſeful information. The author's principal deſign is to inveſtigate the degree of mortality, or rather fatality of the particular diſeaſes. The ſubject is doubtleſs difficult, and involved in intricacies, to develope which, requires conſiderable attention and labour. The inaccuracies of our bills of mortality, and the imperfect manner in which they are kept, increaſe this difficulty; and the author's hints for improving them, both in town and country, deſerve peculiar attention.

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* See Review, vol. lxxvi. p. 535.

SLAVE

to regard the
confiders the ſubject, does
to? A ſolicitous care ſhou
uſe ſuch meaſures as may
diately concerned. At the
relinquiſhing unjuſt traffic,
ſhould be productive of *no*
under wiſe regulations, *in a*
prove equally, if not more
This anonymous Author u
whereby better uſage may
minds brought to a happy a
true conſtitutional means w
One principal meaſure, by
the inſtruction of the Negroe
neglect of which he mentio
diſgrace, and ſo far as it is a
public calamity †.' He em
poſing a ſcheme for educati
Chriſtian miniſtry, and formi
worſhip. To this he adds ſev
may contribute to bring back
it originally reſted, as *a national*
rid evils! as he allows them
traffic. He gives an affectin
and deſcribes alſo the detrim
an haſty and peremptory abolit
ciently condemns the trade i
employs one argument, or at l
cate for ſuch merchandiſe, wh

and we ſhall not be able to purchaſe them.' P. 18. So! becauſe the ignorant African is inclined to ſell, it muſt be right for the enlightened Engliſhman to purchaſe! But this reaſoning, perhaps, is rather to be regarded as what has been, or may be, offered on this ſide of the queſtion, than as the ſentiment of the preſent writer.

Though the ſtyle of this pamphlet is, at times, rather verboſe and perplexed, it is, on the whole, a ſenſible tract; the regulations mentioned are worthy of attention; and we perſuade ourſelves that the gentlemen who have the chief conduct of this great buſineſs will pay a proper regard to every reaſonable propoſal, and well weigh each circumſtance, ſo that at all events the poor ſlaves may be benefited; and that in time, at leaſt, an end may be put to a traffic, which, ſurely, diſintereſted people muſt allow, *diſgraces* HUMANITY.

MISCELLANEOUS.

Art. 25. *Narrative of the Shipwreck of the Antelope Eaſt India Packet,* on the Pelew Iſlands, ſituated on the Weſtern Part of the Pacific Ocean, in Auguſt 1783 12mo. pp. 268. 3 s. ſewed. Perth printed, and ſold by Eliot and Co. London. 1788.

Theſe who cannot afford to purchaſe Capt. Wilſon's Account of his Shipwreck on the Pelew Iſlands *, will find conſiderable gratification in the peruſal of this portable abridgment of that very entertaining work. The original, indeed, as drawn out, digeſted, and embelliſhed, by Mr. Keate, poſſeſſes an advantage which the generality of books on voyages and travels cannot boaſt; for it unites the graces of a well-written novel, with the uſeful and common details of a nautical production. Anſon's Voyage was the firſt publication, within our memory, that could boaſt this excellence; ſince which, we have had Hawkeſworth's account of the circumnavigations of Capt. Cook, &c.—The Narrative from which the preſent abſtract has been made, is not leſs intereſting, or pleaſant, than either of the preceding performances.

Art. 26. *Firſt Report of the Philanthropic Society*; inſtituted in London, September 1788, for the Prevention of Crimes. 8vo. pp. 56. 1 s. Becket, &c.

This Report is well drawn up, and the nature of the inſtitution which it recommends will eaſily be apprehended by one or two brief extracts. And firſt, it is obſerved, that 'the great defect of the poor-laws we judge to be their want of diſcrimination between merit and demerit, amounting virtually to the diſcountenancing of honeſt induſtry, and rewarding of indolence and vice' Here, however, a true conſequence is deduced from miſtaken premiſes; for had the writer ſtudied our poor-laws, inſtead of inferring them from the preſent ſtate of our workhouſes, he would have expreſſed himſelf differently.

There is more truth in the following paſſage, which points out the objects of the preſent inſtitution: 'It is inſeparable from the ordinary courſe of charities, in which a right of preſentation is purchaſed, to confine their benefits in a great degree *to ſuch as already*

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* For our account of which, ſee Review, vol. lxxix. p. 109.

fligate, the more the childre
ty's care; they are *ſought for*
reſcue them from perdition,
members of ſociety. Such
plan; the particulars, and
found in the REPORT.

Art. 27. *Junius diſcovered.*

Mr. P. T. ſuppoſes, that
Thoſe who wiſh to know Mr.
opinion, may be referred to hi
are not convinced that the *diſc*
to affirm that the author is mi
wonderfully kept, and poſſibly
main a ſecret for ever.

Art. 28. *Anecdotes, Bons-mots,*
greateſt Princes, Politicians,
modern Times. Calculated
noble, virtuous, generous, a
John Adams. 12mo, pp. 35

As the author juſtly pleads, th
ted into this collection, and that
ed with innocent amuſement, w
young readers. It is a proper ſu
ſome years ago, were in much r
an hundred *Joe Millers*. It has
tainment.

POL

us ſhop-keepers and the permanent holders of *terra firma*. When ided gentlemen are tempted to eſtimate their own conſequence in ſtate, we ſee, a little more clearly, their real opinion of the trading tereſt.

NAVAL AFFAIRS.

t. 30. *A Sea Manual*; recommended to the young Officers of the Royal Navy, as a Companion to the Signal-book. By Sir Alexander Schomberg. 8vo. pp. 140. 3s. 6d. ſewed. Robinſons. 1789.

Sir Alexander Schomberg laudably weighs anchor, and ſets ſail om the port of inactivity, to give aſſiſtance to young officers who ight ſplit on the rocks of Inexperience.

Were our literary ſquadron to commence an attack on this expenced officer, he would probably bear down on us, and rake us e and aft. Being, however, only on a peaceable cruiſe, and neither epared nor wiſhing for hoſtilities, we ſhall alter our courſe a few ints, having firſt ſlightly reconnoitered Sir Alexander's ſituation.

The chief purport of this work is, to give ſuch directions for form- the different evolutions at ſea, that, in any contingency, in an tion, the captain of each ſhip might be 'ſo well trained as to meet e admiral's idea, and render unneceſſary that profuſion of ſignals, ich muſt otherwiſe follow in detail, ſhould his intention be, by y accident, miſconceived.' Sir A. S. ſuppoſes a ſquadron to be in poſſible ſituations, from the changes of the wind, or the altera- n of poſition in the enemy's fleet; and gives directions for pre- rving the order of ſailing, the line of battle, &c. &c.

We very heartily concur with the author, in wiſhing that our ung officers might have frequent opportunities of ſeeing theſe evo- tions carried into practice; being well convinced, with him, of the portance of his profeſſion, on which the exiſtence of this empire rtainly depends.

If this work ſhould be well received, Sir Alexander ſays, he may be encouraged to give another volume, and upon a larger ale, hereafter.'

SPORTING.

t. 31. *Cynegetica*; or Eſſays on Sporting: conſiſting of Obſervations on Hare-hunting; containing an Account of the Hare-hunting and Courſing of the Ancients, from Xenophon and Arrian; a Philoſophical Inquiry into the Nature and Properties of the Scent; Remarks on the different kinds of Hounds, with the Manner of training them; Directions for the Choice of a Hunter; the Qualifications requiſite for a Huntſman; and other general Rules to be obſerved in every Contingency incident to the Chace Together with an Account of the Vizier's Manner of hunting in the Mogul Empire. By William Blane, Eſq. To which is added, The Chace, a Poem, by William Somervile, Eſq. A new Edition, embelliſhed with an elegant Frontiſpiece, and a Vignette. 8vo. pp. 292. 6s. Boards. Stockdale. 1788.

The firſt edition of this work was mentioned in Rev. vol. lxvii. 17. It has ſince received improvement, particularly by the addition ſewed. Johnſon. 1769.

For our account of the firſt
vol. xlii. p. 477. The ſecond
are now added; and we hav
ſecond ſermon, from 2 Tim.
preſents the happineſs and im
the fifth ſermon, from 2 John
Chriſtianity on youth, with forc
thetic manner. We are therefo
gave of the firſt edition of theſe
ſible, and practical. Six praye
the epithets given to the diſcou

Art. 33. *Wiſdom's Dictates:* or,
ſervations, concerning divine
ceſs of Regeneration, or Ren
only is truly ſaving. Extracte
Writers, and particularly the
pp 204. 1s. 6d. ſewed. C

Some of the maxims in this c
uſeful. They are taken from d
of them bear the evident ſtamp o
and of his followers. They are
they *may* contain what is good a
beyond our fathom, we cannot
prove much, however, of the ca
caſionally diſcover; as when it
juſt, good, and virtuous, in all
outward manner of expreſſion *abo*
offended becauſe another man d

with this writer; as to the myſticiſm, we leave it for thoſe of ſuperior comprehenſion.

Art. 34. *A Teſtimony for Truth:* in a brief Vindication of the Divinity of Chriſt, and a Trinity in Unity, denied in the Rev. Mr. Frend's Addreſs to the Citizens of Canterbury. By George Townſend of Ramſgate. 8vo. pp. 28. 6d. Matthews. 1788.

Whether the doctrines contended for in this pamphlet be true or falſe, let every intelligent reader of the Scriptures judge for himſelf. *We* ſhall only ſay, at preſent, that we think no man who is not already perſuaded, or *reſolved* to be ſo, at all events, with or without evidence, will be convinced by the vindication before us, in which we meet with little good grammar, and leſs ſound logic. A number of texts, moſt, or all, of which (if we know any thing of the Scriptures) the author miſunderſtands, or miſapplies, are violently torn from their natural connection, and brought together from remote parts of the Bible, which neither have, nor were ever intended by the ſacred writers to have, the ſmalleſt reference to one another. And becauſe one or two words in theſe disjointed texts, happen accidentally to be the ſame, they are very falſely made to relate to the ſame ſubject. Packed together like what are termed *Iriſh evidences* at the Old Bailey, they are dragged into court to give a dark and confuſed teſtimony, in order to try, if, by their joint ſhuffling and equivocation, they can render credible that, about which, when taken ſingly, at their own proper homes, and without being tampered with, they would honeſtly confeſs they know nothing at all. This is a mode of conduct by which the ſacred volume may be made to countenance not only the corruptions of popery, but even the abſurdeſt doctrines of paganiſm itſelf!

Becauſe, in different and diſtant paſſages of Scripture, the ſame, or ſimilar actions, are aſcribed to God, or to Jeſus, they are *therefore* concluded to be one and the ſame being; and by the very ſame argument, God, and any one of the prophets, or apoſtles, God and Baal, nay God and Satan, may be proved to be the ſame being; for in various parts of holy writ, theſe beings are repreſented as doing the ſame or ſimilar things.

Becauſe, by an idiom common to all languages, the Hebrew writers, in order to give a dignity and ſolemnity to their ſtyle, repreſent the Deity as ſpeaking of himſelf in the plural number, it is *therefore* argued that they meant to inſinuate that he conſiſts of a plurality of perſons. As juſtly might it be inferred that, becauſe hiſtorians and legiſlators introduce earthly monarchs ſpeaking in the plural number, they therefore deſign to teach the world that ſuch individuals conſiſt each of a plurality of perſons.

Arguments like theſe, inſtead of proving the doctrines which the writers undertake to defend, are only calculated to expoſe them to ridicule. We are apprehenſive that they even tend to bring into undeſerved contempt the cauſe of Chriſtianity itſelf. Men of ſenſe and judgment, who are unhappily unacquainted with the more ſolid vindications of our holy religion, when they meet with theſe weak defences of what ſome ſuppoſe to be parts of revelation, are apt to conclude that nothing better can be urged for the whole of it. Thus they ſtray from Chriſt's fold; and theſe ſilly writers vainly think to

bring

nns which *ſome men* imagine.
offences, and ſin no more with
hitherto marked their rebellion
deſpiſe the efficacy of the blood c

Will theſe polemics never d
againſt all who differ from them c
Will they never learn to pract
Maſter? nor believe the declarat
of whom commands us to " judg
the latter aſſures us, that, " in
ſect and party too, Trinitarians an
" he that feareth God, and work
him?"——

Art. 35. *Remarks on Mr. Martin'*
on the Duty of Man relative to
Letters to a Friend. By Andr
Buckland. 1789.

Art. 36. *Thoughts on the Duty o*
Chriſt. Part II. In which Mr
that Subject are conſidered, and
Martin. pp. 120. 12mo. 1s.

Concerning theſe diſputants, we
names, except the information w
give, that the one reſides at Ketter
other in Windmill-ſtreet, Tottenha
to be good Calviniſts; but as it is ſ
gious diſputes, that thoſe parties are
neareſt, ſo it may fare with theſe g
other as verging to *Baxterianiſm*

deſiſt: they confuſe and entangle each other, and themſelves; and ſay moſt *provoking things*, while it is to be ſuppoſed all is done in the ſpirit of Chriſtian and brotherly good will. Mr. Martin produces ſome proper remarks concerning the teſtimony of conſcience, and an unbiaſſed regard to truth and Scripture: it is alſo honourable to him that, in this ſecond part, he makes an apology for the manner in which he had written the firſt, which he acknowleges to have been, not only more inaccurate, but alſo, in ſome places, 'more intemperate and unguarded than he now approves.' Yet with all this conceſſion, it is plain that he is hurt, and finds it difficult to maintain that moderation and compoſure which he probably deſires.

Art. 37. *A Vindication of the Baptiſts from the Criminality of a Charge exhibited againſt them by the Rev. Mr. Weſley.* By William Kingsford. 8vo. pp. 10. 2d. Marſom. 1789.

Art. 38. *Three Letters to the Rev. Mr. Weſley,* containing Remarks on a Piece lately publiſhed with his Approbation: and Three Challenges to all the Methodiſts in the Kingdom. By W. Kingſford. 8vo. pp. 70. 1s. Marſom. 1789.

Theſe party diſputes can but little intereſt the public. Mr. Weſley, in a ſermon preached at Seven Oaks, laſt year, ſeems to have uttered ſome unadviſed and uncharitable expreſſion againſt the Baptiſts. Mr. Kingsford ſteps forth in their defence in the firſt of the above pamphlets, which, according to the title-page, has arrived at a fifth edition, and is written more in a ſpirit of meekneſs than uſually attends ſuch altercations. A Mr. Coleman next appears*, in a letter, not diſclaiming the *violent* expreſſion of Mr. Weſley, but rather cenſuring the earneſt labours of the Baptiſts to gain over others to their opinions and party. Mr. Kingsford, on this, favours the world with a larger pamphlet, in which, with ſomewhat more acrimony, he takes notice of Mr. Coleman's letter; and proceeds to muſter up arguments in favour of his own ſect, which have been repeatedly produced and conſidered; and, according to Mr. Booth's rather unfair method, to quote a number of what is conſidered as the conceſſions of antagoniſts. The chief force of his argument ſeems to be directed againſt the method of adminiſtering baptiſm in the eſtabliſhed church. He, however, triumphs; and with an air of confidence, challenges Mr. Weſley three times, relative to the ſubject and mode of baptiſm. Thus our doughty champion throws out the gauntlet.—We are diſpoſed to ſay, *There let it lie.* We hope no one will take it up:—for, to uſe a favourite word of Mr. Kingſford's, we cannot greatly *approbate* theſe bickerings.

SINGLE SERMONS, *on various Occaſions.*

I. Preached before the Incorporate Society for the Propagation of the Goſpel in foreign Parts; at their Anniverſary Meeting in the Church of St. Mary-le Bow, February 20, 1789. By the Right Reverend Samuel Lord Biſhop of Glouceſter. 4to.

This diſcourſe is very judicious, ingenious, and well adapted to the audience and the occaſion. It is printed at the expence of the Society, and is not ſold.

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* We have not ſeen Mr. Coleman's tract.

to the ages preceding chri
enlightened ſtates as Athens an
ſtances of beneficence and chari
ſo honourably diſtinguiſhed.' T
We have read this diſcourſe
commend it to our Readers as f
preſſed in animated language.

III. *The Origin and Importance*
Pariſh Church of St. Giles,
introductory to the Inſtitution
County; and at the Pariſh Ch
the Benefit of the Royal Hu
To which are added, Reflectio
William Agutter, M. A. 4to.

The text 1 Tim. vi. 16. A pa
only to work on the paſſions, bu
the inſtitution to which it rela
humane. We ſhall lay before ou
deſerves the attention of the publ
ſeveral are buried alive every year
their dead very ſoon, for they urge
poſſibly keep them, when perhaps
and crowded, for the living and
wiſhed, that there was one room i
ceive the corpſes of the poor; thi
provided with a good fire; here the
could be no doubt of remaining life
in very cold weather, they ſhoul
hope this benevolent hint will be r

IV. Preached

harity recommended on its true Motive. Preached in the Church St. George the Martyr, Bloomſbury, before the Governors of e Benevolent Inſtitution for the Delivery of poor married omen at their own Habitations, on Sunday, March 30, 1788. George Horne, D. D. Dean of Canterbury, and Preſident of . Mary Magdalen College, Oxford. 4to. pp. 16. 1s. Cadell. 88.

. Horne diſtinguiſhes charity from vain, oſtentatious donation, from thoſe *fine* feelings which, in ſome perſons, prompt a kind ſtinctive benevolence. This, he obſerves, is not chriſtian ty which has a religious motive for its object. ' If God ſo l us, we ought alſo to love one another' (the text, 1 John, 1.). A motive at once *rational*, *pure*, and *permanent*.

pleading for the benevolent inſtitution mentioned in the title, he requeſts his audience to remember, that the perſons to be d by it are *married* women; and then makes the following re- s, " Marriage is honourable:" God has pronounced it to be nd man cannot render it otherwiſe. By its offspring come the gth of kingdoms, the eſtabliſhment of thrones, and the up- ing of the world. Among the Romans, more than four ages ed, from the foundation of their city, without any complaint, oceſs, on account of adultery, and it was not till the year 521 they ſaw the firſt divorce; when, though the cauſe was ſpecious, ndignation of all Rome purſued the divorcer to the end of his . Theſe men were Heathens, but their morals put Chriſtians lly to the bluſh!'

he frequency of adultery is a reproach that lies *heavy* on the nt generation. The legiſlature ſhould conſider the caſe, and, ſſible, do ſomething to remedy this growing evil.

Chriſtianity atteſted and explained by Prophecy, on Rev. xix. 10. eached before the Aſſociation of Independent Miniſters, at rr's Lane, Birmingham, May 7, 1788. By George Oſborn. o. pp. 28. 6d. Buckland.

r. Oſborn conſiders his text (*the teſtimony of Jeſus* is the ſpirit rophecy), as containing three propoſitions. 1ſt, That the el is a religion of evidence; 2dly, That the teſtimony of hets conſtitutes a principal part of this evidence; and 3dly, t Jeſus is the great object of all prophecy. He treats each of propoſitions in a plain and ſenſible manner, adducing the al prophecies in the Old Teſtament, which relate to the tian diſpenſation; but he enters into no critical diſcuſſions on to ſupport his ſentiments, which are of the orthodox caſt, and ourſe, has added nothing to the mountain of controverſial ity. Calviniſts and Socinians will both ſubſcribe to what Mr. bſerves in his preface, ' that we muſt not give up every thing nſe controverted; nor think lightly of truth, becauſe men of ing and amiable manners oppoſe and deſpiſe it.'

CORRESPONDENCE.

Mr. GLASSE's SAMSON AGONISTES.

‘ *To the* EDITOR *of the* MONTHLY REVIEW.

‘ SIR, *Hanwell Rectory, Oct. 6, 1789.*

‘ IT is not my deſign at preſent, if ever, to attempt a regular reply to the obſervations of the learned critic who has beſtowed ſuch aſtoniſhing labour on the Greek verſion of Samſon Agoniſtes. Indeed, whatever may be my opinion of his general ſyſtem, his ſpecific remarks are, in many inſtances, unanſwerable.

‘ Without intending therefore to take the field in literary controverſy, againſt ſo powerful an antagoniſt, I ſhall confine myſelf to one ſingle matter of fact on which I differ in opinion from the Reviewer—I am cenſured (p. 251.*) for a ſuppoſed want of *coſtume*, in deſcribing Samſon as pouring out libations—

——— κατασπένδω χοάς. V. 305.

And the learned critic rather ſmartly reminds me of my own words, “ *Hoc unum præcipue cavendum putavi*,” &c. Præf. p. 16.—referring his readers to “ a bitter, but acute letter of Salmaſius, occaſioned by the *Herodes Infanticida* of Heinſius” as in ſome degree applicable to myſelf.

‘ The fact is, that the pouring out libations *was* every way conſiſtent with the religion of Samſon. In Geneſis, xxxv. 14. we find Jacob thus conſecrating his pillar at Bethel—ἵϛησι ϛήλην, ϗ ΕΣΠΕΙΣΕΝ ΕΠ' ΑΥΤΗΝ ΣΠΟΝΔΗΝ—(יסך עליה נסך). After the promulgation of the Moſaic Law, it appears, that theſe σπονδαὶ were carefully enjoined. A few quotations from the LXX. will put this out of the poſſibility of doubt.

Exodus, xxix. 40. σπονδὴν, το τέταρτον τοῦ Εἶν οἴνου.
Lev. xxiii. 12, 13. ποιήσετε . . . σπονδὴν . . . οἴνου.
Num. vi. 17. ποιήσει ὁ ἱερεὺς τὴν σπονδὴν.
—— xv. 24. ποιήσει πᾶσα ἡ συναγωγὴ σπονδήν.

Comp. Ezra, vii. 17. Joel, i. 9. ii. 14. et al. freq.

‘ And, to come as near as may be to the time of Samſon, we find Jud. vi. 20. τὸν ζωμὸν ἔκχεον—doubtleſs as a libation.

‘ Allow me further to remark, that the objection to the uſe of τοῦ Πατρὸς is perhaps groundleſs—ſince, though foreign to the Attic uſage, that expreſſion is certainly not inconſiſtent with the religion of Samſon.

‘ That the work in queſtion, written under all the difficulties and diſadvantages inſeparable from a dead language, was in many paſſages open to the rigour of ſound criticiſm, I had not the preſumption to doubt—perhaps indeed there are few performances whatever that could paſs unhurt through ſo ſtrict an ordeal as it has been the fate of Σάμψων Ἀγωνιϛὴς to meet with. Its publication will not however have been without its uſe, in that it has been the means of bringing forward ſuch a ſtore of critical erudition as has ſeldom, if ever, made its appearance in the republic of letters. And very ſincerely do I lament the abrupt concluſion of thoſe remarks, when they had gone through only one fifth of their expected courſe.

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* The Reviewer, in the remark to which Mr. Glaſſe alludes, expreſſed *merely a doubt* of an impropriety in κατασπένδω χοάς. Wherever, indeed, his criticiſms are put in the form of a queſtion, they are not to be underſtood as conveying abſolute cenſure, unleſs the author cannot reply.

'One conſequence will, in all probability, enſue from the critique in queſtion; a conſequence perhaps not much to be regretted. "If I have not been an example, I ſhall be a warning." I conceive that no modern will hereafter attempt to publiſh a poetical compoſition of any length in the Greek language. The impediments will be wiſely deemed inſurmountable. The door will be cloſed for ever.

Ὡς ἄρα φωνήσαντος Ἐρίνυες ἔσχεθον αὐδήν. Il. τ'. 418.

'I am, Sir,

'Your obedient humble Servant,

'GEO. HEN. GLASSE.'

We beg leave to return our thanks to Mr. Glaſſe for this letter, and for removing our doubts, with reſpect to "χαλασπίνδῳ χοας," in V. 305. ſo completely. As to the propriety of uſing τȣ Πατρος, in the ſenſe of τȣ Θεȣ, in V. 50. Mr. G.'s opinion coincides with that of another learned Correſpondent T. T. in praiſing whoſe taſte and erudition, we ſhould *but echo the public voice!*

It may be readily allowed, that τȣ Πατρος may admit a kind of defence, as well as *ſome* other words, to which we have objected.—If theſe had been the *only exceptionable parts* of SAMSON, they would probably have paſſed *unnoticed* by the Monthly Review, though they would not have been judged ſtrictly *correct:*—but *then*—to cenſure would have been captious; and to praiſe, unneceſſary.

The *ancient writers of Attic Tragedy* are the only Models which *a modern writer of Attic Tragedy* can *ſafely* imitate; and the only Guides, which he can, *with certainty*, follow. He muſt ſubmit to be rigidly bound, *in every minute reſpect*, by the LAWS, to which they were ſubjected; and which as far as we are able to diſcover and underſtand them, are to be preſerved inviolate. Their reſtrictions admit no diminution: their licences allow no extenſion.

Such are the *ideas* and *principles*, by which the Review of SAMSON was regulated. On mature deliberation, we truſt, that *they* will not *themſelves* be deemed *falſe* nor *overſtrained*, even if the *application* of them, in the *preſent* inſtance, ſhould be judged *too rigorous*; and if ſome of the remarks, to which they have given birth, ſhould be found erroneous. THESE PRINCIPLES have, however, been honoured by the aſſent of T. T. and they are ratified by the approbation of another Correſpondent, who is juſtly eſteemed the Κορυφαιος of Greek ſcholars, in this country, as well as a ſplendid ornament to Engliſh literature*.

The ſame learned Correſpondent, T. T. obſerves very rightly, that in V. 40. πανημαρ cannot ſignify *indies*, as Mr. Glaſſe has rendered it, but *toto die*; and that of courſe, the *tragic form* for πανημαρ

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[*] To theſe might be added a third Name, and "that of high pre-eminence," who approves the *general* principles laid down in the Review of SAMSON.

cannot

culties, with which the Aut
with how much taſte, and
them, in various parts of th
taſte exerted, and often is th
might dazzle even the pene
from the contemplation of
might be pointed with ſucc

Let the Reader peruſe the
—and dwell on the beauties,
him then accept, as a genuin
an extract from the narrative
Αγγελος.

The Meſſenger relates t
Act V. 1829, in Milton, 16

Ἐκραύγασαν ξύμπαν
“ Ὄντως ἐνίκας” φρῦδ
Παραυτίκ’ ἠλάλαζε πα
Φόρμιγγες, αὖλοι, κυμβ
Ὁ δ’ οὔ τιν’ ὀργὴν, οὔ τι
Μετ’ ἐθνικῶν ἔστηκε· καὶ,
Ἐχθροῖσιν ηὐλογεῖτο, κ
Ὁ κλεινὸς ἥρως, πᾶσι το
Ἔπειτα πολλὰ σήματ’
(Ὅσ’ ἂν δυνήσαιτ’ ὠμμαλ
Ἔδειξεν, οὔ τιν’ ἀνταγωνίς
Τέλος δὲ, καμάτων ὡς
Τῷ χειραγωγῷ φησιν· “
“ Δός μοι δι’ ὀλίγου στῦλοι
“ Ὅπου ’πίμοχθοι ἡσυχά

“Ἀλλ' ἐργασείω, θαῦμ' ἐν ὑμὶν ϗ φόβον
“Ἔχοντα μείζω τῶν νεωσ' εἰργασμένων.”
Τοιαῦτ' ἐφυμνῶν, ἀστραπῆς ταχυνώτερος
Βραχίον' ἐξέτεινε θαυμασίοις τρόποις,
Πολλαῖς τε χερσὶ κίονας μάρψας ἀπρὶξ
Στροφάλιγξιν ἔνθα κἄνθα, πῶς δοκεῖς, πυκναῖς
Ἀνέσεισε, κἀτίναξε, κἀκ ῥιζῶν σπάσας
Ἔῤῥηξ'.——
Ἐπέπεσεν ὁτιτάχισθ' ὁ πᾶς δόμος
Ἐπ' ἀνέρας, ἐπὶ γυναῖκας, (ὑῤῥάθῶ λέγων)
Θεοπρόπους, ἄρχοντας, ὁλόκληρόν τ' ὄχλον.——
Οἱ δ' ὠλόλυξαν.——Ἀλλὰ μαρμάρεον τέγος,
Φοβερῶς ἔρειπον, αἶψ' ἐφίμωσεν γόους,
Νεκροί τε νεκροῖς ἐξισωμένοιθ' ὁμοῦ.
Ὁ σὸς δὲ Σάμψων, οὐκ ἔχων ὅπη φύγοι,
(Τοίας κυκλώσης δυσσεβῶν ὁμιλίας,)
Στεῤῥαῖς ἀνάγκης ἄρκυσ' ἐγκεκλεισμένος,
Ἄκονθ' ἑκοντὶ πνεῦμ' ἀνέῤῥηξεν βίου.

Of this paſſage, to uſe Dr. Johnſon's words, in his Life of Gray, we will not, “by ſlight objections, violate the dignity.” To the Critic, who is diſpoſed to examine it rigorouſly, the Author may boldly exclaim: Πορευου, και συ ποιει ὁμοιως. [Luc. x. 37.]

To the Reader of ſolid learning and refined taſte, the variety of its excellencies and the ſplendour of its verſification will be ſufficiently obvious. To HIM we refer our final ſentence, and our decided opinion. We call on his judgment to unite with us, in aſſerting, that, in defiance of miſtakes, the expectation muſt be idle and hopeleſs of ſeeing any modern writer of Greek Iambics ſurpaſs Mr. GLASSE's tranſlation of Milton's SAMSON AGONISTES! We call on his erudition to aſſent to us, when we declare, that every Poet in the Greek language, ſince the revival of letters, might proudly, and, with juſtice, rejoice to rank, as the FIRST of his moſt valued productions, Mr. GLASSE's tranſlation of SAMSON AGONISTES!

ινθα —— αν-
θεμα δε χρυσυ φλεγει,
τα μεν χερσοθεν, απ' α-
γλαων δενδρεων,
υδωρ δ' αλλα φερβει. Pindar, Olymp. β'. Antiſtr. γ'. 130.

⁂ The Author of *The Expoſtulation, an Epiſtle*, &c. (See Rev. for July, p. 84.) imagines that his poem has met with unfair treatment in our Review. This, alas! is too common a caſe, when a publication fails of ſucceſs; and this inſtance reminds us of the following *true* anecdote:

Some years ago, a gentleman printed, at his own expence [which, luckily, he could well afford], a poem, of conſiderable ſize; and put the impreſſion into the hands of a Bookſeller, for ſale. When the work had been publiſhed ſome days, the Author, who had been fondly dwelling on the idea of a *ſecond edition*, called on the Publiſher,—and the following converſation paſſed:

“AUTHOR. Well, Mr. Title-page, how go we on?

“TITLE-PAGE. *Why, Sir!* I cannot ſay that we have done *much, yet.*

“ Auth. I believe the tr
is not for *poetry*.

“ Tit. P. Why, Sir! wit
if I might judge from the ſuc
ſide, and ſome others.

“ Auth. As you ſay,—bu
too high.

“ Tit. P. Sir! the *Night*
gination, and Mr. Cambridge
price; and yet you ſee how *the*

“ Auth. All this is to me
ſome cauſe for ſo great a differ

“ Tit. P. Yes, Sir! to-be-
thing.

“ Auth. No doubt, Mr.
clearly ſee how the caſe ſtands;
they cannot bear the Whig ſenti
D—n them! they ſhall never h

Thus it ever is with diſappoi
pelf, or for praiſe! Like the un
always *hung fire*, or the *powder*

“ — tho' he, for ever,
“ Still ſomething, but n

Omega —— *Ferr*

We have received, from our aſſ
to the letters with the above ſign
Omega has noticed an obſcurity

Prof. Zimmerman is willing to confirm it by the narrative of M. Pallas; who aſſerts that, at Kraſſnoyjarſk, the mercury not only ſunk to $\frac{0}{80}$, which is but 14 deg. higher than the degree of cold at Jeneſeiſks, but that, ſome days afterward, *it froze in the ball.* But a defect in the thermometer rendering it impracticable to aſcertain the *degree* of intenſeneſs, the Profeſſor attempts to give his readers ſome ideas of it by obſerving that Brewer's * experiments required no leſs than $\frac{0}{370}$ *completely* to congeal mercury. Accordingly, he thinks himſelf authoriſed, when he ſtates the two extremes of natural heat and cold in which man is able to ſuſtain a healthy exiſtence, to aſſume, that the cold of Kraſſnoyjarſk, at the period in which the mercury was no longer fluid, might be at about $\frac{0}{200}$, which gives a ſpace of 330 deg.

Ferri remarks that, at p. 619, of the above mentioned Appendix, we 'ſtated the produce of the iron mines in Sweden to be 400,000 Schifps, and if a Schifp be equal to 16 lbs. the total would be only about 2856½ tons. The annual imports of Swediſh iron into Great Britain exceed this at leaſt five times; and the exports from Sweden to other nations are conſiderable, beſide the quantity annually uſed in Sweden, which much exceeds 100,000 Schifps.' In the firſt edition of the work, from which our eſtimate was extracted, the author only ſaid, what we tranſcribed, that a Schifp weighs 16 lbs.; but in a ſecond edition, which we have ſince ſeen, he adds, "*Le Schifp eſt de differens poids: celui du mineral, celui de fer de fonte, celui de victuailles*, &c. *different. Il ſágit ici du Schifp de fer de fonte, qui péſe* 16 *Lis lbs.*" Now, a Lis-pound is the 20th part of a ſhip-pound, according to the continental weights; and a ſhip-pound, we believe, is 256 Engliſh pounds. The Lis-pound, then (the 20th part of 256), will be nearly 13 pounds. The *Schifp de fer de fonte*, then, which is here meant (being 16 Lis-pounds), will be found to be 208 pounds; and 400,000 Schifps will now produce a much larger quantity than the ſmall ſum which excited the aſtoniſhment of *Ferri*.

We are ſorry that we cannot give this Correſpondent any information, from his imperfect *data*, concerning the work about which he enquires.

Eveſhamenſis is perfectly right in his correction: therefore, our readers are deſired to make the following alterations: Appendix to vol. lxxx. p. 614. line 14. for 'M. DE LA COUR,' read M. DE MEERMAN; ib. line 17. for 'M. DE MEERMAN,' read M. DE LA COUR. This unlucky tranſpoſition of names aroſe from ſome difficulty and obſcurity in the copy of the Reviewer, which could not be rectified *in England.*

‡†‡ A 'real Well-wiſher and Admirer' ſuggeſts ſome alteration in the plan and conduct of our Review; particularly, that the opinion delivered of every publication ſhould be ſupported by at leaſt one extract from the performance characterized.—We are obliged to this Correſpondent for the handſome terms in which he has communicated this hint; but after having ſo long taſked our beſt abilities

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* This name was, *before*, printed *Brown*, by miſtaking the handwriting of the Reviewer.

ications, the offence that wo
brious a mark of diſtinction w
greater reſentments than we

As to what this Correſponc
ference obſervable in critical
that the ſtandard of taſte is
that though, where two con
point, *one* muſt certainly be w
to rob the better judgment of

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‡‡‡ A Correſpondent, wh
us that he has it in contemplat
Pizarr's valuable work, en
Rev. vol. lxxv. p. 522.) and
has been already executed; or
in it. To the latter queſtion,
ſwer: but we never heard tha
did make its appearance, or wa
us of his deſign; in the proſect

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‡§‡ Our time and limits wil
the trifling diſpute with '*An a*
is not, in ſome parts, perfectly

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§‡§ 'T. M. Secretary' to a
ſured, that the publication w
looked. We hoped to have giv
this month; and, at all events,
veniently find room for its inſer

THE

MONTHLY REVIEW,

For DECEMBER, 1789.

ART. I. *A New and Literal Tranſlation of Juvenal and Perſius*; with copious explanatory Notes, by which theſe difficult Satiriſts are rendered eaſy and familiar to the Reader. By the Rev. M. Madan. 2 Vols. 8vo. About 450 Pages in each Vol. 12s. Boards. Becket. 1789.

SO highly do we admire the Satires of Juvenal and Perſius, that we are always happy in the peruſal of them; and ſo appoſite are they to the ſtate of morals among us, that we conſider Mr. Madan as entitled to the thanks of the public for employing his learned labours to make them more generally known. None of the ancient poets ſpeak of vice in ſuch terms of pointed deteſtation, or contribute to render it an object of greater abhorrence. Virgil and Ovid mention unnatural indulgence with complacency, rather than with diſlike; and even the ſatirical Horace appears more diſpoſed to amuſe himſelf and his readers with animadverting on the profligacy of mankind, than to ſhame them to reformation; but Juvenal and Perſius write with a ſerious pen, their ſatires are the genuine expreſſions of virtuous indignation (*facit indignatio verſum*); and if, ſometimes, deſcriptions are entered into, over which modeſty might wiſh to draw a veil, it is done with the laudable view of making vice odious, by *ſhewing it*, in a faithful mirror, *its own horrid image*; and by exhibiting it in all its filthy, hateful, and diſguſting colours. More ſpirited and manly ſatiriſts, no age or country ever produced. Not contented with expoſing Criſpinus, or with attacking, like Horace, *Pantobalum ſcurram Nomentanumque nepotem*, they aſpire to the honour of pulling wickedneſs from its very throne, levelling their darts both at Patrician and Imperial profligacy. The portraiture which Juvenal, in particular, exhibits of the immoralities of ancient Rome, ſo minutely correſponds with the ſhocking picture given of them by a ſacred writer[*], that we are induced to believe, he did not indulge himſelf in the exaggerations of ſatire, but merely *caught the manners* of his countrymen *living as they roſe*. He

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[*] *Epiſtle* to the Romans, chap. i.

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book; and though we cann
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Prefixed to the firſt volum
with ſome account of Mr.
undertaking. It was begun
might ' add its aſſiſtance in
not only to ſchool-boys and
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It is with us a matter of
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quaintance with two ancient
to admire.

Mr. Madan's object is, as
make the reader acquainted wit
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ow *he ſays it*, which can only be done by leading him to a owlege of every word and phraſe in the original: and laſtly, explain *what the author means*, which is the intention of the otes;—and, in theſe, we may further obſerve, not only phraſes d alluſions are explained, but the ſenſe of difficult paſſages is ucidated by ſhort expoſitions; and the ſerious reader will alſo gratified by finding frequent references to Scripture.

For many of theſe notes, the tranſlator gratefully acknowges himſelf indebted to various learned commentators; but ho, having written in Latin, are almoſt out of the reach of oſe for whom this work is principally intended.

'Here and there (he further adds) I have ſelected ſome notes from nglish writers: this indeed the ſtudent might have done for himlf; but I hope he will not take it amiſs, that I have brought ſo any different commentators into one view, and ſaved much trouble him at the expence of my own labour. The reſt of the notes, and oſe no inconſiderable number, are my own, by which, if I have en happy enough to ſupply any deficiencies of others, I ſhall be glad.'

Thus modeſtly does Mr. M. ſpeak of a work on which he has ſtowed ſo much pains; and by which many, no doubt, will ready to confeſs themſelves obliged.

No one who is at all acquainted with the labour and diffiulty attending a work of this nature, will expect every note to eet with the approbation of every ſcholar. Difficult paſſages the claſſics, as in the ſcriptures, will excite different opinions. ſome places, we will confeſs, Mr. Madan has not carried nviction to our minds. The laſt line of the following paſſage difficult to explain:

'Pone Tigellinum, tædâ lucebis in illâ,
Quâ ſtantes ardent, qui fixo guttere fumant,
Et latum mediâ ſulcum deducis arenâ.' Sat. i. l. 155.

Mr. M. thus tranſlates it, and ſubjoins the following note:

'Set down Tigellinus, and you will ſhine in that torch,
In which ſtanding they burn, who with fixed throat ſmoke;
And you draw out a wide furrow in the midſt of ſand.

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ioms, and terms of expreſſion in one language, if tranſlated *lite- lly* into another, will give us no meaning; or, at moſt, a very imrfect one. The tranſlator has been ſenſible of this; and though, ſome places, he has been literal in the extreme, as when he renrs *penſilibus plumis*, penſile feathers; *plumis Sardanapoli*, the plumes Sardanapolus;' yet, in others, he has more properly tranſlated the nſe, as, *cunctas cœnas*, all companies; *tam dextro pede*, ſo proſperſly, &c. He has likewiſe delicately paraphraſed, in the tranſtion, what is indelicate, at leaſt to modern readers, in the orinal text. It is, however, but juſtice to Mr. Madan to obſerve, at this *extreme literality* is the very point that he aims at in his nſlation; and that what, in the verſion, appears bald, uncouth, d to convey little, if any meaning, is explained in the notes, ſo that *venal himſelf* is placed before the reader.

idea does not agree with fixo
or fixed, ſo as not to be able

‘ Inſtead of deducet, or de
reading, as others have thoug
and perſon, with lucebis, I.
ſolution of the obſervation, vi
by ſatirizing the emperor's fa
they were too bad to be refor

‘ The Greeks had a prover
for here, to expreſs labourin
metiris, you meaſure the ſand

‘ Juvenal expreſſes the ſame
ſuppoſe him to do in this line:

> ‘ Nos tamen hoc agim
> Ducimus, & littus ſteri

The tranſlator has evide
paſſage; and the explanatio
commentators, ſupported by
where *nearly* (though not exa
Juvenal; but notwithſtandi
be the true one. We we
not *deducit*, making this ver
with *lucebis*; but we canno
contains a reflection on the
but, rather, that it relates a
puniſhment here deſcribed
being joined to *ſulcum*, and
againſt Mr. M.'s interpretati

ning could make a furrow at all. To us, it is more probable, that this *wide furrow* in the middle of the arena, was made by the motion of theſe victims in their torture, by their running round a ſtake while they were confined *(fixo guttere)* in an upright poſition by the *tunica moleſta*; or that they were tied to a ſtake *(fixo guttere)* on a ſledge, and dragged about the amphitheatre, and thus made the wide furrow in the ſand.—But we are not ſatiſfied with our own explanation, or, rather, conjecture; we perceive that objections may be made to it: but we are clearly of opinion that this line relates a circumſtance in the puniſhment; and is not a tranſition to a reflection on it.—What we have written, may induce Mr. M. to reconſider the paſſage, with a view of rendering it more luminous.

We ſhall notice one more difficult paſſage: it is that where mention is made of the poor Jews, ſee Sat. iii. l. 14.

(Juvenal.) ‘ —*Quorum cophinus, fœnumque ſupellex.*

(Tranſlation.) Of whom a baſket and hay are the houſehold ſtuff.

(Note.) *A baſket and hay*, &c.] ‘ Theſe were all the furniture theſe poor creatures had—the ſum total of their goods and chattels.

‘ This line has been looked upon as very difficult to expound. Some commentators have left it without any attempt toward an explanation. Others have rather added to, than diminiſhed the difficulty, whatever it may be. They tell us, that theſe were the marks, not of their poverty, but, by an ancient cuſtom, of their ſervitude in Egypt, where, in baſkets, they carried hay, ſtraw, and ſuch things, for making of brick, and in ſuch like labours. See Exod. v. 7—18. This comment, with the reaſons given to ſupport it, we can only ſay, are very far fetched, and are not warranted by any account we have of the Jewiſh cuſtoms.

‘ Others ſay, that the hay was to feed their cattle—But how could theſe poor Jews be able to purchaſe, or to maintain, cattle, who were forced to beg in order to maintain themſelves? Others—that the hay was for their bed, on which they lay—but neither is this likely; for the poet, Sat. vi. l. 541. deſcribes a mendicant Jeweſs, as coming into the city, and leaving her baſket and hay behind her; which implies that the baſket and hay were uſually carried about with them when they went a-begging elſewhere. Now it is not to be ſuppoſed that they ſhould carry about ſo large a quantity of hay, as ſerved them to lie upon when at home in the grove.

‘ It is clear, that the baſket and hay are mentioned together here and in the other place of Sat. vi. from whence I infer, that they had little wicker baſkets in which they put the money, proviſions, or other ſmall alms which they received of the paſſers-by; and, in order to ſtow them the better, and to prevent their dropping through the interſtices of the wicker, put wiſps of hay, or dried graſs, in the inſide of the baſkets. Theſe Jew beggars were as well known by theſe baſkets with hay in them, as our beggars by their wallets, or our ſoldiers by their knapſacks. Hence the Jeweſs, Sat. vi. left her baſket and hay behind her when ſhe came into the city, for fear they ſhould betray her, and ſubject her to puniſhment for infringing the Emperor's order *againſt the Jews* coming into the city. Her manner *of begging too, by a whiſper* in the ear, ſeems to confirm this ſuppoſition.

in a baſket; and at their ba
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nor does the other paſſage
(*fœni, cophinique relicti*) app
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ſort of bed; the Jeweſs in S
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the attention which we have

The labour which Mr. M
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We ſhall adduce, as a ſpecim
remarking that not only here,
riched his notes by the moſt a
Shakſpeare:

> ' *Poſcis opem nervis, corp*
> *Eſto, age: ſed grandes pa*
> *Annuere his ſuperos vetuê*
>
> ' You aſk ſtrength for your n
> Be it ſo—go on: but grea

Sauſages.] Tuceta—a kind of meat made of pork or beef chopped, or other ſtuff, mingled with ſuet.

' *Have forbidden, &c.*] While you are praying one way, and living another, you yourſelf hinder the gods from granting your wiſhes.

' *Hinder Jove.*] Prevent his giving you health and ſtrength, by your own deſtroying both.

' The poet here ridicules thoſe inconſiſtent people, who pray for health and ſtrength of body, and yet live in ſuch a manner as to impair both. Nothing but a youth of temperance is likely to inſure an old age of health.—This is finely touched by the maſterly pen of our Shakeſpeare—

> Tho' I look old, yet am I ſtrong and luſty:
> For in my youth I never did apply
> Hot and rebellious liquors in my blood;
> Nor did I with unbaſhful forehead woo
> The means of weakneſs and debility;
> Therefore my age is as a luſty winter,
> Froſty, but kindly——
>
> *As you like it*, Act ii. Sc. iii.'

When Mr. M. is preparing this work for a ſecond edition, we would have him conſider whether *venoſus liber* ſhould not be tranſlated the *ſwollen* inſtead of *veiny book*; whether *doctus poſuiſſe figuras laudatur* is accurately rendered, *to have laid down learned figures he is praiſed*; whether *vitrea bilis* might not have been tranſlated *green bile*, and *caudam jactare* to *ſpread forth* (not to boaſt) *your tail* [*]. His explanation of the phraſe (in Sat. vi) *maris expers*, does not accord with *venit*; and as to the *exoſſatus ager*, we throw it as a bone for other critics:—at the ſame time, giving it as our opinion, that, in Perſius's *hard* way of metaphor, it may well ſignify a *cultivated field.* See Iſaiah, v. 2. and Biſhop Lowth's note.

Before we finiſh this article, humanity, and juſtice to Mr. Madan, prompt us to inform our readers that the whole profit of this edition is to be preſented to a worthy clergyman in the country, with a large family and ſmall living. This will be an additional recommendation of the work before us:

> ——— *Molliſſima corda*
> *Humano generi dare ſe natura fatetur,*
> *Quæ lachrymas dedit; hæc noſtri pars optima ſenſûs.*
> *Plorare ergo jubet caſum lugentis amici.*
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> Juv. Sat. xv. 131.

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[*] In Juvenal, we think that *ſegmentatis cunis* (Sat. vi) ſhould be tranſlated *inlaid*, rather than *embroidered*, cradles; *flavo galero* [†], a yellow *bonnet*, rather than *peruke*; *pultes*, haſty-pudding, rather than *water-gruel*; [Perſius, Sat. vi. 40. Mr. M. tranſlates *pultis*, pudding;] and *calculus*, Sat. xi. l. 132. by calculus, rather than by *cheſs man*; for the deſcription of the game called *calculi* by the Romans, in Ovid, Am. lib xiii. 357—366. clearly proves that it was not cheſs. See Archæologia, vol ix. 16, &c.

[†] *Sat. viii.* 208. *Mr. M.* tranſlates *galerus*, a long cap.

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an enumeration of good and bad ſymptoms in various kinds of fevers. The book concludes with ſome general directions for aſcertaining ſuch a thorough knowlege of the ſymptoms, as will enable the phyſician to form a juſt prognoſtication of the conſequence of the diſeaſe.

Dr. Moffat ſays, in his preface:

'I thought I ſhould perform an acceptable ſervice, by recurring to the great fountain of medical prophecy, and tranſlating into our own language the admired *Prognoſtica,* and the firſt of theſe [thoſe] books generally termed the *Prorrhetica* of *Hippocrates,* for this one alone can be juſtly aſcribed to the venerable father of Phyſic. Such a work, however, it was obvious, could not be executed in a manner ſuitable to its importance, except upon a large ſcale. Some parts would require elucidation, others to be aſcertained with accuracy, and many it would be proper to collate with parallel paſſages, both of *Hippocrates*'s own writings and thoſe of other celebrated ancients. How far I have ſucceeded in this arduous deſign, it would be improper for me to determine. But I have the ſatisfaction to acknowledge, that it has not been ſubmitted to the public without the approbation and patronage of ſome of the moſt diſtinguiſhed medical characters of the age.'

We have copied the foregoing paragraph, becauſe it is the bill of fare to the book; and we lament exceedingly that, unlike *ſome of the moſt diſtinguiſhed medical characters of the age,* we are obliged not only to with-hold our approbation, but to ſay that Dr. Moffat's ſtyle is obſcure and almoſt unintelligible; that he has frequently perverted or miſtaken the ſenſe of the original; and that his notes are chiefly taken from former annotators.

In ſupport of our firſt charge, we ſhall tranſcribe the firſt paragraph:

'In my opinion it is highly neceſſary that a phyſician ſhould beſtow the utmoſt pains in attaining a foreknowledge of events, for when, with the ſick, he perceives beforehand, and evinces a clear conception of the paſt, preſent, and future, diſcovering at the ſame time the neglects which they have committed, a higher degree of credit will be paid to his knowledge of their ſituation: ſo that mankind will, with greater confidence, commit themſelves to his care. The cure will be better performed from a foreknowledge of what is to happen; but it is not poſſible that all the ſick ſhould be reſtored to a ſtate of health, as the power of effecting this would indeed far ſurpaſs any anticipation of conſequences.'

To give a more ample ſpecimen of defective language, would be needleſs; we ſhall therefore proceed to call in evidence for ſupporting our ſecond charge.

The paſſage which follows the deſcription of the *Facies Hippocratica,* ſo well known in the Schools of Phyſic, is thus tranſlated by Dr. Moffat:

'Should the countenance, therefore, be ſuch in the beginning of the diſeaſe, and you cannot from other ſymptoms conjecture the cauſe, it is neceſſary to aſk whether or not the patient is of a wake-ful diſpoſition, if he labours under a violent flux of the belly, or want of food. Should he confeſs any of theſe, the caſe is leſs to be dreaded; an opportunity, however, is afforded, both in the day and night time, of judging whether ſuch an appearance is owing to any of theſe cauſes. But if he ſay that none of theſe actually exiſts, and is not reſtored within a reaſonable time, it may be concluded that death is at no great diſtance.'

The original paſſage is,

Ην μεν ȣν εν αρχῇ της νουσου το προσωπον τοιουτον ῃ, καὶ μηπω οιον τε ῃ τοῖσιν αλλοισι σημειοισι ξυντεκμαιρεσθαι, επανερεσθαι χρη, μη ηγρυπνησεν ωνθρωπος, η τα της κοιλιης εξυγρασμενα ῃ ισχυρως, η λιμωδες τι εχῃ αυτον· κην μεν τι τουτεων ὁμολογῃ, ἧσσον νομιζειν δεινον ειναι· κρινεται δε τα τοιαυτα, εν ἡμερῃ τε καὶ νυκτι, ην δια ταυτας τας προφασιας, το προσωπον τοιουτον ῃ· ην δε μηδεν τουτεων φησιν ειναι, μηδε εν τῳ χρονῳ τῳ προειρημενῳ καταστῃ, ειδεναι χρη, εγγυς εοντα τȣ θανατȣ.

The plain meaning of which is,

If the countenance appears thus in the firſt period of the diſeaſe, and no probable conjecture can be formed from the other ſymptoms, it ought to be enquired whether the patient has not been kept awake, or had a violent purging, or been oppreſſed with hunger; for if any of theſe are acknowleged, the danger may be eſteemed leſs; and indeed when ſuch a countenance, as that deſcribed above, is produced by theſe cauſes, a criſis happens within four and twenty hours: but if the patient ſays this is not the caſe, and a re-inſtatement does not take place within the time above mentioned, it is certain that he is near dying.

The ſenſe of the author is not conveyed in the following paſſage, page 9.

'Such [*i. e.* ſweats] likewiſe as are diffuſed over the whole body, the patient at the ſame time bearing the diſeaſe eaſily, are attended with very beneficial conſequences; but when no ſuch effects take place, they are of little or no ſervice.'

The original is, *Αγαθοι δε* [ιδρωτες] *καὶ οκοσοι δια παντος τȣ σωματος γινομενοι, απεδειξαν τον ανθρωπον ευπετεστερον φεροντα το νοσημα· οἱ δ' αν μη τοιουτον τι εργασωνται, ȣ λυσιτελεες* i. e. *Such univerſal ſweats as evince that the patient bears the diſeaſe more eaſily, are good; but if they do not produce ſome ſuch effect, they are not advantageous.*

Speaking of dropſies, Hippocrates ſays, *αρχονται δε οἱ πλεισται, απο των κενεωνων, καὶ της οσφυος· οἱ δε απο τȣ ἡπατος· οἶσι μεν ȣν απο των κενεωνων, κ. τ. λ* which Dr. Moffat tranſlates, 'The greateſt part of theſe originates in the lumber region, and others in the liver. In thoſe firſt mentioned, &c. &c.' p. 14. leaving out the dropſies ariſing *απο των κενεωνων*, and then enumerating their ſymptoms; which ſymptoms the reader of the tranſlation can only refer to dropſies of the lumber region.

We could eaſily produce many more, and ſimilar inſtances; but we ſhall now proceed to place ſome of Dr. Moffat's annotations by the ſide of Foeſius's notes.

Dr. Moffat's Notes.	*Foeſius's Notes.*
P. 13. note *h*] 'Celſus, in confirmation of this very doctrine, has the following no leſs remarkable than elegant expreſſion, in lib. 2. cap. 7. "*Cumque omnis tumor longus ad ſuppurationem ſpectet, magis eo tendet is, qui in præcordiis, quam is qui infra eſt.*"	P. 59. not. 21.] "*Hunc locum diſertis verbis mihi ſic expreſſiſſe Celſus videtur, cap. 7. lib. 2. "Cumque omnis tumor longus ad ſuppurationem ſpectet, magis eo tendit is, qui in præcordiis, quam is qui infra eſt.*"
P. 32. note *y.*] 'In the Coac. Præn. this ſentiment is more ſhortly expreſſed in theſe words. Γα δε συντομας. κ. τ. λ.	P. 60. not. 41.] "*In Coac. Præn. hæc eadem repetuntur et expeditiorem habent explicationem his verbis,* Τα δε συντομως. κ. τ. λ.
P. 46 note *n.*] 'This is frequently taken notice of by Hippocrates, in his book *De Judicationibus*, as a principal point. In he Coac. Præn. it is very clearly xpreſſed in theſe words, τῶν πυρε-ῶν οἱ μηδ' ἐν ἡμέρῃσι κρισιμῃσι, μητε ετα σημειων λυτηριων αφιεντες, ὑπερο ο-ιαζουσι *. Celſus gives the ſame entiment very properly as follows, "*Febris autem quæ ſubito ne ratione, ſine bonis ſignis finita ſt, fere revertitur. Lib. 2. cap. 7.*'	P. 61. not. 66.] "*Iſtud multis locis repetitur apud Hippocratem, tanquam caput in tota diſciplina judiciorum celeberrimum. Et in Coac. Prænot.* τῶν πυρετων οἱ μηδ' ἐν ἡμέρῃσι κρισιμῃσι, μηδε μετα σημειων λυτηριων αφιεντες, υποτροπιαζουσι. *Iſtum vero locum proprie mihi ſic expreſſiſſe Celſus videtur, "Febris autem quæ ſubito ſine ratione, ſi ne bonis ſignis finita eſt, fere revertitur. Cap. 7. lib. 2.*"

It is with real pain that we ſometimes find ourſelves under he neceſſity of expoſing the errors of profeſſional men; but in cientific matters, we are compelled to undeceive the Public, and hew in what particulars, authors have failed in the accompliſhment of their undertakings.

Dr. Moffat once engaged our attention before [See Rev. vol. xxv. p. 101.]; and had we been then more ſevere in our animadverſions on his tranſlation of Aretæus from the Greek, for which there was ample room, he would not have ventured, perhaps, a ſecond time, to have expoſed himſelf in the ſame capacity, *viz.* as a tranſlator of the moſt difficult works of ſcience n the Greek language. Scientific books, indeed, are of all thers the moſt difficult to tranſlate; for they require not only n intimate acquaintance with the language, but a thorough nowlege of the ſubject; in neither of which reſpects, the preſent ranſlator appears to merit our higheſt commendations. We ould have produced, from the work before us, many other ueſtionable paſſages in confirmation of our ſtrictures; but it is n unpleaſant taſk; and we heartily wiſh that Dr. M. may ever afford us another occaſion of pointing out the defects of is tranſlations.

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* Miſprinted for ὑποτροπιαζουσι. See the Errata.

Art. III. *The Rudiments of Ancient Architecture*; containing an hiſtorical Account of the *five Orders*, with their Proportions, and Examples of each, from the *Antiques*. Alſo Vitruvius on the Temples and Intercolumniations of the Ancients. Calculated for thoſe who wiſh to attain a ſummary Knowlege of the Science of Architecture. With a Dictionary of Terms. Illuſtrated with Plates. 8vo. pp. 84. 5s. Boards. Taylor, Holborn. 1789.

A Brief, elementary treatiſe on this ſubject, was, certainly, wanted, for the information of general readers; but, more particularly, for travellers and gentlemen who wiſh to know ſomething of the architectu [redacted] cients, without undergoing the labour of ſtudying, y, the works of Vitruvius, and other voluminous and e thors.

The writer of this uſeful co lium juſtly obſerves, in his preface, that architecture, as ral ſcience, and conſidered as connected with the ſtudy ities, is a ſubject on which every perſon of taſte and as, ſometimes, occaſion for information; yet *that prec es*, which is neceſſary to a profeſſional man, is not of knowlege wanted: but ſomething more general, which will not fatigue the mind to underſtand, or burden the memory to recollect.

With this view to elementary information, the author has aimed only to give a tolerably preciſe idea of the five orders, and their ſeveral parts; the general effect of which is exhibited in the engravings; and theſe are ſelected from antiques which have ever been reſpected for their proportion and elegance. Theſe, with the deviations of modern times, and the hiſtorical account of each order, he truſts, will render the 'knowlege of the ſubject both eaſy and entertaining; yet ſufficiently accurate to enable a gentleman to ſketch any drawing of architecture that fancy or neceſſity may prompt him to have executed, without erring much from the general rules of deſign.'

With reſpect to the rules of the ancients, in building their palaces, temples, or other public edifices, with the diſtribution of their columns, and their diminutions, the author has tranſlated what Vitruvius has recorded, in theſe reſpects: and which he hopes, 'will be found uſeful to travellers who viſit the remains of ancient architectural ſplendour and magnificence; as in a pocket volume they will have examples of the five orders, with the laws obſerved by the ancients in the great outline of their public ſtructures, by what name and character each building is diſtinguiſhed, with rules for adjuſting the columns; from which an edifice, though in ruins, may, with conſiderable certainty, be reſtored to its original form.'

For the farther aſſiſtance of travellers, &c. the author has added a *Dictionary*, or explanation of terms uſed by artiſts, to expreſs the ſeveral parts of buildings. This part of the performance,

formance, which conſiſts of 20 pages, will, doubtleſs, be uſeful to all who, not being *profeſſional men* themſelves, are, occaſionally, readers of the works of thoſe writers who come under *that deſcription*; and whoſe productions will, by ſuch helps, be underſtood with more facility, and peruſed with more pleaſure.

Although the author has entitled his work *Ancient Architecture*, he has confined, and we think, *very properly*, his attention to that of the Greeks and Romans; omitting thoſe very early efforts in the ſcience, of which magnificent *traces* remain in Upper Egypt, and in many parts of India: the æra of whoſe foundations is ſo remote, that no certain idea can be formed of their age.

Gothic architecture is likewiſe omitted in this compilement; not, ſays the author, 'becauſe I think ſlightly, or diſapprove, that light though firm, and grave though pleaſant, kind of architecture, of which this country boaſts the beſt and moſt complete ſpecimens.' He farther remarks, that, in his opinion, 'the effect of awe and reverence which this kind of building always produces in the mind, is one of the ſtrongeſt proofs that can be given, of its propriety, and fitneſs, for large ſacred buildings*: but theſe, he adds, 'I have avoided, confining myſelf to the Greek and Roman ſtyles, which may be truly called claſſical, and which are in moſt general requeſt and uſe.'

On the whole, ſays this ingenious compiler, 'my endeavour is intended more for the gentleman than the artiſt. How far I have ſucceeded, in the ſeveral particulars, I leave others to determine,—aſſuring them, that I have ſpared no pains to be both accurate and uſeful.'—To this aſſurance, we yield the author entire credit, founded on the beſt judgment that we have been able to form, after an attentive peruſal of his publication.

In regard to the plates, we think them well adapted to the general deſign of the book. The portrait which decorates the title-page, is a very good, and a pleaſing likeneſs of the celebrated *Athenian Stuart:* ſuch as we well remember him, when about 40, or from 40 to 50 years of age. It is copied from a drawing of his own, which will be found in one of the plates engraved, in his life-time, for the ſecond volume of his Antiquities of Athens; which, as we learn from the advertiſements, is now ready to be delivered to the ſubſcribers.

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* Is it not, however, poſſible, after all that may be ſaid, with reſpect to our veneration for Gothic architecture, that much of this awe may be imputed to the early impreſſion made on our minds, perhaps even in what may be called infancy, by the ſacred uſes to which thoſe vaſt and ſolemn edifices were appropriated?—We only ſtart this *hint of the moment*, as a point of inquiry, in order to aſcertain, if we can, the reſpective ſhares which RELIGION or ARCHITECTURE may claim, in the production of that reverence which ſtrikes us, *on entering our* ancient cathedrals.

Art. IV. *A Survey of the Lakes of Cumberland, Weſtmorland, and Lancaſhire:* together with an Account, hiſtorical, topographical, and deſcriptive, of the adjacent Country. To which is added, a Sketch of the Border Laws and Cuſtoms. By James Clarke, Land-Surveyor. Folio. 2l. 5s. Boards. pp. 235. Penrith, printed. London, ſold by Robſon, &c. 1787 [*].

FROM all that can be collected concerning the original ſtate of nations, it appears that the human race, however diſperſed, have borne a very conſiderable reſemblance to each other. Allowance is to be made in theſe reflections, for the difference of climate, ſoil, &c. together with adventitious circumſtances which occaſioned ſome to arrive at a degree of cultivation and improvement ſooner than others: yet all ſeem to have fallen into a great ſimilarity of manners and cuſtoms, varied, indeed, in particular inſtances, but ſtill ſpringing from the ſame cauſe. They poſſeſſed in common, a ferocious ſpirit, a love of plunder and rapine, ſubtlety and artifice, together with a wild, and, too often, a brutal, courage and proneneſs to oppreſſion; all had their muſic, their bards, their ſuperſtitious feſtivals, diverſions, and rites; and at the ſame time, their fierceneſs, cunning, and rapacity, were ſtrangely blended with generoſity and good faith, and ſome regard to hoſpitality; like that of the *Arab*, of whom it is often obſerved, that he might, perhaps, "feaſt you in the houſe to-day, and rob you in the deſart to-morrow." The anceſtors of the *Greeks* and *Romans* were men of a like ſtamp; and although that admired people, by the aid of the *Phenicians* and others, were more ſpeedy in their advances to civilization than ſome of their neighbours; yet zealous as they were in the cauſe of *liberty*, they ever retained ſo much of the ſavage ſpirit, as to ſuppoſe (like many others who have regarded themſelves as patriots) that while they attained or defended its enjoyment for their own party, they were fully empowered to oppreſs and domineer over different people. Right reaſon, if it is attended to, will give us very different ideas; and it is the excellence of *Chriſtianity*, when truly attended to and underſtood, that it is moſt friendly to every natural and reaſonable claim of mankind; the certain tendency of its ſpirit and rules is, to humanize the ſavage, and to reſtrain and reform the tyrant. This, we ought to add, is its tendency, without any coercive external force; for when human policy has interfered, it is too evident, that it has darkened its light, and weakened, if not deſtroyed its energy.—To this all hiſtory bears witneſs.

We were led into theſe reflections, by ſome of the remarks which are made by the author of the work now before us; which

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[*] Though the date of this book is 1787, it was not, we believe, advertiſed in London before the year 1789; when we firſt gained information of the work.

probably, afford entertainment and inſtruction to thoſe who
ttain the purchaſe. Mr. Clarke writes like a man of capa-
obſervation, and learning; and though his performance
ot, in point of ſtyle, rank with thoſe of conſiderable ele-
: and taſte, yet it is plain and expreſſive.

the courſe of our peruſal of this volume, an idea was ſome-
excited, that it was the work of a man who had acquired
ific knowlege, rather by dint of application, and the aids
tive genius, than by the aſſiſtance of regular education;
a this reſpect, we may be deceived.—However it may be,
eet with ſeveral certain proofs of an acquaintance with the
ng and hiſtory of ancient and modern times. This is par-
rly diſcoverable in the introduction; whence, did our limits
us regularly to follow Mr. Clarke, we might make many
ng and uſeful extracts: but, circumſtanced as we are, we
ttend only to *generals*.

r. Clarke delivers it as his opinion, that very little alteration
aken place in that part of the country of which he treats,
very remote ages to times immediately preceding the reign
ueen Elizabeth; 'and though, perhaps, (he ſays) no people
d very far during that period, yet I think this altered the
of any, either in manners or condition.' This account is
ubtedly true in reſpect to the tract lying on the borders of
and and Scotland, which obtained the name of the *debate-
ands*; it is alſo, in a great meaſure, true, as to the ſtate of
parts of the country. The *debateable land* is and will long
mous, as having been, for ages, the receptacle of villains and
ooters; although even there the inhabitants were advanced
me reſpects above the condition which is merely ſavage.
der and robbery were indeed too generally the ſpirit of an-
days; for, as this writer remarks, uniformity of circum-
es produces uniformity of manners.

obbery is not conſidered as ſhameful among the Arabs; nor was
we learn from the old poets, among the Greeks in more re-
times; nor, as hiſtory uniformly tells us, among the Borderers.
dition to hiſtory, tradition, among other things, tells, "that a
an had two ſons; as long as her proviſions laſted, ſhe ſet them
arly on the table; but as ſoon as they were finiſhed, ſhe brought
forth two ſwords, which ſhe placed on the table, and ſaid, Sons,
e no meat for you, go ſeek your dinner." So familiar a thing
apine!'

he mention of the *Greeks*, in the above paſſage, naturally
us to obſerve what Mr. Clarke farther ſays concerning a
arity of ancient cuſtoms: the moſt antiquated houſes in the
bourhood of the lakes cauſe him always to think of the
es of other nations, and eſpecially the Greeks, in remote
s; into this deſcription he more particularly enters, and re-
s a reſemblance between the houſehold furniture which ſtill

[illegible]

‘ The reſort of loungers
Heſiod) was the ſhop of a
the winter ſeaſon. In Ron
parts of England, a ſmithy
great towns, their place of
ſcandal, and criticiſm. Su
on the ways of men, in place

Under the head of diale
ſenſible obſervations; we
as exemplifying what Mr.
tion of terms, which occa
ſuppoſe, in all, languages.

‘ Thus as in Engliſh the
and has a ſimilar name in ſe
has often the ſame name, eſ
Scotland and the iſles, is *No*
beyond Kamſchatka, in the
Ocean, is *Noſs*: neither ſhal
be found to have one origi
an extent of nations, utterl
dialects of the Malay tongue.

Application of names in
body or other things, ſeems
tural indeed, ſays Mr. Clark
have heard related, that the
land, having a tolerable qua
were obliged, from their wa
them *Nameleſs*.’

from each other: a ſimilarity which however proves that they have been founded on a ſtrict obſervation of the nature of things, and that they carry with them not a little of that authority which is due to truth.—Thus the ſwell of waters in the firths, the ſound from the mountains, the deeper murmur of woods, the motions of ſea-mews, &c. the lofty flights of the moſs-drum, mire-drumble or bittern, the ſhooting of ſtars, the mock battles of crows, and indeed almoſt all Virgil's prognoſtics, with many more not mentioned by him, are ſtill taken notice of, and furniſh to the attentive obſerver no inconſiderable knowlege, of *what is to come: i. e.* in reſpect to the weather.'

We ſhall finiſh our account of this writer's introduction, (which conſiſts of more than forty pages) by one farther extract: It contains an obſervation, relative to the *views* and *landſcapes* afforded by the lakes, which, he perſuades himſelf, the greateſt artiſt will excuſe:

'It is, that *thoſe pictures* impart the moſt grateful ſenſations to the mind, which are expreſſive, not only of general beauties, or ſuch as may be found common to moſt places, but of the particular nature and local genius of the country from the objects of which they are drawn. Thus a ſunny day, a ſtream of water, a ruin, or other kind of building, may be met with almoſt every where, and may be ſorted in ſuch a manner as to form a pleaſant view: but the ſolemnity of thoſe vapours which hang on mountains in drizly and gleamy weather, the ſhades which they occaſion, their ſilent mixing and rolling together, their magnifying effects, with the tops of the mountains peeping above, as it were in another world, lead away the mind from ſcenes of cultivation, and preſent ideas of a new, but not leſs pleaſing kind. It is unnatural, at leaſt it feels ſo to me, and ſubverſive of the general tenor of the piece, to be ſtudious of introducing copies of the works of man, and numerous living figures, amidſt ſuch ſolitudes.'

We muſt juſt notice the author's remark, 'that agriculture, in the beginning of the preſent age, wore a ſort of face which it had preſerved in the North of England without any material alteration for ſome centuries.' In all other reſpects, the alterations and improvements in theſe counties, appear to have been very conſiderable in the ſpace of fifty or ſixty years. Hardly a peaſant, we are informed, is now to be found who cannot at leaſt read and write: but though in many inſtances altered for the better, 'the *ſpirit* of this people, changed indeed from its original channel, is not loſt, for now it breaks out in obſtinate law-ſuits, as the learned counſellors who attend this circuit can avouch.'

The ſurvey of the lakes is divided into five books: the firſt conducts us from a ſpot in Weſtmoreland, called *Hart's-horn Tree*, to *Penrith* in Cumberland, whence we travel on to *Ullſwater*.—We ſet out again from Penrith, in the ſecond book, and, by a different road, proceed to *Keſwick*, *Derwentwater*, and *Buttermere*. Hence we are carried, in the third book, to *Baſſen hwaite* or *Bread water*: and book the fourth leads us from

pted to aſſiſt and
Mr. Gray ſometime
not without a degre
inſtance, when he m
a moſt beautiful ſpot
Mr. Hutchinſon, an
(a mountain of that

‘ Nothing now rema
concerning this beauti
Gray was at Keſwick, h
and accordingly took cl
of the precipices by th
curioſity ſo far, that he
rocks, than he put up th
tion, trembling every mo
him, he travelled to Ouz
horrors, but the beauties
than moſt of our authors
It is indeed a queſtion wi
of his *terrors*, it would n
rious, as his journal. I can
loſt more by this unacc
himſelf.’

On other occaſions,
expence. Weſt, Young,
buke; not, we conjectu
a finical exactneſs which
formance of the painter;
is of too general

his ſubject, ought by no means to perplex them with obſcurity of diction.'

We might collect paſſages in abundance from this volume, which would be amuſing to our readers, but we muſt content ourſelves with very few additions. In the concluſion of his viſit to Keſwick, the author ſays:

'I cannot but take notice of an eminent phyſician in that neighbourhood, which ſhews, perhaps, ſome particulars relative to this country in a ſtronger light than mere narrative can. The gentleman here alluded to, who was a foreigner and of great eminence in his profeſſion, was one day aſked by another doctor of equal merit, how he liked his ſituation? "My ſituation, replied the foreigner, is a very eligible one as a gentleman; I can enjoy every ſpecies of country amuſement in the greateſt perfection: I can hunt, ſhoot, and fiſh among a profuſion of game of every kind: the neighbouring gentlemen too ſeem to vie with each other in acts of politeneſs: but as a phyſician, I cannot ſay that it is quite ſo alluring to me, for the natives have got the art of preſerving their health, and prolonging their lives, without boluſes or electuaries, by a plaſter taken inwardly, called Thick Pottage; this preſerves them from the various diſeaſes which ſhake the human fabric, and makes them ſlide into the grave without pain, by the gradual decays of nature."

The following account of a pariſh ſituated on the banks of *Ullſwater* has a uſeful, moral tendency.

'Patterdale (or Patrick's dale), though now the pooreſt place that I am acquainted with, was once the ſeat of peace and plenty. Almoſt every man had a ſmall freehold, whoſe annual produce (though perhaps not equal to the daily expenditure of the rich and gay) not only maintained him and his family in a comfortable manner, but even enabled many among them to amaſs ſmall ſums of money. The ſcene is now changed; vice and poverty ſit pictured in almoſt every countenance, and the ruſtic fire-ſide is no longer the abode of peace and contentment. This lamentable change took place about thirty years ago: at that time ſome lead-mines were wrought in this Dale, and of courſe a number of miners were brought from different parts for that purpoſe. Theſe fellows, who are in general the moſt abandoned, wicked, and profligate part of mankind, no ſooner ſettled here, than they immediately began to propagate their vices among the innocent unſuſpecting inhabitants. The farmer liſtened greedily to ſtories of places he had never ſeen, and by that means was brought to drink, and at length to game with theſe miſcreants: his daughters, allured by promiſes, were ſeduced: even thoſe who withſtood promiſes, and were actually married, were, on the ſtopping of the mines, deſerted by their faithleſs huſbands, and left to all the horrors of poverty and ſhame. Thus we may ſee, as it were in epitome, the baleful effects of vice on ſociety at large.'

To this melancholy relation of thoſe evils which wickedneſs and villainy have produced, it is not unſuitable to add, for the ſake of readers in general, a ſhort account of the ſucceſs of virtuous and contented induſtry. When the author takes notice of *Ambleſide*, a ſcattered town, ſituated among woods of all kinds on the banks of *Winandermere*; its trade, he ſays, is not very conſiderable, but its inhabitants are very induſtrious: among other trades,

> ' There is a tan-yard of pretty good account, managed lately by Mr. William Holm (now by his ſon), who with honeſty and induſtry accumulated a handſome fortune, and his family at preſent is the moſt flouriſhing in Ambleſide. What adds greatly to Mr. Holm's merit is, that what he died worth was all gained by himſelf with a fair and honeſt character.—I have heard him ſay, that after he married, for want of work in his own way, he, for bread, carded wool, and his wife ſpun it, till he could raiſe the price of four calf-ſkins; with this ſtock, being in all about eight ſhillings, he begun his buſineſs, and died laſt year (1786) worth upwards of eight thouſand pounds, leaving a widow and two ſons. Let me add, that Mr. Holm never gave the leaſt room to a ſuſpicion of avarice; he conſtantly increaſed his family expence in the ſame proportion that his fortune increaſed; and, before his death, kept a ſingle-horſe chaiſe for the uſe of his family; yet he was an equal enemy to profuſion, and perhaps never was known in his life to do either an act of meanneſs or prodigality.'

We may here notice what is ſaid concerning many of the chapelries in theſe parts, which, before the death of queen Anne, were not worth above three pounds yearly; the inhabitants were left to procure, for themſelves, perſons properly qualified, raiſing for them voluntary contributions, and furniſhing them with clothes and *Whittle gate.*—*Whittle gate*, we are told, ſignifies two or three weeks victuals at each houſe, according to the ability of the inhabitants, ſo as that he ſhould go his courſe as regularly as the ſun, and complete it annually. Few houſes having more than one or two knives, he was often obliged to buy his own knife, or *whittle*; whence the above word is derived.

On the whole, we think that Mr. Clarke has certainly preſented an acceptable performance to the public: if there are ſome inaccuracies of ſtyle, or ſome objectionable paſſages; if, for inſtance, in one place, he appears to ſpeak with an unwarrantable freedom concerning ſome part of the ancient Jewiſh hiſtory, or introduces occaſionally unneceſſary remarks, &c. the reader will more eaſily pardon him on account of the good ſenſe and information which his work in general diſcovers. At the end of the fifth book, having mentioned what was particularly his intention, *viz.* an exact collection of what is antique, curious, pictureſque, &c. in theſe parts; he adds,

> ' I was in hope my abilities were equal to the taſk, but I found the labour ſo exceſſively great, that it was almoſt too much for one man to perform. Honeſt plain narrative is all I can boaſt. I have neither attempted to pleaſe my readers by laboured deſcriptions of beauties which do not exiſt; nor have I endeavoured to veil my own ignorance behind a cloud of general epithets, which may apply to the deſcription of one place as well as another. If ſome things are introduced which may ſeem ludicrous, I hope my readers will pardon me,

when they reflect that it was not my deſign to *inſtruct* only, but to *entertain*.'

The plates are large and beautiful, and ſeem to have been executed with great attention: they are eleven in number, conſiſting of the roads to the lakes, with the adjacent country; and then the lakes themſelves with their environs. We have only to add that the *Border-Hiſtory*, or a farther view of the ſtate and cuſtoms of the *Marches*, or *debateable land*, employs ſeveral pages at the end of this volume.

ART. V. *Letters of the late Thomas Rundle*, L.L.D. Lord Biſhop of Derry, in Ireland, to Mrs. Barbara Sandys, of Miſerden, Glouceſterſhire, with introductory Memoirs. By James Dallaway, M. A. of Trinity College, Oxford. 12mo. 2 Vols. Vol. I. pp. 174. Vol. II. pp. 255. 6s. Boards. Cadell. 1789.

BISHOP Rundle was a character not likely to be ſoon forgotten; though he was not diſtinguiſhed as an author (a diſtinction at which he never aimed), his connections with literary men, as well as with thoſe who were high in the political line, together with his warm and rational attachment to the cauſe of liberty and free enquiry, have contributed to preſerve his memory, with due reſpect. He paſſed a life of eaſe, affluence, and enjoyment, under the auſpices of Dr. Talbot, biſhop of Durham; and, afterward, under thoſe of the ſon of that prelate, who was lord chancellor of England; and with this family, in all its branches, he continued on terms of uninterrupted friendſhip. They had diſcernment and generoſity ſufficient to eſteem and value his learning, truth, and virtue; he equally regarded them, and ever ſpeaks of them with friendſhip and gratitude.

The editor of the preſent work diſcovers ſome ſolicitude (which, we apprehend, Dr. Rundle himſelf would have deemed unneceſſary) to free him from the ſuſpicion of not concurring entirely, in his religious ſentiments, with thoſe eſtabliſhed by Engliſh law. It is, however, ſufficiently evident, from different circumſtances, and indeed from the letters now before us, that Dr. Rundle had a mind too liberal, candid, and well-informed, to be dictated to in matters of faith; or to acknowlege that for truth which he did not find to be ſupported by ſcripture and reaſon. It might be owing to this cauſe, among others, that though he obtained ſome conſiderable preferment in the church, he had not, as he himſelf expreſſes it, *the cure of ſouls*, that is, we ſuppoſe, was never the immediate miniſter of any particular pariſh. A ſuſpicion of what (*unreaſonably* indeed!) is termed *heterodoxy* or *hereſy*, was effectually employed by Biſhop Gibſon, to prevent his advancement to an Engliſh ſee; and all the influence of Lord Chancellor Talbot proved inſufficient to remove the objection. This oppoſition gave riſe to two able and uſeful performances in defence of Chriſtian liberty, by a gentleman of the Temple, who proved to be Dr. A. A. Sykes: from theſe pieces, well received at the time (about the years 1734 and 1735) but now extremely ſcarce, ſome valuable extracts are made in the preſent work. Yet in our view, which may poſſibly be miſtaken, there is a little inconſiſtency in approving theſe reaſonings, and at the ſame time conſidering orthodoxy, in the popular and general ſenſe of the word, as an important and eſſential qualification, which this writer ſeems to ſuppoſe, and intimates that Dr. Rundle *did not want it*; which he certainly did not, if by *orthodoxy* is merely intended a belief of Chriſtianity or of the ſcriptures. The Doctor, however, gained that preferment in Ireland which he loſt in England; and ſpent the remainder of his days in eaſe and affluence, in ſtudy and beneficence.

Swift commemorated this advancement by ſome ſmart poetical lines, which will long preſerve the event from oblivion. The Dean appears to think that a man may be a good Chriſtian, and poſſeſs real and ſterling worth, though he might not reach the ſtandard of legal or eſtabliſhed orthodoxy; and, accordingly, he laſhes, with a juſt ſeverity, ſome of thoſe who filled the Iriſh bench at that time.

The Biſhop died in the year 1743, having hardly attained the ſixtieth year of his age. A letter which he wrote a ſhort time before, manifeſts the firmneſs and ſatisfaction with which he awaited his diſſolution.

Having ſaid thus much concerning Biſhop Rundle, it is requiſite that we ſhould add a few lines relative to Mrs. Sandys, to whom the letters are addreſſed. She was the daughter of Sir William Kyrle, governor of Carolina: the family ſettled in Herefordſhire during the reign of Henry the ſeventh: they claimed, we are told, ' John Kyrle Eſq; the far-famed Man of Roſs.' The Lady was entruſted, during her minority, to the guardianſhip of Dr. Simon Patrick, biſhop of Ely; and was afterward married to William Sandys Eſq; of Miſerden, Gloceſterſhire, who dying in 1712, left her an ample jointure, and the manerial reſidence for life. In this ſcene, ſhe is ſaid to have diffuſed bleſſings among her immediate connections, and to have maintained an intercourſe with many of the moſt eminent characters in ſociety. Her letters, it is added, abound with unequivocal proofs of an elegant and cultivated mind. She died in 1746. ' It was ſuppoſed that her valuable life was ſhortened by her paying too ſincere a compliment to the opinion of the ingenious biſhop Berkely, to which, on the peruſal of his *Siris*, ſhe became ſo enthuſiaſtic a convert, as to perſiſt in a courſe of tar-water, in direct oppoſition to the advice of her phyſicians.'

Dr. Rundle's acquaintance with this lady ſeems to have originated from the Talbot family. The editor obſerves concerning the letters, that they are not offered to the public, as models of epiſtolary excellence, as abounding in novel ſentiments, or as being unuſually happy in the expreſſion of them, but—as reflecting the beſt founded praiſe on the writer, who, having the ſuperiority of intellectual acquirements, poſſeſſed unqueſtionably the moſt amiable qualities of the human heart.

Theſe letters, which conſtitute the ſecond volume *, bear the marks of originality: the inaccuracies are not many or conſiderable, unleſs we might refer to page 103, where, to ſay the leaſt, the ſenſe is obſcure and confuſed, owing perhaps to ſome negligence in tranſcribing; of which there appear to be other inſtances, particularly in reſpect of the pointing, as *page* 105, *l.* 10. Theſe are exceptions of a ſmaller kind; the volume is certainly ſenſible and entertaining, inſtructive and uſeful. A variety of ſubjects are brought under review, in a natural and eaſy way, interſperſed with the obſervations of a man of taſte, learning, and virtue.—In the year 1730, Thomſon's Seaſons made their appearance: Biſhop Rundle takes a particular notice of them in ſome of his letters: in one, he writes as follows:

'I have preſumed to ſend you a preſent of Mr. Thomſon's Seaſons; a volume on which reaſon beſtows as many beauties as imagination. It is a ſubject, that our firſt parents would have ſung in *Paradiſe*, had they never been ſeduced by the ſerene flattery of falſe knowledge to forſake humility and innocence.—When poetry was degraded from being the prieſteſs of nature, ſhe ſoon was reduced to lend her office to meaner purpoſes, and became the ſervant of every paſſion in the temper; vanity and love ſoon retained her in their ſervice, and flattery and laſciviouſneſs were ſoon made too agreeable by her aſſiſtance. How worthy therefore is the deſign of chiding her meanneſs, to recall her to her firſt high office of adorning piety, and raiſing an ambition after virtue. This is the intention of Mr. Thomſon's work. I am willing to be blind to every imperfection, where ſo worthy a wiſh guided the pen. But what are the imperfections? a rough or hard word, now and then indulged, to lift his verſe above proſe, and make the paltry gingle of rhime unneceſſary; the repetition of the ſame phraſe, every where highly proper perhaps, but the warmth of writing concealed from him the remembrance, that the reader is, though the writer is not, cool enough to demand variety; a hint not worked up to the height, which our inexperienced imagination thinks it might be carried: but if we had ourſelves tried, we ſhould wonder at the dignity to which words

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* It is ſomewhat extraordinary to ſee, in a work, conſiſting of two volumes, the firſt (as in the preſent caſe) wholly devoted to the Preface; but it is a *biographical* Preface; and forms no improper diviſion of the work. It is a ſmall volume, but we think it a very entertaining one.

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remain; a Miniſterial Whig and a State Tory, when in power, are ſo exactly alike in their conduct, that my diſcernment is not ſufficient to diſtinguiſh the one from the other.' He proceeds to give the principles of a real Whig, in his ſenſe of the term; and herein, as we apprehend, he delineates his own principles; ſome of which are as follow: 'That government is an original compact between the governors and the governed, inſtituted for the good of the whole community; that in a limited monarchy, or more properly regal commonwealth, the majeſty is in the people, and though the perſon on the throne is ſuperior to any individual, he is the ſervant of the nation; that the laws are equally obligatory to the prince and people;—that a parliamentary influence by places and penſions is inconſiſtent with the intereſt of the public, and that a miniſter who endeavours to govern by corruption is guilty of the vileſt attempt to ſubvert the conſtitution;—that our proſperity depends on trade, which it is our intereſt to encourage, our duty to protect;—that the freedom of the preſs is the bulwark of religious and civil liberty; that as religion is of the utmoſt importance to every man, no perſon ought to ſuffer civil hardſhips for his religious perſuaſion, unleſs the tenets of his religion lead him to endeavour at the ſubverſion of the eſtabliſhment in church and ſtate.'——

Tory principles are quite the reverſe, 'for (he obſerves) with them the Prince is above all law—the freedom of the preſs ought to be reſtrained, and a ſtanding army is neceſſary.——They *wiſely* maintain, that liberty occaſions licentiouſneſs, that freedom of thought and debate creates hereſy in the church, and diſſenſion in the ſtate; that whatever reflects on the character of a man in power is a libel; that even the public-ſpirited ſentiments of a patriot, delivered on the *ſtage* in the character of a *Brutus* or a *Cato* may be injurious to the peace of the nation; and villainy made odious by the repreſentation of a *Sejanus* or a *Buckingham* may, by popular malignity, be interpreted to reproach thoſe at the helm of affairs with the like diſpoſitions; that therefore the *ſtage* ought to be under the immediate directions of a Court Officer.'

The peruſal of theſe volumes hath ſtrongly confirmed the ideas that we had, long ago, conceived, in favour of the amiable Biſhop of Derry, on the teſtimonies of Swift, Pope, and others. That "Rundle had a Heart"—an excellent one,—is what every reader of this publication will readily allow. That he had, likewiſe, a Head,—a good one too, will be as readily admitted. We are only ſorry that his diſpoſition did not lead him more toward authorſhip. He, who was ſo well qualified to inſtruct mankind by his pen, as well as to excite them to virtue by his worthy example, would have been the beſt architect of his own monument. We mean not, by this remark, to detract from the merit of the preſent editor and biographer; to whom the Public are undoubtedly obliged, for this juſt tribute to the memory of a worthy prelate; who, as Pope intimated, was at once an honour to the Bench, and a diſgrace to Biſhop G——.

Art. VI. [illegible] *Summary of the moſt intereſting Evidence, on a moſt important T*[illegible]. Inſcribed to R. B. Sheridan, Eſq. 8vo. pp. 100. 1s. 6d. [illegible]thews, &c. 1789.

OF a[illegible] arts and ſciences, divinity, as has been ſomewhere [illegible], ſeems to be almoſt the only one which mankind, if [illegible]ge from their conduct, think they are qualified to [illegible] without any previous pains an[illegible] learn [illegible] In[illegible] men were to reſt ſatisfied wi[illegible] as is ta[illegible] the Scriptures, which in its na[illegible] rational, and is the only d[illegible] and if it were poſſible for [illegible] to [illegible] moſt excellent of all books, [illegible] prejudices and preconceived [illegible] capacity, and a very ſmall [illegible]g, if accom[illegible] by a good heart (which we [illegible] *qua non* in th[illegible]eſs), would ſuffice not only for the inveſtigation of ſacred truth, but for teaching it alſo. Great talents and extenſive learning, an acquaintance with the hiſtory and antiquities, laws and cuſtoms, religious rites and opinions, and with the modes of expreſſion, idioms and phraſeology in uſe among the Jews and other nations mentioned in Scripture, unqueſtionably ſerve to throw vaſt light on the ſacred volume. With theſe advantages, the ſcholar is able to elucidate obſcurities, to ſolve difficulties, to obviate objections, to reconcile apparent inconſiſtencies, and to make the minute, ſubordinate, and leſs important parts, harmonize and blend into a regular, compact, and beautiful whole. But the plain unlettered Chriſtian, without any ſuch helps (if prejudice did not chain down his faculties, and if he could but behold the book of life with eyes unblinded by the duſt of prepoſſeſſion caſt into them in early youth), we are perſuaded, would, with little difficulty or learned labour, ſee every thing eſſential and important which the moſt enlightened underſtanding could diſcover in the oracles of truth. The moral precepts, and the ſanctions by which they are enforced, are ſo repeatedly inculcated, ſo copiouſly treated, ſo clearly expreſſed, and ſo earneſtly and warmly inſiſted on, that it would be next to impoſſible for any unbiaſſed mind not to ſee what it is that manifeſtly engroſſes all the care and ſolicitude of the law, the prophets, and the apoſtles.

The love of God and our neighbour, and a future ſtate of rewards and puniſhments, beam with ſuch ſplendor through the revealed word, that nothing but the thick gloom in which the combined powers of vice and folly, intereſt and ignorance, craft and ſuperſtition, have ſo long involved the whole Chriſtian world; and which, though it has been gradually retiring ever ſince the Reformation, is yet far from being completely diſſipated; could prevent the meaneſt underſtanding from perceiving, that to ſpread the knowlege of theſe precepts, and to extend the influence of theſe ſanctions, was the primary, the only important, nay, we do not heſitate to ſay, and our aſſertion is the reſult of no haſty or careleſs inquiry, the *only* deſign of the ſacred writers. But eaſy as it would thus be to acquire a knowlege of divinity, on a ſuppoſition that men were to enter on the ſtudy of it free from prejudice, with the Scriptures as their guide; yet it is not ſo in reality, becauſe the ſuppoſition is not verified in fact: for where is the man whoſe mind is not enſlaved by prepoſſeſſion, before he is able to examine his Bible, and judge of its contents for himſelf? The notion that the Scriptures are deſigned to treat of incomprehenſible myſteries, ſcholaſtic doctrines, abſtruſe queſtions, and metaphyſical ſpeculations; to anſwer conjectures, by giving a minute detail of what is to take place beyond the grave; and to ſatisfy curioſity, by making particular diſcoveries of the nature of the inviſible world, and its inhabitants; is inſtilled into all men from their infancy;—and hence it is that the ſoundeſt and moſt penetrating judgment, exerciſed by much labour, matured by long experience, and aſſiſted by extenſive learning, is indiſpenſably neceſſary,—not to comprehend the great truths of revelation, which, in themſelves, are moſt eaſy and intelligible, but—to clear away the load of rubbiſh under which they have ſo long been buried; and to ſeparate the droſs of human inventions from the pure ſterling word of God.

Of ſuch requiſites for underſtanding and explaining the truth as it is in Jeſus, we can ſee but very faint traces in the work before us; which is intended for a brief ſummary of *the evidences of* CHRISTIANITY. In judgment and penetration, the author is very deficient. We do do not mean to ſay, that every one is deſtitute of theſe qualities, who does not diſcern that many things, which are commonly admitted as genuine doctrines of the Goſpel, are but ſo many corruptions which debaſe it; for to do this, requires the ſtrongeſt faculties: but we mean to ſay, that *he* can have but ſmall pretenſions to judgment, who introduces ſuch obſcure and controverted matters, whether he thinks them true or falſe, into a work which is profeſſedly written, not on the doctrines, but on the evidences of revelation. Indeed we cannot diſcover ſuch excellence, of any kind, in this Summary, as to induce us to give it a place among the many admirable defences of Chriſtianity with which our language abounds; nor do we apprehend

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we verily believe, that their writings do more diſſervice to the cauſe of revelation, than the open attacks of its profeſſed adverſaries; and we know that it has been ſuſpected of ſome of them, that it was their ſecret wiſh and deſign, that their performances ſhould produce this effect. Such was conjectured to be the motive of the late Mr. Soame Jenyns, when he publiſhed his 'View of the internal Evidence of Chriſtianity.' The ſame thing might, with at leaſt as *much reaſon*, be ſuppoſed of the writer of the preſent Summary. We hope the conjecture was not true of either of this pair of *prattlers* *.

At the preſent writer's dedication, ſome grave and pious perſons, who hold ſomething more than a mere talent for eloquence to be requiſite for the recommendation, promotion, and ſupport of the Chriſtian cauſe, will perhaps be ready to take exception; they may think that a more proper patron might have been choſen for a work of this nature; and that it would have been more becoming to have prefixed leſs adulation to a defence of a religion, the very eſſence of which is plain ſpeaking and ſincerity. For our part, we ſhall only ſay, that whatever may be thought of the dedication, we muſt approve the adopted advice which the author gives Mr. Sheridan, toward the concluſion of it; and ſincerely wiſh that he may as ſeriouſly attend to it: 'In every tranſaction of your life, always conſult firſt with God, next with your honour, and laſt of all with your intereſt.'

ART. VII. *Thoughts on the different Kinds of Food given to young Silk Worms*, and the Poſſibility of their being brought to perfection in the Climate of England; founded on Experiments made near the Metropolis. By S. Bertezen. 8vo. pp. 47. 1s. Bew. 1789.

TO promote the intereſts of agriculture, manufactures, and commerce, having always been the ſtudy of the authors of the Monthly Review, we generally lend a particular degree of attention to ſuch publications as have a tendency to extend our knowlege in theſe uſeful branches. For this reaſon, we have been, of late, ſtudious to give our readers as diſtinct an idea, as our limits would admit, of the ſteps that have been taken for improving the culture of ſilk worms in this country; and on this principle it was, that we were ſo copious in our account of the experiments of the ingenious Miſs Rhodes, on this ſubject. On the ſame principle, we ſhall now lay before our readers the reſult of Mr Bertezen's experiments and obſervations; adding, as uſual, ſome particulars that have occurred to ourſelves.

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[*] This author ſtyles Mr. Jenyns a 'trifling prattler.'—We think, however, that he prattled much more pleaſantly, and full as much to the purpoſe, as the writer before us.

Mr. B. is not convinced that ſilk worms can ever be ſucceſsfully reared on lettuce, or any other kind of food than the freſh-gathered mulberry leaf. However, we muſt remark, that the experiments of Miſs Rhodes ſeem to lead to a different concluſion; and though Mr. Bertezen ſays that ſome worms which he attempted to rear on Cos lettuce did not ſucceed, yet, as many circumſtances, beſide the food, might have occaſioned that failure, we muſt account one ſucceſsful experiment as more deciſive than many that proved otherwiſe. We mention this circumſtance merely with a view to induce others to repeat Miſs Rhodes's experiment of feeding the worms, *in part*, with lettuce, to aſcertain, more fully than is yet done, whether it can be practiſed with ſafety; but by no means do we recommend this practice to be attempted *on a large ſcale*, till that fact be fairly proved. We heſitate about placing a full reliance on Mr. Bertezen's obſervations on this head, becauſe of the following paſſage, which ſavours too much of hypothetical theory to be allowed to paſs without particular notice. He ſays:

'Let us depend on a truth, that is either known, or eaſy to be known, which is, that mulberry leaves are chiefly nothing elſe but *real ſilk*, that nature ſends us, under another form, intending the worms to be only laboratories, &c.' And, again, 'Reſpecting lettuces, roſe leaves, nettles, &c. I do not think it neceſſary to dwell on them, being *perſuaded*, that all theſe vegetables are not food deſtined by nature for thoſe creatures to make ſilk.'

This being Mr. B.'s *opinion*, he proceeds to conſider whether the *dried* mulberry leaf can ever be ſucceſsfully employed as food for ſilk worms; and concludes, for reaſons that are to us entirely ſatisfactory, that the powder of mulberry leaves cannot be employed with a reaſonable proſpect of ſucceſs for that purpoſe.

Mr. B. next proceeds to record an experiment which he made in raiſing ſilk worms on mulberry leaves gathered at Kennington Green, in Surry; which ſucceeded ſo well, as to convince him that the climate of Great Britain is, in no reſpect, unfavourable to theſe worms. He alſo aſſures his readers, that, in moſt caſes, he would prefer the leaf of the *black* mulberry to that of the *white*; as he has found, from many trials, that it affords a better kind of ſilk.

That the black mulberry is, at leaſt, as good as the white for rearing ſilk worms, is evident not only from the experiments of Mr. Bertezen, and the trials that have lately been made of it in France, as mentioned in former Reviews, but alſo from the experience of it, from time immemorial, in the province of Valencia, and ſome other parts in the ſouth of Spain, where the black mulberry alone has been cultivated for this purpoſe; and the ſilk there is eſteemed of an excellent quality. It ſeems, therefore, certain, that either the black or the white mulberry may be employed indifferently.

Mr. Bertezen does not extend his views quite ſo far as Miſs Rhodes; and though he complains, with her, of the difficulty of obtaining mulberry leaves in our country, he gives no hints as to the neceſſity of adopting ſome plan for encouraging an extenſive culture of this tree. Till this be done, however, it ſhould ſeem that no conſiderable quantity of ſilk can be raiſed here.

With a view, therefore, to forward the culture of this uſeful vegetable, we beg leave to ſuggeſt to our countrymen the propriety of attempting to raiſe the mulberry-tree *from ſeeds*, the only way in which numerous plants of it can be obtained quickly, and at a ſmall expence. Nor is this a new idea: it is the mode univerſally adopted in the ſouth of Spain, where the black mulberry is chiefly cultivated. The mode of ſowing it there is indeed ſufficiently awkward, but it proves ſucceſsful.

When a new plantation is wanted, a thick rope of *Spartaca* (a kind of flexible reed common in thoſe parts) is made: it is then drawn acroſs a heap of ripe mulberries, and afterward buried at a moderate depth in the ground. Thence riſe, in the proper ſeaſon, abundance of young mulberry trees, which are tranſplanted, when two or three years old, to the place where they are intended to remain—the rope being by this time entirely rotted. Any ſkilful nurſeryman will eaſily perceive the principles on which this procedure is founded, and be able to deviſe conſiderable improvements on it.

We are glad to find that Mr. Bertezen concurs in opinion with Miſs Rhodes, that the breeding of ſilk worms is not at all an unwholeſome employment:

'The received opinion (ſays he) is, that the atmoſphere of the places where ſilk worms are kept, is unwholeſome; but no ſuch thing exiſts, otherwiſe all the perſons employed and aſſiſting in the care of ſilk worms would ſuffer in their health, and, after attending them for a few ſeaſons, be prematurely cut off. Let us therefore form juſt notions on the ſubject.

'If the nurſery is *not* clean, it is probable that by breathing the air which circulates in it, one is ſubject to the ſame pernicious effects of any other place where cleanlineſs is wanting. If the worms of a large manufactory ſhould fall ſick, the putrid exhalations which continually proceed from them, might be pernicious. But as there is not in nature a cleanlier animal in itſelf, if it is kept ſo, and in health, in ſuch a caſe there would be nothing to fear; on the contrary it appears, that the ſlight vapor of mulberry leaves as they dry in the pans, the activity one is obliged to have in minding the ſilk worms, which in nurſeries of amuſement can only be moderate; the country air, the ſeaſon of the year, all theſe circumſtances ſeem to concur in favour of the health of the perſons employed.'

In his general concluſion, the author has ſome remarks on the advantages which this iſland might poſſeſs, for breeding ſilk worms. We ſhall extract the following particulars:

'First, I am certain, that in this country one may naturalize, to a perfect degree, the beſt breeds of thoſe inſects; for when they are fed only with the leaf of mulberry trees, in their requiſite ſtate, and well nurſed, they give [here] fine cones, and good ſilk.

'Secondly, As the ſummer heats do not arrive to that degree which may be hurtful, we have nothing to fear from their pernicious effects; this excuſes the neceſſity of having the worms hatched ſoon, ſaves the uneaſineſs one is always in for leaves, and one is not obliged to have recourſe to extraordinary kinds of food. Beſides, whether the mulberry trees give leaf ſoon or late, it will in ſuch caſe always be in time.

'Thirdly, We have already remarked of what importance cleanlineſs is to ſilk worms; ſo are order and exactneſs. *In other parts* it is not always eaſy to obſerve thoſe circumſtances as much as is neceſſary. If the perſons who ſuperintend the buſineſs are well verſed, it happens ſometimes that thoſe who are employed under them, are not as attentive as could be wiſhed; but *here*, one finds workmen [read workwomen] exerciſed in them, even in their leaſt works.'

A juſt compliment is meant to our fair countrywomen, by the correction which we have given in the laſt line of the preceding paragraph. We conſider this circumſtance as of greater importance than it is uſually thought to be; and that it is a feminine employment, is one of the grounds on which we found our hopes of ſucceſs. In other countries, becauſe of the ſlovenlineſs of the operators, the *direction*, at leaſt, of ſilk worms, muſt be intruſted to men—here they could not be wanted. The delicacy, adroitneſs, and cleanlineſs of the women in England, ſeem peculiarly adapted to the management of this manufacture; and at a time when complaints are loud as to the encroachments that men are making on female employments, we ought to view, with particular complacency, a manufacture that ſeems to be ſo well calculated to afford them ſome degree of relief.

'Fourthly, It cannot be doubted that mulberry trees and nurſeries ſucceed to the utmoſt of one's wiſhes in this country, through the goodneſs of the ſoil, and the ſkilful cultivation beſtowed upon them. But particularly from the happy circumſtance of a ſecond hatch of worms in the ſame year, and their complete *ſucceſs*, I have the ſtrongeſt and beſt proof to found my opinions.

'To all what* I have mentioned, I muſt add an important obſervation on the fortunate circumſtance which is ſtill in England. Here the bad breeds of ſilk worms are not yet ſpread; and bad ſyſtems have not been introduced to miſlead the minds of thoſe people who are inclined to this fine branch of natural hiſtory and commerce. Theſe are two conſiderable misfortunes which decidedly influence the ſucceſs of ſilk worms; and if once they ſhould take place, it would be found extremely difficult to remedy them. We muſt however obſerve, that the cauſe of theſe misfortunes does not depend by any means on climates.

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* The reader will bear in mind that the author is a foreigner.

'Relying on theſe trials and my experiments, I do not heſitate to think, that ſilk worms may ſucceed perfectly well in England, wherever fine mulberry trees can be found; and then, even with the greateſt certainty. If therefore the breeding of ſilk worms may become uſeful, as I think it very probable, I imagine nothing more would be requiſite, but to make good uſe of the advantages we have been remarking—to avoid ſcrupulouſly the introduction of bad breeds, and the falſe rules which might intrude reſpecting the mode of bringing up theſe inſects. Finally, not to concur in hurting their health; and, above all, not to truſt *eaſily* to food that is not proper for their health, and the profit they ought to yield. For, as has been obſerved, neither the oak, elm, lettuce, beet, mallows, roſebuſh, ſpinnage, &c. contain the ſilky ſubſtance deſtined by nature to be wrought and ſpun by thoſe creatures. Several vegetables have undoubtedly milky or gummy juices, with which one may more or leſs keep them; *but as ſilk worms, they muſt abſolutely have a ſilky ſubſtance*; *a ſubſtance which nature gives only to the mulberry leaf.*'

We mark this laſt paſſage in Italics, as being, in our opinion, too much of a theoretical nature to be admitted as ſound doctrine.

We ſhall conclude with obſerving once more, that Mr. Bertezen ſeems not to have taken ſuch an extenſive view of this ſubject as Miſs Rhodes has done. Mr. Bertezen has not noticed the advantage which the coolneſs of our climate beſtows in retarding the breeding of worms at pleaſure—or the benefit that might accrue from having ſeveral ſucceſſive breeds during the whole continuance of the ſeaſon, while food could be had. Neither does he, nor indeed any other practical ſilk rearer, ſeem to know that it is poſſible, by ſkilful culture, to have a continual ſucceſſion of young and freſh mulberry leaves from the beginning to the very end of the ſeaſon; which every intelligent gardener in England would eaſily accompliſh. Neither does Mr. B. take notice of the advantage which our coolneſs of climate would afford in laying up ſtore of eggs, *without any waſte of ſilk*; which the ingenuity of our fair experimenter has diſcovered. On the whole, however, we conſider this as a very uſeful publication, that will tend to open the eyes of our countrymen, and to direct their attention to an object of induſtry that promiſes to become, in time, of much national importance.

ART. VIII. *An Explanation of the two firſt Chapters of the Book of Geneſis.* By T. W. Wrighte, A. M. Clerk. 8vo. pp. 184. 3s. 6d. Blamire. 1788.

THIS author apprehends that there is little probability of obtaining an accurate tranſlation of the Hebrew Bible; but he comforts himſelf with the hope that the deficiency will be ſupplied by means of the *Septuagint*, a literal verſion of which, executed under the inſpection and control of perſons properly qualified, would, he thinks, be extremely acceptable to the Public, and tend greatly to promote a knowlege of the Scriptures. They would riſe, he obſerves, in their eſtimation, in proportion as men were made capable of underſtanding them; to which this tranſlation might contribute. Farther, he recommends it to ſuch tranſlators, if ſuch ſhould offer, to point out thoſe paſſages which contain the purport of a prophetic viſion—to improve the ſubdiviſions into chapters and verſes—to annex ſhort prefaces (as in ſome former editions of the Bible) to the ſeveral books—and to ſubjoin explanatory notes. Mr. Wrighte expreſſes a very earneſt wiſh that perſons of leiſure and abilities would engage in the good work: at the ſame time obſerving that his own Tract is by no means preſented to the Public, as a ſpecimen of ſuch an undertaking; but rather with a view to convince the reader that there is nothing incoherent, unintelligible, or abſurd, in the ſhort hiſtory which Moſes gives of the creation.

We concur with this writer in regarding the *Septuagint* as a very valuable work, both as an evidence in ſupport of the Old Teſtament, and as aſſiſting to illuſtrate and explain it: how far we are to credit the account, that it was executed by ſeventy-two of the moſt ſkilful interpreters choſen from among the Twelve Tribes, at the requeſt of *Ptolemy Philadelphus*, is at leaſt uncertain. The authority of *Ariſteas*, who has given ſuch information, with many curious particulars, is indeed greatly to be ſuſpected; although he has been followed in it by *Ariſtobulus*, *Joſephus*, *Philo*, and ſeveral of the Chriſtian Fathers, there is great reaſon to apprehend fancy and forgery in the firſt inſtance, as well as credulity joined with a too officious zeal in the latter. The antiquity of the *Septuagint* is, however, not to be doubted; and it is plain that the writers of the New Teſtament quoted from it. Yet we know that it differs from the Hebrew; and where a word in that language admits, as is ſo often the caſe, of ſeveral ſenſes, the Greek appears, occaſionally at leaſt, to fix on that which is the moſt unlikely: ſo that, on the whole, we can by no means conclude, that a tranſlation from the Greek, though accurately performed, would ſupply the place of one from the Hebrew original.

The variations in the firſt and ſecond chapters of Geneſis, here tranſlated from the Septuagint, are not very conſiderable. Mr. Wrighte accompanies every verſe with critical, inſtructive, and uſeful remarks.—The *Tohu* and *Bohu*, v. 2d, ‘ without form and void,’ is here rendered *inviſible* and *unſettled*; the firſt of theſe words certainly anſwering to the Greek, the ſecond not ſo fully, for it ſeems more exactly to agree to *ακαταστατος* than to *ακατασκευαστος*; but the author appears to make ſome uſe of the term for ſupporting

the

hypotheſis, that inſtead of having recourſe to any violent
vulſion of nature for the production of mountains, &c. all
y be accounted for on the more certain principle of gravita-
n.—On the 28th verſe of the firſt chapter, it is obſerved, ' Our
parents are ſaid to have been *created in the divine image,* be-
ſe they were deſigned to *partake of future immortality with God*;
not, as afterward added, merely becauſe we are born in in-
ence. In a word, he farther ſays, the image of God, in
ich all men are created, is to be *preſerved by virtue*, or *loſt by*
.—Concerning the diſtinction between the animal and the
nan race, he remarks, ' Surely if the ſenſe of religion is not
only difference between us, it is by far the greateſt; and
hing can be conceived ſo deplorable as the loſs of that pre-
inence which we derive from religious intercourſe with God.'
The words in our verſion (ch. ii. ver. 12.) *bdellium and the*
ſtone, are here rendered, from the *Sept.*, ' balſam and the
aſtar ſtone;' the former he thinks to be what was afterward
ed Balm of Gilead; the latter to have been uſed for vaſes to
tain the precious ointment.—The giving names to the dif-
nt creatures, is here rather ſuppoſed to ſignify Adam's being
ructed in the nature and qualities of each, and what they
ld be called. This is imagined to have been a viſionary
ſaction, together alſo with that relative to Eve which imme-
ely follows; for the author apprehends that the man and the
nan were both created at the ſame period (ch. i. ver. 26, 27.),
that the viſion (ch. ii. 21, 22.) was deſigned to impreſs on
mind of Adam a proper ſenſe of the affinity which ſubſiſted
veen him and the woman whom God had ' given him to be
him;' and the whole, it is added, is written for our in-
ction, on whom the ends of the world are come.—For far-
information, we refer to the work itſelf; which certainly
its attention.

. IX. *The Poetic of Ariſtotle,* tranſlated from the Greek, by Henry Pye, Eſq.

[*Article concluded:* See our laſt.]

HE continuation of the incidents in a well-wrought Tra-
gedy, is what Ariſtotle calls the Fable; and we find that
FABLE, in this great critic's judgment, is the SOUL of
gedy. He proceeds, therefore, in the 7th chapter, to conſider
t is requiſite in the combination of the incidents. He had
that Tragedy is an imitation of a perfect and entire action,
eſſing a certain degree of magnitude. He explains the parts
his ſhort definition. *By entire,* he means, comprehending
ſelf a BEGINNING, *a* MIDDLE, and an END. A BEGIN-

NING is that which does not neceſſarily follow any other event, but to which other events naturally ſucceed. An END is juſt the contrary; for it is that, which, either of neceſſity, or according to the general courſe of things, muſt follow ſome other event, but requires nothing after it. A MIDDLE requires other circumſtances to precede and follow it. Theſe requiſites are, therefore, eſſential to a well-conſtituted FABLE. If the reader wiſhes to ſee this doctrine well explained, he will find it done with great ability by the late Dr. Johnſon, in his criticiſm (in the Rambler) on the SAMSON AGONISTES of Milton. Beſide an entire action, we are farther told, that the fable muſt have a certain degree of MAGNITUDE. The great Critic explains his meaning as follows:

'An animal, or any other thing, that has conſtituent parts, to be beautiful, muſt not only have thoſe parts well connected, but ſhould alſo have a certain proper ſize; for beauty depends on ſize as well as ſymmetry. No very ſmall animal can be beautiful; for the view being had in almoſt an imperceptible ſpace of time, will be confuſed: neither can a very large one be beautiful, for the whole view cannot be taken in at once, and, therefore, the unity and completeneſs, that ſhould reſult from it, will eſcape the ſpectator. As, therefore, animals and other bodies ſhould have ſuch a ſize as may eaſily be comprehended in one view, ſo the dramatic fable ſhould have ſuch a length that the connexion of the circumſtances may be eaſily remembered.'

The Greek language ſupplied Ariſtotle with two happy words to expreſs his meaning: the eaſy ſight of an animal is ευσυνοπτον; and the eaſy ſurvey of the mind is ευμνημονευτον. To give the meaning of thoſe two words in the Engliſh language with conciſeneſs and preciſion, is a point, perhaps, not to be attained. We ſhall here tranſiently obſerve, that this 7th chapter of Ariſtotle lays before the dramatic poet the eſſential beauty of his art, with brevity indeed, but a brevity that requires profound meditation from every man who would excel in his art. This, well attended to, would prevent thoſe incoherent, flat, and unintereſting ſcenes, which too often occur in the modern drama. In the 8th chapter, Ariſtotle explains what is meant by the unity of action. Some poets, he ſays, imagined, that as Hercules was one perſon, a fable that related to him only, must conſequently poſſeſs the proper unity. But, as in the other imitative arts, the imitation is ſingle when one object is imitated; ſo a dramatic fable has unity, if it imitates one complete action, the parts of which are ſo conſtituted, that any of them being either altered or taken away, would change and confound the whole: for that can never be eſteemed a part of any thing, which makes no ſenſible difference whether it is there or not. As it is now apparent how much depends on the ſtructure of the fable, or the combination of the incidents, it naturally follows, as an important queſtion, what liberty is the poet to take

context of his piece, and how far does he differ from the
an? This is explained in the 9th chapter, with the deep-
ciſion. ' The poet is to relate not what has actually hap-
but what may poſſibly happen, either with probability, or
ieceſſity.' Such is the poet's province, which Horace,
riſtotle, ſays, is ſo to lie, and ſo to mix fiction with truth,
he BEGINNING, MIDDLE, and END, may be perfectly
nt.

etry (ſays Ariſtotle) is more philoſophical and inſtructive
iſtory. Poetry ſpeaks of general things, and Hiſtory of par-
. By general things is meant what any perſon of ſuch a cha-
would probably and naturally ſay or do in ſuch a ſituation:
particular things, is intended what any individual, as Alci-
for inſtance, either acted or ſuffered in real life. In Comedy,
et firſt forms his fable, and then adds any caſual names;
s in Tragedy, the names of perſons, who have actually ex-
re retained; becauſe we give credit to things which we know
oſſible, and what has happened is evidently poſſible. And
e ANTHOS of Agatho does not fail to give pleaſure, though
idents and characters are equally feigned. But if the poet
on real actions, he may yet be a poet, ſince there is no reaſon
any real facts may not be capable of that genuine probability
ſſibility, in regard to which he may juſtly be reckoned a poet.'
us we ſee, that, even in real and hiſtoric actions, the in-
n of the poet is to form the fable, or the combination of
nts: but Epiſodic fables are condemned by Ariſtotle. It
e proper here to obſerve, that the word EPISODE is uſed
iſtotle in different ſenſes. We will endeavour ſhortly to
n this: EPISODE, at firſt, was whatever was ſpoken be-
the ſongs of the chorus, and had no relation to them; as
orus, in the beginning, was a hymn to Bacchus. Hence
me of Epiſodic was given to that which had no rela-
any thing antecedent or ſubſequent. But when, in the
ſs of the drama, the chorus became intereſted in the ac-
nd took a part in it, the want of connection ceaſed; but
ole dialogue between the ſongs of the chorus was ſtill
the Epiſode, equivalent to what the moderns call the
When Ariſtotle condemns EPISODIC FABLES, he uſes
rd in its original meaning, as it implies disjointed and
nected. He ſays, ' I call a fable Epiſodic when the in-
ſ follow each other without probability or neceſſity. But
imitation ſhould not only be of a perfect action, but
ſe of one calculated to produce terror and pity, thoſe ob-
ill be beſt attained if the events ariſe from each other,
ſpecially, if they fall out contrary to expectation; for
t means ſurpriſe will be more ſtrongly excited than if
emed to happen by accident.' The Epiſodic fable being
ondemned, we are told, in the 10th chapter, that fable
nguiſhed into two different ſorts; the ſimple or complex.

The ſimple action, connected and uniform, has the tranſition of fortune without PERIPETIA, or DISCOVERY. Mr. Pye, in the note, obſerves that,

'By PERIPETIA, is meant a ſudden and unexpected revolution of fortune. The complex fable is that, where the tranſition is effected by that ſudden revolution of fortune, or by a diſcovery, or both. But theſe ſhould ariſe out of the fable; for there is a wide difference between an event happening in conſequence of another, or only following it. The PERIPETIA, therefore, neceſſarily, or probably, ariſes from the incidents; as in the Œdipus, a perſon coming with the idea of conſoling the prince, produces the contrary effect, and makes at the ſame time a beautiful diſcovery.'

The word PATHOS is uſed by Ariſtotle in a ſenſe different from the modern acceptation: in the *Poetic*, it means that part of the action which is either fatal or painful; ſuch as death exhibited on the ſtage, or tortures, wounds, or other things of that nature. Hence it appears, ſays Mr. Pye, in a note on the paſſage, that the diſlike of ſuch repreſentations, which is ſo rooted in the French theatre, did not originate in the theatre of Greece, or the rules of Ariſtotle, and his copier, Horace.

The 12th chapter divides Tragedy into its conſtituent parts, ſuch as they were on the Greek ſtage; namely, the Prologue, or that entire part, which precedes the firſt entrance of the chorus; the Epiſode, or acts, being three parts that are between the odes of the chorus; the Exode, or the part of the tragedy, which ſucceeds the laſt ode of the chorus; the Chorus itſelf is another part, and is again divided into the PASODE, or firſt full ſpeech of the chorus; the STASIMON, or ſong of the chorus; and laſtly, the COMMUS, or joint lamentation of the chorus. The curious in the antiquities of the Greek ſtage may gain much uſeleſs learning reſpecting theſe ſeveral articles in the various commentators on Ariſtotle.

The 13th and 14th chapters are, perhaps, the moſt important in this whole work. The former teaches what ought to be attempted or avoided in conſtructing the fable; and whence the proper end of Tragedy ſhould be derived. Ariſtotle ſays, the compoſition of a beautiful tragedy ſhould not be SIMPLE, but complex; and Pity and Terror being the peculiar objects of Tragedy, it is evident that thoſe who are repreſented as falling from happineſs to miſery, ſhould not be perſons of extraordinary virtue: neither ſhould wicked men be deſcribed as riſing from miſery to happineſs; for that would not be agreeable to our feelings, nor productive of terror and pity. The character fitteſt for tragedy, ſhould be a perſon neither eminently conſpicuous for virtue and juſtice, nor reduced to miſery by wickedneſs and villainy; but rather one in high reputation and proſperity, ſuffering through ſome error, like Œdipus and others. The cataſtrophe, according to Ariſtotle, ſhould not be double;

that is, ſhould not have a different cataſtrophe for the virtuous and the vicious, like the Odyſſey of Homer: of this, however, much doubt may be entertained. Many modern tragedies might be mentioned, in which this double cataſtrophe is highly beautiful. According to Ariſtotle, thoſe dramas are the beſt which end in total diſtreſs. He allows, however, that the double form was, in his time, preferred by ſome; but that, he ſays, aroſe from the weakneſs of the ſpectators, which the poets were induced to follow, in order to gratify the feelings of their audience. To enter into a diſcuſſion of this point would lead us too far: thus much is certain, that repreſentations in which virtue triumphs, and villainy ſuffers, will, at all times, yield the higheſt gratification. This is ſtrict poetic juſtice; but thoſe, who always expect it, ſhould remember, that it is not required by Ariſtotle, nor warranted by the courſe of human events.

The 14th chapter treats of the beſt expedients for raiſing terror and pity, which Doctor Young has well called the pulſes of Tragedy. Thoſe, ſays Ariſtotle, who excite horror, inſtead of terror, have none of the properties of Tragedy; for every ſort of entertainment ſhould not be ſought from it, but only that which is peculiar to it, ariſing from terror and pity. He conſiders, therefore, what circumſtances will appear dreadful or lamentable. Human actions, he ſays, muſt either happen between friends, or enemies, or ſtrangers, or men indifferent to each other. If one enemy kills another, there is nothing extraordinary; and it is the ſame between thoſe who are indifferent to each other. Such ſtories are preferable where the misfortune happens between perſons dear to each other; as when one brother kills, or attempts to kill, his brother, a ſon his father, a mother her ſon, or a ſon his mother. And again, all human actions muſt be in one or other of theſe ways: 1ſt, by perſons knowing what they are about, as when Medea kills her children: 2d, by perſons not knowing whom they injure, as when Œdipus kills his father Laius: 3d, a perſon may be near committing ſome atrocious action through ignorance, and, making the diſcovery, deſiſt from it. Theſe, ſays Ariſtotle, are the only modes of human action. But it may be aſked, with all deference to the philoſophic critic, is there not a fourth? A perſon perfectly knowing what he is going to do, may, of his own accord, relinquiſh his purpoſe. Of this, in the ſequel, Ariſtotle ſeems to have been aware; for he ſays, a perſon muſt either know, or not know; or act, or not act; and of theſe, the worſt mode is, when a perſon, fully apprized of all that relates to his own actions, and knowing the perſon to whom he is going to do an injury, yet relents, and does not execute his purpoſe; this, he ſays, is odious from the wickedneſs of the intention, and not tragical, as no one ſuffers. Here again ſome doubt may be entertained: had Ariſtotle ſeen Jaffier going to kill Belvidera, or Bajazet his daughter, there is reaſon to think that he would have changed his opinion. Ariſtotle approves of that mode, when the deed is performed ignorantly, and the diſcovery made afterward. This, no doubt, is truly tragical; and yet, he ſays, that is the beſt where the perſon is on the point of killing a beloved object, and then, making a diſcovery, does not do it, as Merope with regard to her ſon. There ſeems, in this place, to be ſome inconſiſtency in the great critic's doctrine; but, be it as it may, theſe ſituations are all truly tragical and affecting in the higheſt degree. This is the chapter which every tragic poet will do well to conſider; and over which, he ſhould ruminate again and again.

In the 15th chapter, Ariſtotle proceeds to the manners; and here he requires four things: 1ſt, They muſt be morally good: but it may be aſked, in oppoſition to Ariſtotle, if all characters are morally good, how can the piece be called an imitation of nature? 2d, The manners muſt be conſonant to the character. 3d, They muſt be like, that is, to Achilles, Ulyſſes, &c. 4th, They muſt be conſiſtent; for even if an inconſiſtent perſon is drawn, the character ſo imitated ſhould be *conſiſtently* inconſiſtent. Neceſſity and probability ſhould be as much conſidered in the manners as in the action; and it is as material to inquire whether it is neceſſary or probable for ſuch a man to ſay or do ſuch things, as whether it is neceſſary or probable for ſuch an event to ſucceed another. What follows in this chapter, concerning the unravelling of the plot, ſeems to have been miſplaced by the copyiſt, or ſome early editor. The aids of machinery, or the introduction of a god, ſhould not be uſed in the repreſentation; but, if neceſſary, employed in thoſe circumſtances which are out of the drama. The 16th chapter ſeems alſo, by ſome error, to be miſplaced. It relates to the fable; and probably belonged, at firſt, to the 10th chapter, or followed it. The whole refers to the different ways by which a diſcovery may be brought about; as when a perſon burſts into tears on ſeeing a picture, and is diſcovered; or when Ulyſſes is known by means of a ſcar. The amount of the whole is, that thoſe are the beſt diſcoveries which are leaſt artificial; as in the caſe of Iphigenia, it was probable that ſhe ſhould deſire to ſend a letter to her brother, and that diſcovers her.

The 17th chapter gives an important precept: The poet, as well when he compoſes the incidents, as when he adds the language, ought, as much as poſſible, to conſider every thing as paſſing before his eyes; for then he would find out what is proper and what is improper in the performance. If our modern poets were always careful to obſerve this rule, dull and flat ſcenes, as well as unnatural fuſtian and falſe glitter in the dialogue, would be avoided. Ariſtotle gives, in one point of view, the eſſence of the poet's art in making his fable. Iphigenia, (he ſays), on the point of being ſacrificed, ſuddenly diſappears, unperceived by the ſacrificers; and is tranſported to another country, where, by law, all ſtrangers are offered up to a certain goddeſs; to whom ſhe is appointed prieſteſs. Some time afterward, her brother arrives; he is ſeized, and on the point of being ſacrificed, when he is diſcovered by his ſiſter, and by that circumſtance preſerved. Such is the ſtory: the names and Epiſodic parts are added afterward; but the Epiſodes muſt be connected with the fable.

Chapter XVIII. has, likewiſe, the appearance of being miſplaced: it relates to the plot, and its ſolution. Every thing is ſaid to be the plot, to that extreme part where the change of fortune ariſes; and what paſſes afterward, is the ſolution. The Chorus is conſidered as one of the actors. The language comes under conſideration in the 19th and 20th chapters. What relates to the ſentiments, he ſays, belongs to the treatiſes on rhetoric: he might have added, that almoſt all which he offers concerning language, may be found in the books of the grammarians. He talks of elements or letters, ſyllables, particles, noun, verb, article, caſe, and ſentence. He purſues the ſame ſubject to the end of the 22d chapter, in which he ſays, the perfection of language conſiſts in being perſpicuous without meanneſs. Language, he adds, is the moſt perſpicuous, when it conſiſts entirely of proper names; but it will be mean. It will have dignity when removed from the vulgar idiom by uncommon expreſſions, metaphors, &c.

The 23d and 24th chapters have many judicious reflections on Epic Poetry, the practice of Homer, and the difference between the Epopee and Tragedy. Chapter XXV. will aſtoniſh the modern critics, and the whole malevolent race deſcended from the ancient ZOILUS.

'I will now endeavour, ſays Ariſtotle, to ſhew on how many and what things the objections of criticiſm may fall, and how they may be anſwered.' He obſerves that many errors are venial; and he inculcates the moderation with which they ought to be treated. The malignant critic would do well to peruſe this chapter with diligence; and, perhaps, here he might learn poetical charity, ſince that of the Chriſtian is not to be expected from him.

The 26th and laſt chapter compares Tragic imitation with the Epic, and gives the preference to Tragedy.

We have now preſented to our readers a compendious view of Ariſtotle's Art of Poetry. We are obliged to Mr. Pye for the opportunity which he has given us of endeavouring to diſſeminate the doctrine of Ariſtotle; but we recommend his elegant tranſlation to ſuch as deſire a more thorough knowlege than can be condenſed into an abridgment. Mr. Pye, moſt undoubtedly, has the honour of having given the firſt good tranſlation of the Poetic of Ariſtotle. He has performed a difficult and laborious taſk with elegance, force, and preciſion. His promiſe of a continued commentary on the original, illuſtrated by examples drawn from the modern ſtage, and particularly the Engliſh, we hope, will not be forgotten. Such a performance, we perſuade ourſelves, will do honour to the author; and, perhaps, contribute to reform the public taſte, which, of late years, has been ſo rapidly on the decline.

We ſhall proceed to Mr. Twining's tranſlation of this work, with all convenient ſpeed.

ART. X. *Philoſophical Tranſactions of the Royal Society*, Vol. LXXIX. *for* 1789. Part I.

[*Article concluded.*]

NATURAL HISTORY *and* MEDICINE.

Obſervations on the Claſs of Animals called, by Linnæus, Amphibia; particularly on the Means of diſtinguiſhing thoſe Serpents which are venomous, from thoſe which are not ſo. By Edward Whitaker Gray, M. D. F. R. S.

'AFTER ſome general obſervations on the claſs of animals, called amphibia, in the conſtruction of which it is obſerved that 'Linnæus has been particularly unfortunate,' Dr. Gray proceeds to that part of his ſubject which has more particularly engaged his attention. He here endeavours to eſtabliſh a certain method of diſtinguiſhing ſerpents which are venomous, from others which are not ſo. In his inveſtigation of this matter, the more evident and external characters of ſerpents are firſt examined; and the following inferences are fairly deduced:

' 1ſt, That a broad head, covered with ſmall ſcales, though it be not a certain criterion of venomous Serpents, is, with ſome few exceptions, a general character of them.

' 2dly, That a tail under one-fifth of the whole length, is alſo a general character of venomous Serpents; but, ſince many of thoſe which are not venomous have tails as ſhort, little dependance can be placed upon that circumſtance alone. On the other hand, a tail exceeding that proportion, is a pretty certain mark that the ſpecies, to which it belongs, is not venomous.

' 3dly, That a thin and acute tail is by no means to be conſidered as peculiar to venomous Serpents; though a thick and obtuſe one is only to be found among thoſe which are not venomous.

' 4thly, That carinated ſcales are, in ſome meaſure, characteriſtic of venomous Serpents, ſince in them they are more common than ſmooth ones, in the proportion of nearly 4 to 1; whereas, ſmooth ſcales are, in thoſe Serpents which are not venomous, more common, in the proportion of nearly 3 to 1.'

The external marks then, though affording a pretty certain conjecture reſpecting the nature of ſerpents with regard to their venomous qualities, cannot form a ſettled diagnoſtic. This can only be ſought for in the mouth. Dr. Gray, therefore, next conſiders, 'how the fangs, with which the mouths of venomous ſerpents are furniſhed, are to be diſtinguiſhed from common teeth.' We will give the reſult of his inquiry in his own words:

'Although the ſize of the venomous fangs is very various, their ſituation is, I believe, always the ſame; namely, in the anterior and exterior part of the upper jaw, which ſituation I conſider as the only one in which venomous fangs are ever found. But as, in thoſe Serpents which are not venomous, common teeth are found in that part of the jaw, it is plain that we cannot, by ſituation alone, diſtinguiſh one from the other. They may, however, be diſtinguiſhed with great eaſe, and I believe alſo with great certainty, by the following ſimple operation. When it is diſcovered that there is ſomething like teeth in the fore-mentioned part of the upper jaw, let a pin be drawn, with a moderate degree of preſſure, from that part of the jaw to the angle of the mouth (which operation may, for greater certainty, be tried on each ſide). If no more teeth are felt in that line, it may, I believe, be certainly concluded, that thoſe firſt diſcovered are what I have diſtinguiſhed by the name of fangs, and conſequently, that the Serpent is a venomous one*. If, on the contrary, the teeth firſt diſcovered are found not to ſtand alone, but to be only a part of a complete row, it may as certainly be concluded, that the Serpent is not venomous.

'In the upper jaw, both of venomous Serpents and others, beſides the teeth already ſpoken of, there are two interior rows; conſequently, the diſtinction I have endeavoured to eſtabliſh might be expreſſed in other words, by ſaying, that all venomous Serpents have only two rows of teeth, in the upper jaw, and all others have four†. I think it better, however, to leave the interior rows out of the queſtion, as, in many ſpecies, the teeth of which they are compoſed are ſo ſmall, as to make it very difficult to diſcover them. Indeed, in two ſpecies of Anguis, I can hardly be ſure that I have diſcovered them; but as, in every other ſpecies, I have never failed to do ſo, I preſume I may, with very little riſk of error, aſſert, that all Serpents whatever are furniſhed with them; and that thoſe only, which are not venomous, have the exterior rows.'

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* 'If a ſpecimen ſhould be met with, in which no teeth, of any kind, can be diſcovered in the margin of the upper jaw, the preſumption is, that it is a venomous Serpent, which has loſt its fangs; but I have never met with ſuch an one, except the Coluber Ceraſtes already mentioned.'

† 'GRONOVIUS, of whoſe inaccuracy I have already given one inſtance, in deſcribing the Crotalus Duriſſus, in his Muſeum Ichthyologicum, ſays it has no teeth, except the venomous fangs. KLEIN, in his Tentamen Herpetologiæ, has gone ſtill further, having actually made a genus of Serpents without teeth, which he calls Anodon. He appears not to have examined the mouth of a ſingle ſpecies; but to have depended entirely upon the deſcriptions of SEBA.'

Dr. Gray makes the proportion of venomous ſerpents to others, to be nearly 1 in 6; as he finds that he has examined one hundred and fifty-four ſpecies of ſerpents, of which number twenty-ſix appear to be venomous.

Account of a Bituminous Lake, or Plain, in the Iſland of Trinidad.

By Mr. Alexander Anderſon; communicated by Sir Joſeph Banks, Bart. P. R. S.

This 'remarkable production of nature,' is called *Tar Lake*; and by the French, *La Bray*; from its reſemblance to, and anſwering the intention of, ſhip pitch. It lies in the leeward ſide of the iſland, on a point of land which extends about two miles into the ſea, and is fifty feet above its level. At the higheſt part of this land is ſituated the bituminous plain, and it is only ſeparated from the ſea by a margin of wood which ſurrounds it. 'Its colour, and even ſurface, preſent at firſt the aſpect of a lake of water;' but Mr. Anderſon imagines 'it got the appellation of lake, when ſeen in the hot and dry weather, at which time its ſurface, to the depth of an inch, is liquid, and then, from its coheſive quality, it cannot be walked upon.'

It is of a circular form, and about three miles in circumference. Its ſurface is full of chaſms, from four to ſix feet wide, and as many deep: theſe are, in ſome places, wider and deeper. When Mr. A. viſited it, the chaſms were full of water.

'Its common conſiſtence and appearance,' ſays the author, 'is that of pit-coal, the colour rather greyer. It breaks into ſmall fragments, of a cellular appearance and gloſſy, with a number of minute and ſhining particles interſperſed through its ſubſtance; it is very friable, and, when liquid, is of a jet black colour. Some parts of the ſurface are covered with a thin and brittle ſcoria, a little elevated.

'As to its depth, I can form no idea of it; for in no part could I find a ſubſtratum of any other ſubſtance; in ſome parts I found calcined earth mixed with it.'—

'I could make no impreſſion on its ſurface without an axe: at the depth of a foot I found it a little ſofter, with an oily appearance, in ſmall cells. A little of it held to a burning candle makes a hiſſing or cracking noiſe like nitre, emitting ſmall ſparks with a vivid flame, which extinguiſhes the moment the candle is removed. A piece put in the fire will boil up a long time without ſuffering much diminution: after a long time's ſevere heat, the ſurface will burn and form a thin ſcoria, under which the reſt remains liquid.'

Mr. A. ſuppoſes this ſubſtance to be the *bitumen aſphaltum Linnæi.* When mixed with a little greaſe, or common pitch, it is much uſed for the bottoms of ſhips; and is thought by Mr. Anderſon to be a preſervative againſt the ravages of the *Borer*, ſo deſtructive to ſhips in that part of the world. Beſide its ſolid ſtate, it is alſo found in many parts of the woods in a liquid form.

Account of a particular Change of Structure in the Human Ovarium. By Matthew Baillie, M. D.; communicated by John Hunter, Eſq. F. R. S.

On peruſing this paper, ſome remarks occurred to us, which we ſhould have offered to the conſideration of our medical readers; but, on farther reflection, the ſubject has appeared not altogether ſuitable to the nature of a miſcellaneous and popular work, ſuch as our Review, which is calculated for general reading; and into which, therefore, topics that may prove incompatible with female delicacy, cannot, with propriety, be admitted.

Some Account of the Vegetable and Mineral Productions of Boutan and Thibet. By Mr. Robert Saunders, Surgeon at Boglepoor in Bengal; communicated by Sir Joſeph Banks, Bart. P. R. S.

This is a journal kept by Mr. S. during an expedition from Rungpore to Taſſeſudon, the capital of Boutan; and thence to Tiſſoolumboo, the capital of Thibet. We cannot attempt to abridge an account ſo various in its nature; but we ſhall ſelect ſuch information as appears to us moſt deſerving the attention of our readers.

The neighbourhood of Taſſeſudon abounds with firs:—the only tree, perhaps, which the inhabitants could convert to a profitable purpoſe. What Mr. S. ſaw, could not be uſed as timber, on account of their diſtance from any navigable river. They would, however, abundantly furniſh the natives with tar, pitch, &c.; yet ſo little has this great object been attended to, that they are ſupplied with theſe articles from Bengal.

Mr. S. laments that he could not ſee the tree which is employed in poiſoning the arrows.

'It is ſaid to come from a very remote part of the country. They deſcribe it as growing to the height of three or four feet, with a hollow ſtalk. The juice is inſpiſſated, and laid as a paſte on their arrows. Fortunately for them, it has not all the bad effects they dread from it. I had an opportunity of ſeeing ſeveral who were wounded with theſe arrows, and they all did well, though under the greateſt apprehenſion. The cleaning and enlarging ſome of the wounds was the moſt that I found neceſſary to be done. The paſte is *pungent and acrid, will increaſe inflammation, and may make a bad or neglected* wound mortal; but it certainly does not *poſſeſs any ſpecific quality* as a poiſon.'

The ſudden change in the face of the country, on quitting Boutan and entering Thibet, is remarkable:

'Here we quit the boundary of Boutan, and enter the territory of Thibet, where nature has drawn the line ſtill more ſtrongly, and affords, perhaps, the moſt extraordinary contraſt that takes place on the face of the earth. From this eminence are to be ſeen the mountains of Boutan, covered with trees, ſhrubs, and verdure to their tops, and on the ſouth ſide of this mountain to within a few feet of the ground on which we tread. On the north ſide the eye takes in an extenſive range of hills and plains, but not a tree, ſhrub, or ſcarce a tuft of graſs to be ſeen. Thus, in the courſe of leſs than a mile, we bid adieu to a moſt fertile ſoil, covered with perpetual verdure, and enter a country where the ſoil and climate ſeem inimical to the production of every vegetable.'

Tiſſoolumboo and its neighbourhood particularly engage the author's admiration. 'What a happy climate!' he exclaims. 'The ſky ſerene and clear, without a cloud; and ſo confident are they of the continuance of this weather, that their crop is thrown together in a convenient part of the field, without any cover, to remain till they can find time to threſh it out.'

The country of Thibet contains many valuable ores and minerals. Gold has been found in large quantities; and there is a lead mine near Tiſſoolumboo. Cinnabar, containing a large proportion of quickſilver, is met with; as is likewiſe copper: but the want of proper fuel, in a great meaſure, prevents the inhabitants from profiting by theſe poſſeſſions.

Tincal and rock ſalt are collected from a lake about fifteen days journey from Tiſſoolumboo, and to the northward of it. The tincal is depoſited or formed in the bed of the lake, whence it is dug up in large maſſes, and afterward broken into ſmall pieces for the convenience of carriage. It is uſed in Thibet for ſoldering, and to promote the fuſion of gold and ſilver.

Mr. S. appears to have paid attention to the diſeaſes of this country. The glandular ſwelling of the throat is very prevalent. 'It is certainly not exaggerating to ſay, that one in ſix of the Runghore diſtrict and country of Boutan, has the diſeaſe.' He imagines that it does not ariſe from any impregnation of the water from ſnow: but that it is 'endemial, proceeding from a peculiarity in the air of ſituations in the vicinity of mountains, where the ſoils are ſimilar, and alſo the vegetable productions.'

In the cure of venereal complaints, a preparation of mercury is uſed. Salivation is always produced, and a ſtick is put acroſs the patient's mouth, in the form of a gag, and made faſt behind. This is done to promote the ſpitting, and prevent the loſs of the teeth. Buboes are opened by a large inciſion, &c. After mentioning theſe, and ſome ſimilar modes of treatment, we own it was with ſurpriſe that we found Mr. S. telling

that, ‘ in ſhort, he ſaw very little room for improving
r practice in this diſeaſe.’ Nor do we altogether ſee the force
he following obſervation: ‘ I explained to the Rajah the
ration of tapping, and ſhewed him the inſtrument with which
as done. He very earneſtly expreſſed a deſire that I ſhould
orm the operation, and wiſhed much for a proper ſubject;
a one did not occur while I remained, and perhaps it was
vell both for the Rajah's patients and my own credit; for
r having ſeen it once done, he would not have heſitated about
petition of the operation.’ Surely this ſimple operation was
ly neither to bring the ſurgeon into diſcredit, nor augment the
ger of the patient.

he method uſed to diſtinguiſh diſeaſes, is curious; and ſeems
hew that the inhabitants of Thibet poſſeſs a little of the craft
hyſic as well as their European friends: ‘ They do not ſeek
any other means of information reſpecting the ſtate of a pa-
t than that of feeling the pulſe; and they confidently ſay,
the ſeat of pain and diſeaſe is eaſily to be diſcovered, not ſo
ch from the frequency of the pulſe as its vibratory motion.
ey feel the pulſe at the wriſt with their three fore-fingers, firſt
he right, and then of the left hand; after preſſing more or
on the artery, and occaſionally removing one or two of the
ers, they determine what the diſeaſe is.’

Ve could, with pleaſure, give further extracts from this
of Mr. S.'s account, but we muſt not add to the bulk of
article.

his very ſmall number of the Tranſactions concludes with
Meteorological Diary, of which we gave an account in our laſt
iew. The ſecond part of vol. lxxix. is advertiſed as ready
he members of the Society.

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r. XI. *Tranſactions of the Society inſtituted at London, for the*
ncouragement of Arts, Manufactures and Commerce. Vol. VII.
vo. 400 Pages. 4s. Boards. Dodſley. 1789.

N the volumes which contain accounts of the tranſactions of
ſocieties in general, the papers are multifarious, and the me-
of them very different. Though, in the preſent age, we
e frequently to lament the trifling nature of many memoirs
tained in the public records of our ſocieties, we uſually take
the volumes of the work now before us with pleaſure and ſa-
action;—as containing uſeful facts rather than abſtruſe and
rofitable reſearches, and the effects of experience rather than
pported hypotheſes.

he papers in this 7th volume are, as uſual, arranged under
claſſes, *Agriculture, Polite Arts, Manufactures, Mechanics,*
nies, and Trade. On *Chemiſtry*, no communications occur.

AGRICULTURE.

Under this head, we find atteſtations of ſeveral large plantations of timber trees in different parts of England; and we are glad to obſerve that the larch ſeems to be coming ſtill more and more into general uſe. The Biſhop of Landaff planted, in one ſeaſon, 48,500 larches. The following are the dimenſions of a larch tree that was planted in the year 1734, at Blair Drummond in Scotland, communicated by Mr. Drummond, ſon to the late Lord Kaims. The meaſurement ſeems to have been taken in the autumn of 1787, ſo that the tree was then exactly 54 years of age:

	Ft.	In.
' Circumference, one foot from the ground, clear of roots	9	6
' Ditto, three feet from ditto	7	6
' Ditto, ſix feet from ditto	6	6
' Ditto, nine feet from ditto	6	1
' Ditto, twelve feet from ditto	6	0½
' Ditto, fifteen feet from ditto	5	9
' Ditto, thirty-five feet from ditto	5	1
' Ditto, fifty-five feet from ditto	4	9
' Ditto, ſeventy-five feet from ditto	3	9
' Height to the extremity of the top	97	0
' Cubic contents	130	0.'

This tree, therefore, has increaſed very nearly two cubic feet and a half in each year from the time it was planted; which, ſuppoſing the wood to be worth no more than one ſhilling *per* cubic foot, would be half a crown *per ann.* for each tree, during the whole period of its growth.—Mr. Drummond had one of theſe large trees cut up for timber; and ſome of it was made into furniture, which he thinks is in every reſpect equal at leaſt in quality to the beſt Norway fir. Mr. D. ſeems not to have been aware that the chief value of this wood conſiſts in its uncommon durability; which he has had no opportunity of aſcertaining. Beſide the experiments already communicated to the public reſpecting the durability of this wood, the writer of this article has had opportunities of ſeeing the reſult of ſome private experiments, which prove it to be much more durable than either oak or fir:—*how much* more ſo, there has not yet been time to aſcertain.—We, therefore, moſt heartily concur with Mr. Drummond in recommending the culture of this tree on as extenſive a ſcale as poſſible, ſince it is found to thrive better than moſt trees, in the pooreſt ſoil, and in the moſt expoſed ſituation.

Mr. Boote, of Atherſtone upon Stour, continues the account of his experiments on drilling corn of all ſorts, when compared with ſowing it broad caſt; which he finds, as before, to turn out greatly in favour of the culture by narrow drills.

The

The Earl of Fiſe communicates the reſult of a comparative trial of the root of ſcarcity (as he terms it) and other plants. The produce of one hundred ſquare yards of each was weighed, and was found to be as under, viz.

		Stone	lb.
‘ Common turneps - - -	weight	92	4
‘ Carrots - - - - -		95	
‘ Root of ſcarcity - - -		77	
‘ Turnep-rooted cabbage - - -		88	

The Earl does not mention whether the roots were cleaned or not. If they were not perfectly cleaned, a great deduction muſt be made from the produce of the root of ſcarcity; as, from its numerous ſtrong fibrous roots, much more earth adheres to it than to any of the other plants with which it was compared. It was not found ſo nouriſhing for cows as any of the others, though it communicated no bad taſte to the milk; and, on the whole, Lord F. ſeems to think it will be no great acquiſition to the farmer—in which opinion we freely acquieſce.

Mathew Stephenſon, of Smardall-hall, Weſtmorland, Eſq; communicates an account of the improvement of 325 acres of moor land. The mode of management which Mr. S. found to ſucceed beſt on this ſoil, was to pare and burn the ſod, ſpread the aſhes, plough them in, and ſow graſs ſeeds (two buſhels of clean dreſſed hay ſeeds, and three pounds each of red clover, white clover, and hop clover, and four pounds of rib-graſs, per acre) about the beginning of Auguſt. Cut it two years—paſture two—break up the field for oats—and lime the next year for wheat. By this practice, the whole 325 acres were ſucceſsfully brought under culture and raiſed to four times their former value. The ſoil muſt have been better than that of many uncultivated fields, in order to admit of this mode of improvement; for, to our own certain knowlege, it would fail in very many caſes.

Mr. Eccleſton gives an intereſting account of the meaſures that were purſued for draining and improving *Martin Meer* in Cumberland, by which three thouſand ſix hundred and thirty-two acres of land have been gained and protected from the inundation of the ſea; but we are ſorry that our ſcanty limits forbid us to give the particulars of this improvement. We ſhall only remark, in brief, that this great drainage was at length completely effected by an ingenious device of Mr. Gilbert of Worſeley, after the unſucceſsful efforts of many preceding engineers. The contrivance conſiſts in having two pair of flood-gates on the main canal for ſtopping the entrance of the tide, placed at the diſtance of half a mile from each other, with a ſtop-gate opening in a reverſe direction cloſe within the outermoſt flood-gate; by means of which, the ſea being occaſionally admitted to flow up to the ſecond gate, and the ſtop-gate being ſhut

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four pins only, diſtinctly marks all poſſible variations of numbers, as well as every muſical note that it is neceſſary, in practice, to expreſs.

MANUFACTURES.

Mr. Greaves has attained to ſtill greater perfection in the manufacture of coarſe paper from *withen* (ozier) bark, than he did laſt year. The difference in the price of paper of the ſame ſize and thickneſs made from ropes or *withen* bark, he finds to be—From ropes 8s. 6d. per ream—from *withen* bark 5s. 8d. per ream; which is a ſaving in the laſt caſe of more than 30 per cent. Probably, when this manufacture comes to be fully eſtabliſhed, the ſaving will be ſtill greater in proportion.

Mr. Davies, of Saliſbury-court, Fleet-ſtreet, obtained the ſilver medal for making paper in imitation of marble, more elegant than what uſed to be imported from abroad: ſo that this, as well as paper for taking impreſſions from prints, may be conſidered as an acquiſition to the manufactures of this nation.

Mr. Swaine, who communicated ſome uſeful obſervations on the management of ſilk worms in a former volume of theſe Tranſactions, continues his reſearches in the preſent; and conveys many uſeful remarks on that ſubject, to the public. He thinks ſilk worms may be kept in the open air in this country; and gives a drawing and deſcription of a very neat and commodious apparatus for feeding theſe inſects, that may be occaſionally moved into the open air, when circumſtances are favourable for them. He concurs with all the perſons who have lately written on this ſubject, in thinking the climate of England more favourable for the rearing of ſilk worms than the warmer regions of Europe or Aſia; and that nothing is wanting for this purpoſe but a greater number of mulberry trees than we at preſent poſſeſs. To remedy this evil, he propoſes to try to rear the black mulberry from *ſeeds*; and we have no doubt of his ſucceeding in this attempt, as it is certain that mulberry trees are every year *thus* reared in ſome of the ſouthern provinces of Spain. He thinks the black mulberry leaf promiſes to be, on the whole, the beſt food for ſilk worms, though he thinks the white might be preferable to it, on ſome occaſions, particularly for *young* worms. He finds, as Miſs Rhodes has already experienced, that lettuce leaves may be uſed occaſionally, with ſucceſs, as a ſuccedaneum for the mulberry leaf.

In one particular, reſpecting the natural hiſtory of the ſilk worm, he differs in opinion from all the naturaliſts (we think) who have preceded him. It is generally believed that the moth *eats* its way through its ſiken *envelope* when it revives from its chryſalide ſtate. Mr. Swaine, however, contends that this is a miſtake; that it *does not eat* its way out, but only forces

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Engliſh wool, muſt
as it wants

twitching wool (a particular operation neceſſary in the baize manufacture, hitherto always done by hand), invented by Mr. Hugh Hughes, which has obtained the approbation of ſeveral baize manufacturers in Eſſex.—A road barrow (with a figure alſo) for filling up the ruts in roads that are covered with gravel, invented by Mr. Harriot; and an explanation (with a plate) of a method of ſupplying the loſs of a ſhip's rudder at ſea, by Captain Pakenham of the navy. This ſubſtitute for a rudder was tried at ſea by Captain Cornwallis, in his majeſty's ſhip Crown, who found it anſwer extremely well; and, in his opinion, and in that of all his officers, would conduct a ſhip to any part of the world. A diſcovery of this importance to ſea-faring men, ſhould certainly be publiſhed, by itſelf, in a low-priced pamphlet, with a plate, and a very full deſcription, that it might fall in the way of Captains of veſſels of every denomination.

COLONIES.

In this claſs, we have only a farther account of the proſperous ſtate of the true cinnamon tree in Jamaica, which promiſes ſoon to ſupply this nation with abundance of ſpiceries. The leaves of this tree are ſaid to be highly impregnated with the flavour of cloves.

From theſe ſhort notices, our readers will remark, with pleaſure, that the Society continue their uſeful labours with unremitting aſſiduity, and conſiderable ſucceſs. Though much has been done, the wide field in which they are engaged, is by no means exhauſted; and we doubt not but they will perſevere.

The volume cloſes with the uſual liſts of *Premia* adjudged, and offered—Preſents to the Society—Names of Members, &c.

ART. XII. *A Treatiſe on Menſuration, both in Theory and Practice.* The Second Edition*, with many Additions. By Charles Hutton, LL.D. F.R.S. &c. &c. Profeſſor of Mathematics in the Royal Military Academy. 8vo. pp. 703. 15s. Boards. Robinſons. 1788.

THE cloſe connexion of this ſubject with the common affairs of life, evinces its great importance. By the aſſiſtance of the art, here treated, we meaſure the heavens and the earth, eſtimate the capacity of all veſſels, and the bulk of all bodies, gauge our liquors, build our edifices, meaſure our lands, and aſcertain the boundaries of our poſſeſſions, buy and ſell with juſt

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* The firſt edition eſcaped our notice, probably by being publiſhed in the country.

weight and meaſure, and, in a word, tranſact moſt of the neceſſary buſineſs of life.

In his preface, Dr. Hutton gives a brief hiſtory of the art, and ſhews how its improvement conduced to the advancement of various parts of mathematical knowlege, more eſpecially geometry; which, at a very early period, became, by being ſubſervient to an art, an abſtract ſcience; as the remains of the Greek geometricians ſufficiently ſhew.

The work is divided into five parts, containing, 1ſt, the menſuration of right lines and right lined angles; 2d, the menſuration of planes; 3d, of ſolids; 4th, miſcellaneous ſubjects on menſuration in general; and, 5th, the practical appliplication of the general rules delivered in the foregoing parts, to land ſurveying, gauging, meaſuring the works of artificers, and a variety of other circumſtances which occur in the common concerns of human ſociety.

With reſpect to the manner in which Dr. Hutton has arranged his work, it evidently appears, from the above enumeration of the ſeveral parts, that he proceeds in the order pointed out by nature, beginning with the ſimpleſt, and ending with the moſt intricate part of the ſubject. The rules are delivered in words at full length, and the demonſtrations of them are given in notes at the bottom of the page; ſo that the practical part appears wholly independent of the theory. By this contrivance, the reader, who has attained no other mathematical knowlege than common arithmetic, is enabled to ſolve the ſeveral problems in menſuration; and thoſe who wiſh for the ſatiſfaction of demonſtration, will find it in the notes. Theſe notes are not to be read by others than deep mathematicians; and, as they contain ſeveral theorems of great value, with many curious corollaries, beſide thoſe uſed for the formation of the rules, they will afford additional entertainment to thoſe who are qualified to read them.

The fourth part differs ſomewhat from the other three parts; it is entirely theoretical, and is employed in the univerſal inveſtigation of the quadrature and cubature of curves in general. In the firſt ſection, is contained the true method of quadrature and cubature of figures from general equations expreſſing their nature and property; in the ſecond, the approximate method, by means of equidiſtant ordinates; and in the third, a treatiſe on the relations between the areas and ſolidities of figures, and the centres of gravity of their generating lines and planes. We here obſerve ſome of the moſt important and univerſal propoſitions on the ſubject, eſpecially in the firſt ſection, where a few pages contain what other authors would have expanded into a volume.

The fifth part is, as we hinted above, entirely practical, and contains a treatiſe on land ſurveying, explaining the uſe of the inſtruments employed in planning, the methods of computing the contents of fields, reducing plans, and dividing grounds. After the ſurveying, follows a comprehenſive eſſay on gauging, in which ſome very curious and uncommon rules are delivered for finding the true contents of caſks. The rule for computing the contents of a caſk of any form, from three dimenſions only, as given in page 592, is extremely neat and ſimple; the author ſays it was made from a method of inveſtigating the contents of caſks, which was hinted by Mr. James Davidſon of Dundee; and he gives the inveſtigation in a note. The rule is, 'Add into one ſum 39 times the ſquare of the bung diameter, 25 times the ſquare of the head diameter, and 26 times the product of the diameters; multiply the ſum by the length, and the product by ·00034, then the laſt product divided by 9, will give the wine gallons; and divided by 11, will give the ale gallons.' We cannot ſubjoin the curious and ingenious inveſtigation, for want of the figure.

To the gauging, ſucceed the methods of meaſuring the works of artificers; viz. bricklayers, carpenters and joiners, glaziers, maſons, painters, pavers, plaiſterers, plumbers, and ſlaters, with a deſcription of their reſpective meaſures or rules, the manner in which they take the dimenſions of their work, and the uſual price of their workmanſhip.

Some uſeful obſervations on meaſuring timber are added; and the work concludes with a large table of the areas of circular ſegments, the verſed ſine of half the area being given.

Such are the general contents of this excellent work, which muſt prove acceptable both to the practical meaſurer and to the ſcientific mathematician.

ART. XIII. *Le Paradis Reconquis: Poëme, imité de Milton, par* L. R. LAFAYE, *Gradué en l'Univerſité de Paris, Maitre de Langue Françoiſe.* 12mo. pp. 141. 5s. ſewed. Bell. 1789.

WHAT ſhall we ſay of this imitation? That we have ſearched for its appendage, a reſemblance, and cannot find it. What can we ſay of an arrangement of words in the form of blank verſe, deſtitute of cadence and harmony? What but that it is proſe in the ſhape of poetry? Monſieur Lafaye will, perhaps, reply to us with the ſurpriſe of Moliere's *Bourgeois Gentilhomme*, "*par ma foy, il y a plus de quarante ans que je dis de la proſe, ſans que j'en ſuſſe rien.*" But we do not expect him to ſubjoin the following part of the ſpeech as an addreſs to the Reviewers, "*& je vous ſuis le plus obligé du monde de m'avoir*

appris

apris cela :" be that as it may, we muſt proceed on our journey; we have many regions to paſs through; from the river Jordan we muſt fly to Mount Olympus; and from Olympus we muſt make all poſſible haſte to get back into the wilderneſs of Judea: but, alas! we Reviewers have not the privileges which our poetical travellers enjoy—we are confined both by time and ſpace. For this reaſon, Monſieur Lafaye muſt excuſe us if we do not follow him through the whole of his flights and peregrinations.

This poem conſiſts of ſix cantos; and the ſubject is as follows:—Satan, elated with the ſucceſs which he met with when he attempted the ſeduction of Eve, meditates a victory over Jeſus Chriſt, while he is in the wilderneſs: but as it is proper that he ſhould conſult his peers before he proceeds to buſineſs, he ſummoneth the aſſembly to Mount Olympus; and, in the firſt canto, page 8, we are introduced to this no very formidable body, conſidering they are devils—

'*Chétive aſſemblée! où chacun tremble.*' p. 3. l. 15.

Satan, in a long ſpeech (for he is a moſt verboſe orator), communicates his grand deſign; which, meeting with general approbation, he ſets out on his journey; and with the characteriſtic vivacity of a French demon, ſays

'——— *gaiment*
Je vais, mon deſſein jadis preſpére,
Verſe en mon ſein le beaume de l'eſpoir.'

Arrived at the deſart, he approaches our Saviour under the appearance of an old man, in ſearch of ſtrayed cattle; he is likewiſe looking for ſome ſticks to make a faggot. He enters into converſation with Jeſus; and the temptation by which he hopes to ſeduce the Saviour of the world, is an offer to ſhew him the way out of the wilderneſs. His propoſal being rejected with contempt, Satan makes a bow, and vaniſhes.

In the ſecond canto, the Arch Fiend again aſſembles his peers. The council appear to be rather tumultuous. Belial is a very turbulent member, and expreſſes himſelf with great acrimony toward the race of David:

'*Parbleu! comme je fis dégringoler*
Toute la famille, ſans oublier
Roi Salomon, avec ſa ſageſſe.'

And this *Roi Salomon* he talks of taking by the noſe.

In the third canto, Satan renews his temptations in the wilderneſs; and ſuppoſing our Saviour to be very hungry, invites him to eat:—by the power of his magic wand, a table riſes in the deſart, *royalement ſervie*, on which are diſplayed all the dainties that the moſt excellent French cookery can ſupply, game and poultry,

'*Bardés, bouillies, rotis, venaiſon,*
Coulis tranſparens, & ſauces ambrées,
Patiſſeries en tourèttes, gateaux,
Les poiſſons les plus rares, de ſource,
Riviéres, étangs, &c.'

This repaſt is exhibited *ſous un pavillon de verdure,* ornamented with fruits and flowers; a ſplendid buffet preſents itſelf, covered with vaſes of gold and cryſtal, and attended by Genii with purple wings. In another part of the deſart, Nymphs are dancing *ſous des bouquets d'arbres*; while in another, Zephyrus, Pomona, and the train of Flora, are forming garlands and preparing fruits.—This is pretty ſcenery for an opera. But as we cannot promiſe to ſteer this little French bark ſafe into port, through the channel of Engliſh criticiſm, we will (without loading it with any more of our ſtrictures) leave it to ſeek an harbour on its native coaſt;—it may chance to meet there with a more propitious gale. As to ourſelves, we muſt be candid enough to confeſs that our Engliſh Satan has obtained ſo much popularity, through the ſkilful management of our immortal Milton, that we can by no means tolerate French devils.

ART. XIV. *Dr. Burney's General Hiſtory of Muſic.*

[*Article continued.*]

WE are now to lay before the Public a view of the laſt, and, to the generality of readers, probably the moſt intereſting, volume of this curious and valuable work. It opens with an introductory *Eſſay on the Euphony or Sweetneſs of Languages, and their Fitneſs for Muſic*; the deſign of which, as well as its propriety in this place, will beſt appear from the author's own account of it:

'As we are now arrived at that period in the Hiſtory of Muſic, when the muſical drama or opera had its origin, in the progreſs of which lyric poetry and melody have received their chief poliſh and refinements, it ſeems a neceſſary preliminary to the following narrative, to beſtow a few remarks and reflexions on the formation of ſyllables, and emiſſion of vocal ſound.'——'No viſionary innovation, or fantaſtical change, is here intended, in a language ſo excellent as our own for every purpoſe of reaſon and philoſophy; all I would recommend, is care to our lyric poets in the ſelection and arrangement of ſyllables, as well as unity of ſubject; and attentive obſervance to the compoſers who ſet them to Muſic, not to dwell on harſh, mute, naſal, or guttural words, which either preclude or vitiate all muſical ſound.'

This eſſay contains many ingenious and uncommon remarks on an uncommon ſubject; for, as it is juſtly obſerved, though 'our alphabet has often been diſſected, and the articulation of our language analyſed, as far as concerns its pronunciation in

ſpeech;

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jurious to vocaliſed ſour
winning, deſtroying, enjo
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riod with a hiſs. The i
&c. preceded by a vowel
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' Admirable and ſubli
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or muſician ; the firſt, b
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and nearer ſinging, than
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neceſſary in ſelecting the
this narrative melody ; in
lines, *thrice he ſlew the ſla*
&c. where there is a con
accents ; and in placing ſ
the middle, as well as at
tion requires a repoſe, or l
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more ſolicitous ſhould the
ment when he writes an ai
vocaliſed, and where the v
tune, or the ſinger ſweeten

But though neither

The title of the *firſt* chapter of this volume is intereſting to muſical curioſity. *Of the Invention of* RECITATIVE, *and Eſtabliſhment of the Muſical Drama, or* OPERA, *in Italy.* It is peculiarly the buſineſs of every writer, who undertakes to deliver the hiſtory of any art, to mark diſtinctly thoſe periods, in which its progreſs toward perfection receives unuſual acceleration, quitting the ordinary languor of its ſlow and equable progreſs, and moving, as it were, by ſtrides;—per *ſaltum*, non per *gradum*:—to point out preciſely the nature of the improvement, and, as far as may be, the cauſes that produced it. To this eſſential part of his buſineſs, Dr. B. has here, and, indeed, throughout his work, been particularly attentive.

‘The annals of modern Muſic’ (he juſtly obſerves at the opening of the chapter) ‘have hitherto furniſhed no event ſo important to the progreſs of the art, as the recovery or invention of *Recitative*, or dramatic melody. Muſicians till this period having been chiefly employed in gratifying the ear with “the concord of ſweet ſounds,” without reſpect to poetry, or aſpiring at energy, paſſion, intellectual pleaſure, or much variety of effect. Epic poetry could never derive great advantage from Muſic, or muſic from epic poetry: ſo long a poem as the Iliad, or Æneid, if we ſuppoſe either of them to have been originally ſung, could admit of few embelliſhments or refinements from lengthened tones; it was the *lyric* poetry of the ancients as well as the moderns, conſiſting of ſhort effuſions of paſſion or ſentiment, in various meaſures, that beſt exerciſed the powers of muſical expreſſion.’

It appears, from the author's reſearches, that the true *muſical drama*, or *Opera*—that, which ‘was *wholly ſet to Muſic*, and in which the dialogue was neither ſung in meaſure, nor declaimed without muſic, but *recited* in ſimple muſical tones, which amounted not to ſinging, and yet was different from ſpeech’—did not exiſt till the year 1597, when the drama of DAPHNE, written by *Rinuccini*, and ſet to muſic by *Jacopo Peri*, was firſt performed in the houſe of Signor Corſi, at Florence, with great applauſe. This ſucceſsful experiment was followed by two other dramas of the ſame kind, *Euridice*, and *Arianna*. About the ſame time, however, a *ſacred* muſical drama, or *Oratorio*, was performed at Rome, compoſed in a ſimilar manner, by *Emilio del Cavaliere*; which has occaſioned ſome diſpute with reſpect to the *original* invention of *recitative*. But we think, with Dr. B. that the point of priority appears to be given up by Peri himſelf, who confeſſes, in the preface to his Opera of *Euridice* (dated 1600), that Emilio del Cavaliere ‘introduced the ſame kind of Muſic on the ſtage, before any one elſe that he had ever heard of.’ This, however, is a matter, which the Engliſh reader will not be very anxious to determine; while his curioſity is fully gratified with reſpect to the *date* of the invention, and the circumſtances which gave riſe to it. Of theſe, a clear and ſatisfactory account is here given, from a diſſertation on the origin of ſtage-ſinging by Gio. Battiſta Doni; by which it appears, that this muſical revolution was effected by a conſpiracy of Florentine *Dilettanti*; who, in private meetings held for that purpoſe, plotted the deſtruction of the wicked monſter, *Madrigal*; unanimouſly *reſolving*, that, "as modern Muſic was extremely deficient in grace, and the expreſſion of words, it became neceſſary, in order to obviate theſe objections, that ſome other ſpecies of Cantilena, or melody, ſhould be tried, by which the words ſhould not be rendered unintelligible, nor the verſe deſtroyed."—And this new ſpecies of melody was no other than the *recitativo*, which they conſidered as a recovery of the an declamation, by which the Greeks and Romans were *ſup* o have produced ſuch wonderful effects in their dramati entations.—Dr. B.'s reflections on the conſequences of ſical plot are too good to be given in any words but his ow . 24.)

'It is not difficult to diſcover this account, that all the patrons and artiſts of this new f f Muſic, except Monteverde, were *Dilettanti*, and *ſhallow c tiſts*, who, as is uſual, condemned and affected to deſpiſe ich they could not underſtand, and in which they were unable to excel. The learned contrapuntiſts, on the contrary, had abuſed their art, to the ruin of lyric poetry, and confined it in ſuch narrow limits, that even inſtrumental Muſic made no advances in their hands; for all they produced, that was not in canon and fugue, was utterly dry, fancileſs, and deſpicable. Theſe early attempts, however, at clearneſs, grace, and facility, though they now appear but mean and feeble, had a happy effect upon the art. In proceſs of time they approximated parties, (for when was Muſic, any more than politics, without its cabals and factions?) and in appealing to the public ear, by bringing Muſic on the ſtage, drove pedantry to lament the degeneracy of the age in holes and corners; and encouraged zeal and unprejudiced muſical learning to unite with taſte in ſimplifying the art, and calling upon the graces for aſſiſtance.'

The firſt muſical drama, after the invention of recitative, that was *publicly* repreſented, was EURIDICE, ſet by Peri. In the muſic of this drama, a reſemblance is obſerved to that of Lulli, in the ſtyle of the recitative, the frequent change of time, and the difficulty of diſtinguiſhing air from recitative by any ſuperiority of melody. Indeed, 'the only arrangement of ſounds,' we are told, 'reſembling an *air*, in Euridice, is a ſhort *Zinfonia*,' for three flutes, which is given as a ſpecimen; and which, indeed, is ſo little diſtinguiſhable from a modern paſtoral-dance tune, as to render it matter of ſurpriſe, that the *vocal* airs ſhould be ſo deſtitute of melody. But *recital* now was every thing, and *ſinging* ſeems to have been left to the inſtruments; which were all placed *behind the ſcenes.* It is diverting to compare the band of this primitive opera with the modern orcheſtra. A *harpſichord*, a large *guittar*, a *viol da gamba*, and a large *flute*, compoſed nearly the whole of the accompaniment. We ſay *nearly*, becauſe the ſymphony for *three* flutes ſeems to imply a *few* more inſtruments than are here mentioned.

About the ſame time, the Opera of ORFEO was ſet by *Monteverde*, 'one of the principal legiſlators of the muſical drama;' with reſpect to whom, a ſingular circumſtance here occurs. Dr. B. was ſurpriſed to find, that his counterpoint in two parts is more frequently deficient than in the other two compoſers, who had never, like him, diſtinguiſhed themſelves in the learned ſtyle of maſſes, motets, and madrigals.' He ſeems to have been embarraſſed by ſimplicity, and puzzled by the abſence of difficulties. He had worn fetters till he could not walk without them. Several examples of very offenſive paſſages are produced; two of them, indeed (where a minor ſeventh appears with a ſecond, and a ſixth with a falſe eighth), ſo perfectly inſupportable, that we really cannot help *reſolving* theſe diſcords into blunders of the printer; though we are aware of the truth of what Dr. B. has elſewhere remarked*, that 'ſuch words as *aſpro*, *dura*, *cruda*, *ſtrano*, &c. were irreſiſtible temptations to wring the ear with crudities.'—On the ſubſequent plates, the muſical reader is gratified with ſpecimens from theſe founders of the *ſtile recitativo*, Peri, Caccini, and Monteverde.

Every reader, who receives pleaſure from original and authentic information, will think himſelf obliged to the author for ſome copious extracts and tranſlations which he has here introduced from a diſcourſe, written by the famous traveller, Pietro della Valle, which contains 'an intereſting, clear, and admirable account of the ſtate of Muſic in Italy, but particularly at Rome, during the beginning of the ſeventeenth century.' The object of it was, to defend modern Muſic—the Muſic of his own times—againſt the *croakers*, who, in the hereditary cant of the family, complained, 'that Muſic, for fifty years back, had been declining, and that there were no profeſſors left, equal to thoſe of former times.' Della Valle, on the contrary, endeavours to prove, that, 'ſo far from having degenerated, it was in a ſtate much nearer perfection, at the time he wrote, than at any former period.' We are ſorry, that theſe extracts are too long for inſertion. Della Valle's account, however, of the manner in which the firſt opera, or ſecular muſical drama, was exhibited at Rome, is too great a curioſity to be paſſed over. We ſhall give his own words, as tranſlated by Dr. B. (p. 37.)

"My maſter Quagliati was an excellent Maeſtro di Capella, who introduced a new ſpecies of Muſic into the churches of Rome, not only in compoſitions for a ſingle voice (*monodie*), but for two, three, four, and very often more voices, in chorus, ending with a numerous crowd of many choirs or choruſes, ſinging together; ſpecimens of which may be ſeen in many of his motets that have been ſet printed. And the Muſic of my *cart*, or moveable ſtage, compoſed by the ſame Quagliati, in my own room, chiefly in the manner he found moſt agreeable to me, and performed in maſks through the ſtreets of Rome during the Carnival of 1606, was the firſt dramatic action, or repreſentation in Muſic, that had ever been heard in that city *. Though no more than five voices, or five inſtruments, were employed, the exact number which an ambulant cart could contain, yet theſe afforded great variety: as, beſides the dialogue of ſingle voices, ſometimes two, or three, and, at laſt, all the five ſung together, which had an admirable effect. The Muſic of this piece, as may be ſeen in the copies of it that were ards printed, though dramatic, was not all in ſimple recita which would have been tireſome, but ornamented with beau paſſages, and movements in meaſure, without deviating howe rom the true theatrical ſtyle; on which account it pleaſed extre s was manifeſt from the prodigious concourſe of people it er it, who, ſo far from being tired, heard it performed five c eral times; there were ſome even who continued to follow t to ten or twelve different places where it ſtopt, and who uitted us as long as we remained in the ſtreet, which was our o'clock in the evening till after midnight."

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* P. 1[illegible]0. note (q).

'This narration,' as our hiſtorian well obſerves, 'ſeems to furniſh a curious circumſtance to the hiſtory of the ſtage, which is, that the firſt opera or muſical drama, performed in modern Rome, like the firſt tragedy in ancient Greece, was exhibited *in a cart*. It has been imagined by many of the learned, that the recitative in modern Operas is a revival of that ſpecies of *melos* in which ancient dramas were ſung; and here the *moveable ſtage* on which it was performed, like that uſed by Theſpis at Athens, furniſhes another reſemblance.

—— *plauſtris vexiſſe, poemata Theſpis.* HOR.'

A ſhort, but curious, digreſſion here occurs, on the origin and progreſs of the inhuman practice of mutilating children, in order to keep the voice in its adoleſcent ſtate; in which Dr. B., with as much truth, we are perſuaded, as humanity, endeavours to remove ſome prejudices which throw 'an unmerited contempt upon beings, who, as they are by no means accountable for that imperfection under which they labour, are entitled to all the pity and alleviation we can beſtow.'

In ſpeaking of the ſingers of his time, Della Valle mentions, with rapture, *Leonora* and *Caterina Baroni*, and their mother, *Adriana*. In this part of the chapter, we meet with ſome very ſenſible reflections on the *muſical* criticiſm of the *unmuſical*; who are ſo apt to forget, that 'the hearer of Muſic, as well as the compoſer and performer, muſt be gifted with *one* perfect ſenſe at leaſt. Every eye that can aſſiſt its owner to avoid a poſt, is not able to ſee the beauties of a fine picture; nor every ear that faithfully conveys to the mind the moſt rapid and minute articulations of ſpeech, equally faithful in conveying to the inmoſt receſſes of the ſoul thoſe exquiſite inflexions, of muſical voice or inſtrument, which thrill and enchant every ſincere votary of the tuneful art.

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* 'Here he ſeems to have forgotten the performance of Emilio del Cavaliere's oratorio, *Dell' Animo, e del Corpo*, which was exhibited at Rome, in action on a ſtage, in the church of Sta. Maria della Vallicella, 1600. If Della Valle had ſaid the firſt ſecular dramatic repreſentation in this kind of Muſic, he would have been more correct.'

‘ Mankind always ſeem more ready to own a deficiency in any other ſenſe than that of *hearing* or *feeling*, when Muſic is in queſtion. “ I am ſo near-ſighted, that I did not know you—pray pardon me, Sir.” But who ever confeſſes with equal frankneſs, that his contempt for Muſic ariſes from any other cauſe than ſuperiority of judgment or purſuits? No one ſays: “ Doubtleſs the Muſic you have compoſed, performed, or praiſed, may be exquiſite; but my ear is not ſo well conſtructed as to vibrate truly on hearing it;” or allows that he wants feeling or taſte for ſuch elegant works of art. The lively St. Evremond and the candid Addiſon, with the deciſion of men of letters, ignorant of Muſic and impenetrable to its powers, determine the merit of French and Italian operas, without the leaſt knowledge or feeling in the art; and their deciſions are often referred to by other *αμυσοι*, with a degree of triumph as great as if they were mathematical demonſtrations.’

We return, with the author, to the hiſtory of Operas; which, it ſeems, at that time, were often degraded, by the manner of performance, to a ſort of muſical puppet-ſhew. It was not uncommon for the characters to be repreſented by figures of wood, or wax, on the ſtage, while the ſingers performed behind the ſcenes.

In the liſt of the firſt compoſers of Operas, MARC ANTONIO CESTI appears, from a ſcene here produced from his Opera of *Orontea*, compoſed in 1649, to be entitled to diſtinguiſhed notice. It ‘ exhibits to the muſical reader the ſtate of recitative, as well as air, at this early period; which has been ſuppoſed to be that of the firſt invention and introduction of an air at the termination of a ſcene of recitative.’ This ſpecimen appears to us, eſpecially in the airs, to be, by many degrees, ſuperior, in grace and expreſſion of melody, to others of a later date which follow it on the ſame plates. But of this excellent, though little known, compoſer, we ſhall hear more in another chapter.

The muſical drama had not long been invented, or reſtored, before the Poet and the Muſician had reaſon to adopt the complaint of the Roman Satiriſt—

—— *migravit ab* AURE *voluptas*
Omnis ad incertos OCULOS *et gaudia vana.*

Dr. B.'s remarks on this ſubject, and the deſcription which follows, cannot but be acceptable to our readers. (p. 66.)

‘ In 1680, the opera of *Berenice*, ſet by Domenico Freſchi, was performed at Padua in a manner ſo ſplendid, that ſome of the decorations, *recorded in the printed* copy of the piece, ſeem worthy of notice in the hiſtory of the muſical drama; a ſpecies of exhibition, of which, as it originally conſiſted of poetry, Muſic, dancing, machinery, and decorations, it is the buſineſs of the hiſtorian to watch and point out the encroachments which any one of theſe conſtituent parts, at different periods, has made upon the reſt. In the beginning it was certainly the intention of opera legiſlators to favour poetry, and to make her miſtreſs of the feaſt; and it was a long while before Muſic abſolutely took the lead. Dancing ſtept into importance only during the preſent century; but very early in the laſt, machinery and decoration were ſo important that little thought or expence was beſtowed on poetry, Muſic, or dancing, provided ſome means could be deviſed of exciting aſtoniſhment [illegible] ſpectators, by ſplendid ſcenes and ingenious mechanical contriva [illegible].

'In the opera of *Berenice*, juſt [illegible]tioned, there were choruſes of one hundred virgins, one hundr[illegible]ldiers, one hundred horſemen in iron armour, forty cornets of h[illegible] ſix trumpeters on horſeback, ſix drummers, ſix enſigns, ſix fa[illegible], ſix great flutes, ſix minſtrels playing on Turkiſh inſtruments [illegible]ers on octave flutes, ſix pages, three ſerjeants, ſix cymbaliſts, [illegible] huntſmen, twelve grooms, ſix coachmen for the triumph, ſix [illegible] for the proceſſion, two lions led by two Turks, two elephants [illegible]o others, Berenice's triumphal car drawn by four horſes, ſix c[illegible] cars with priſoners and ſpoils drawn by twelve horſes, ſix coaches for the proceſſion. Among the ſcenes and repreſentations in the firſt act, was a vaſt plain, with two triumphal arches; another, with pavilions and tents; a ſquare prepared for the entrance of the triumph; and a foreſt for the chaſe. Act II. the royal apartments of Berenice's temple of vengeance; a ſpacious court, with a view of the priſon; and a covered way for the coaches to move in proceſſion. Act III. the royal dreſſing-room, completely furniſhed; ſtables with one hundred live horſes; a portico adorned with tapeſtry; a delicious palace in perſpective. And beſides all theſe attendants and decorations, at the end of the firſt act, there were repreſentations of every ſpecies of chaſe: as of the wild boar, the ſtag, deer, and bears; and at the end of the third act, an enormous globe deſcends from the ſky, which opening divides itſelf into other globes that are ſuſpended in the air, upon one of which is the figure of Time, on a ſecond that of Fame, on others, Honour, Nobility, Virtue, and Glory.'

This was an *improvement* on Horace's deſcription of the Roman opera of his time:—

—fugiunt equitum turmæ, peditumque catervæ:
Mox trahitur manibus regum fortuna retortis;
Eſſeda feſtinant, pilenta, petorrita, naves;
Captivum portatur ebur, captiva Corinthus, &c.
Ep. ad Aug. 190.

CHAP. II. *Riſe and Progreſs of the ſacred muſical Drama, or* ORATORIO.—It is a circumſtance rather unfortunate for thoſe who are diſpoſed to rail at dramatic exhibitions as a pernicious and profane amuſement, that religion itſelf ſhould every where have ſet the firſt example of ſuch amuſement; and that, in modern Europe, as well as in ancient Greece, the firſt *theatre* ſhould have been the *church.* In Italy, according to Apoſtolo Zeno, 'the firſt exhibition truly dramatic was a *ſpiritual comedy*, at Padua, 1243, 1244.'

'Another *repreſentation of the Myſteries of the Paſſion of Chriſt, &c.* according to Muratori, was performed at Friuli, 1298. In 1264, was inſtituted at Rome the *Compagnia del Gonfalone*, the ſtatutes of which were printed in that city 1554, and of which the principal employment was to act or repreſent the ſufferings of our Lord, in Paſſion-week, an inſtitution which was long continued there.'

But theſe *Myſteries* and *Moralities* appear never to have been entirely *ſung* before the 17th century; they were chiefly *declaimed*, with incidental airs and choruſes.

'It was,' ſays our hiſtorian, 'by ſmall degrees that entire *muſical myſteries* had admiſſion into the church, or were improved into ORATORIOS. All the Italian writers on the ſubject agree, that theſe ſacred muſical dramas had their beginning in the time of San Filippo Neri, who was born 1515, and founded the congregation of the *Prieſts* of the *Oratory* at Rome, in 1540. During the ſervice, and after ſermon, it was uſual for this ſaint, among other pious exerciſes in order to draw youth to church and keep them from ſecular amuſements, to have hymns, pſalms, and other ſpiritual *laudi*, or ſongs, ſung either in chorus or by a ſingle favourite voice, divided into two parts, the one performed before the ſermon, and the other after it.

'But though this devout practice was begun in ſo ſimple a manner, with only ſpiritual cantatas, or ſongs, on moral ſubjects; in order to render the ſervice ſtill more attractive, ſome ſacred ſtory or event from ſcripture was written in verſe, and ſet, by the beſt poets and muſicians of the times. Theſe being compoſed in dialogue, and rendered intereſting to the congregation, ſuch curioſity was excited by the performance of the firſt part, that there was no danger during the ſermon that any of the hearers would retire, before they had heard the ſecond.

'The ſubjects of theſe pieces were ſometimes the good Samaritan; ſometimes Job and his friends; the prodigal ſon; Tobit with the angel, his father and his wiſe: &c. all theſe, by the excellence of the compoſition, and the band of inſtruments, and the performance, brought this *oratory* into ſuch repute, that the congregations became daily more and more numerous. And hence this ſpecies of ſacred muſical drama, wherever performed, in proceſs of time, obtained the general appellation of ORATORIO.'

The firſt performance that deſerved this name, appears to have been the *The Rappreſentatione di Anima et di Corpo, dal Sig. Emilio del Cavaliere, per* RECITAR CANTANDO, which was performed and printed at Rome in 1600; and which is generally thought to have been, not only the firſt ſacred drama that was *entirely* ſung, but the firſt in which there was an attempt at *recitative.* Of this oratorio, Dr. B. was ſo fortunate as to find a printed copy, in one of the churches at Rome; and to obtain *leave to have it tranſcribed*; which has enabled him to gratify his readers with a particular account of this muſical curioſity. It was repreſented in action, on a ſtage, in the church of *La Vallicella*, with ſcenes, decorations, acting chorus, *à l'antique*, and analogous dances, as appears from the editor's dedication, and the compoſer's inſtructions for the performance, from which we have ſome curious extracts. Among theſe, we were particularly diverted with the two following directions: "*Il Corpo*, the Body, when theſe words are uttered: *Si che hormai alma mia*, &c. may throw away ſome of his ornaments; as his gold collar, feathers from his hat, &c.—The *world*, and *human life*, in particular, are to be very gaily and richly dreſſed; and when they are diveſted of their trappings, to appear very poor and wretched; and, at length, dead carcaſes."—In this oratorio, the word *air* never occurs: it ſeems to have been all *recitative* and *chorus*. The firſt ſcene is here given as a ſpecimen of both.

This *firſt* ſacred muſical drama was followed by many others of the ſame kind; and Dr. B. has given a liſt of ſuch as he found recorded, but of which the *words* only have come to his knowlege. From the ſcarcity of *muſical* materials for this period of his inquiries, he thought himſelf fortunate in meeting with a production of this kind, at Rome, compoſed by the celebrated and unfortunate STRADELLA, whoſe intereſting and melancholy ſtory is here related;—one of the blackeſt tales of deliberate, determined, and implacable vengeance, which the annals of human depravity can furniſh.

Stradella was, it ſeems, not only an excellent compoſer, but a great performer on the violin, and poſſeſſed alſo of a fine voice and an exquiſite manner of ſinging. We recollect, that, in other accounts of this maſter, the harp is ſaid to have been his favourite inſtrument; but from Dr. B.'s ſilence with reſpect to that circumſtance, we conclude, that he did not find ſufficient authority for this aſſertion. His compoſitions, which are all vocal, appear to our muſical critic to be ' ſuperior to any that were produced in the laſt century, except by *Cariſſimi*. The title of his dramatic compoſition, above mentioned, is, ORATORIO *di S. Gio. Battiſta, à 5, con ſtromenti, del Sig. Aleſſandro Stradella*. The account of it, which follows, will be the more intereſting to muſical readers, as it is generally believed to have ſaved this charming compoſer's life for ſome time, by its effect on the hearts of the firſt aſſaſſins that were employed to murder him at Rome, on the night of its performance:

' An inſtance,' it is obſerved, ' of the *miraculous powers* of *modern* Muſic, ſuperior, perhaps, to any that could be well authenticated of the *ancient*.

' Both theſe aſſaſſins being equally affected by the performance, alike inclined to mercy, and accoſting him in the ſtreet when he quitted the church, after complimenting him upon his oratorio, confeſſed to him the buſineſs on which they had been ſent by the Venetian nobleman, whoſe miſtreſs he had ſtolen; adding, that, charmed by his Muſic, they had changed their minds; and then, adviſing him and the lady to fly to ſome place of ſafety as ſoon as poſſible, they determined to relinquiſh the reſt of the reward that was promiſed them, and tell their employer, that Stradella and his miſtreſs had quitted Rome the night before their arrival in that city*.'

The harmony, modulation, and contrivance of a duo in this oratorio are ſo admirable, that Dr. B. has here given part of it 'as a ſpecimen of the perfection to which this ſpecies of writing was brought by Stradella anterior to the productions of Purcell, Clari, Steffani, and Aleſſandro Scarlatti, whoſe road to fame he very much contributed to point out and ſmooth.'

For the ſatisfaction of muſical collectors, the author has added a liſt of ſuch other compoſitions by this artiſt, as are known to be extant; 'in which' (he ſays) 'I find the germe of many favourite compoſitions that were reproduced long after the fatal cataſtrophe, which ſo prematurely put an end to his exiſtence.'

From an oratorio called *Maria Vergine addolorata*, compoſed by Pistocchi, one of the greateſt ſtage-ſingers of the laſt century, a ſhort air, *E che farei*, ſung in the character of Mary Magdalen, is given as a ſpecimen; which we think muſt pleaſe, by its ſimple and graceful pathos, every reader, whoſe *ear* (to uſe an expreſſion of the Abbé du Bos) *is not too far from his heart*. It bears, perhaps, alone, a more honourable teſtimony to Piſtocchi's ſtyle of ſinging, than any verbal deſcription that has been given of it. Annexed to this ſpecimen is another air, from an oratorio of *Aleſſandro Scarlatti*, which no leſs merits the attention of judges in the art, affording a fine example of what may be termed the *learned* pathetic, as the other ſpecimen does of the *ſimple*. The accompaniment is richly and learnedly harmonious, yet, at the ſame time, as it ſeems to us, in perfect *uniſon* of *expreſſion* with the vocal part, the melody of which appears to be as well adapted to the words, as it would have been, by any compoſer of *that time* at leaſt, if melody *alone* had been his care.

The third Chapter, which treats of the Opera Buffa, *or Comic Opera, and Intermezzi, or Muſical Interludes, during the 17th Century*, preſents us with a ſingular curioſity; a *burletta* ſet, throughout, in choral muſic, and where every ſingle character ſings in *four voices, beſides his own*. This muſical farce was called L'Anfiparnaso; it was both written and ſet by the celebrated *Orazio Vecchi* †, and acted and printed at Venice, his cantatas, fully confirms the following teſtimony to the extraordinary merit of this compoſer, and the reflections which accompany it:

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* The Venetian nobleman, however, contrived afterward to have not only Stradella, but the lady alſo, ſtabbed to the heart, by *other* aſſaſſins.

† See Vol. III. p. 233.

'As for *melody*, were a collection to be formed of the moſt elegant and ſtriking paſſages of the beſt compoſers of the laſt century, which are ſtill, and ever muſt remain, pleaſing, in the ſame manner as the *beauties* of our beſt poets and moral writers have been ſelected, the works of Ceſti would ſupply a very conſiderable number. Indeed, ſuch a collection would leave but little to ſubſequent compoſers who have been the moſt celebrated for originality and invention. It might check modern vanity, and ſtop diſputation concerning unjuſt claims; individuals would have their proper ſtation allotted them; and juſtice would be done to thoſe gifted mortals whoſe inſpirations have been adopted by the moſt judicious and accompliſhed muſicians of ſucceeding times. But ſuch a compilation, with whatever integrity it may be made, and however juſt the deſign, might have an invidious appearance, and inſtead of being regarded as the only true and intelligible hiſtory of muſical invention, might ſeem the work of a partizan, undertaken with the inſidious view of injuring the reputation of poſterior artiſts.'

But we haſten forward to an article that will intereſt, at once, the muſician, the poet, and the painter; for theſe characters, it ſeems, were all united in SALVATOR ROSA:

'Among the muſical manuſcripts' (ſays our hiſtorian) 'purchaſed at Rome in 1770, one that ranks the higheſt in my own favour, was the muſic-book of SALVATOR ROSA, the painter, in which are contained, not only airs and cantatas ſet by Cariſſimi, Ceſti, Luigi, Cavalli, Legrenzi, Capelline, Paſqualini, and Bandini, of which the words of ſeveral are by Salvator Roſa; but eight entire cantatas written, ſet, and tranſcribed by this celebrated painter himſelf. The book was purchaſed of his great grand-daughter, who inhabited the houſe in which her anceſtor lived and died. The hand-writing was aſcertained by collation with his letters and *ſatires*, of which the originals are ſtill preſerved by his deſcendants. The hiſtorians of Italian poetry, though they often mention Salvator as a ſatiriſt, ſeem never to have heard of his lyric productions; and as this book is not only curious for the Muſic it contains, but the poetry, I ſhall preſent my readers with a particular account of its contents, which, being chiefly cantatas, belong to this chapter.'

With reſpect to Salvator's compoſition, which will, without doubt, be the principal object of the reader's curioſity, though we have nothing to oppoſe to Dr. B.'s commendation of it, as 'not only admirable for a *dilettante*, but, in point of melody, ſuperior to that of moſt of the maſters of his time,' yet we were ſomewhat ſurpriſed to find in it little or no analogy to the ſtyle of his painting, or his poetry. We ſee none of the "daſhings" of the "ſavage Roſa *:" nothing of that bold and original

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* "Or *ſavage Roſa daſh'd*, or learned *Pouſſin* drew."
Thomſon's Caſt. of Ind.

neſs of conception, which marks his genius in the ſiſter arts.
iis *muſic*, he is, comparatively ſpeaking, " a fellow of no
c or likelihood." This is by no means the caſe with the
y of his cantatas; from which Dr. B. has gratified the
s of Italian literature with two ſpecimens, hitherto, we
ime, never publiſhed. In the firſt, which deſcribes an in-
ation, there ſeems to be a great deal of that ſort of imagina-
which might be expected from Salvator Roſa. The other,
h is of conſiderable length, and of which Dr. B. has given
eaſant and ſpirited tranſlation, is, as he ſays, ' a gloomy,
ibling hiſtory of this painter and poet-muſician's life, in
h the comic exaggeration is not unpleaſant; but it is rather
ire on the times in which he lived, than a lyric compoſi-
' Indeed, we can ſcarcely conceive any poetry more
ughly unfit for muſic. The following lines may ſerve to
the reader a tolerable idea of the whole poem: (p. 161.)

" *Per me ſolo ſi vede ſordo il ciel,*
Scuro il Sol, ſecca la Terra,
Ov' io di pace ho ſede
Colà porta il gran diavolo la guerra,
S' io fo' l Bucato *piove* *:
S' io metto il piè nel mare
Il mar s' adira.
Se andaſſe à l' Indie nove,
Non vale il mio teſton più d'una lira."

' Is heaven deaf to me alone?
Barren the earth, and dark the ſun?
And where to peace there ſeems no bar,
Shall devils wage eternal war?
If I ſtep forth to ſee a friend
The clouds a deluge inſtant ſend,
And ſhip I have never been on board
But winds and waves have furious roar'd.
Yet over begg'ry to prevail
Should I to India ever ſail,
And coming back 'ſcape rocks and killing,
In purſe I ſhould not have a ſhilling.'

another of his cantatas, ſet by *Ceſti*, he ſays, " that he
had more misfortunes than there are ſtars in the firmament,
that he has lived ſix luſtres (thirty years) without the enjoy-
of one happy day."—' Salvator,' ſays Dr. B. ' was either
moſt miſerable, or the moſt diſcontented of men.' Perhaps

' As the author is not very poetical in telling us that it rains
ıever he *bucks*, that is, *waſhes* his linen, he has not been cloſely
wed in the tranſlation. It is curious, however, that *bucato*
d be ſo nearly Engliſh as to imply that kind of waſhing at a
with *lye*, which is called *bucking*, and which gave the name to
aſket in which Falſtaff was carried to Datchet-mead.'

the alternative is not neceſſary. He was, probably, one of thoſe humouriſts who grumble for their amuſement.

But 'the moſt voluminous and moſt original compoſer of cantatas,' ſays our muſical hiſtorian, 'that has ever exiſted, in any country to which my enquiries have reached, ſeems to have been ALESSANDRO SCARLATTI. Indeed this maſter's genius was truly creative; and I find part of his property among the ſtolen goods of all the beſt compoſers of the firſt forty or fifty years of the preſent century.'

His fertility was ſo great, as it appears from an original MS. in Dr. B.'s poſſeſſion, containing 35 cantatas, which are all dated, that 'he frequently produced one every day for ſeveral days together, and that the whole number was compoſed between the month of October 1704, and March 1705.'

Of theſe fragments, and of Dr. B.'s obſervations on them, we ſhall only ſay, that, in our opinion, that muſical reader to whom they afford no gratification, muſt be equally deſtitute of intelligence in the art, and curioſity concerning its progreſs. But, as Dr. B. well remarks, 'modern refinements in melody have rendered our ears faſtidious and unjuſt to the ſimplicity of the laſt age, however elegant its garb.'

In order to receive any conſiderable degree of pleaſure from theſe, and the other ſpecimens, of which we have ſpoken ſo highly, it is certainly neceſſary to recollect their *dates*; to hear them, if we may uſe ſuch a phraſe, with a comparative and hiſtorical ear.

We cannot but join with the author, when he laments, at the concluſion of the chapter,

> 'That a ſpecies of compoſition ſo admirably calculated for concerts as the *cantata*, ſhould now be ſo ſeldom cultivated: as it contains a little drama entire, having a beginning, a middle, and an end, in which the charms of poetry are united with thoſe of Muſic, and the mind is amuſed while the ear is gratified. Opera ſcenes, or ſingle ſongs, now ſupply the place of cantatas in all private concerts; but, beſides the loſs which theſe ſuſtain when taken out of their niche, as they were originally calculated for a numerous orcheſtra, they can ſeldom be completely accompanied by a ſmall band.'

CHAP. V. contains an Account of *Attempts at Dramatic Muſic in England, previous to the Eſtabliſhment of the Italian Opera.* In theſe, as in the modern muſical dramas of our *Engliſh* theatre, 'the chief part of the dialogue was *ſpoken*, and recitative, or *muſical declamation*, which ſeems to be the true criterion and characteriſtic of Italian operas, but ſeldom uſed, unleſs merely to introduce ſome particular airs and choruſes: as in the modern Comus, the air, "On ev'ry hill, in ev'ry dale," is preceded by the ſhort recitative "How gentle was my Damon's air." Some very judicious reflections here occur, in vindication of the power of Muſic, againſt Cibber, and other prejudiced or unqualified objectors, who deny to Muſic all meaning but what it derives from words:

words; conſtantly oppoſing *ſenſe* to *ſound*. The following remark contains, in few words, a full and unanſwerable reply to every thing of this kind, that has been, or can be, ſaid:

'Without a voice and poetry, an excellent air, played by an inſtrument, has its merit; it is not nonſenſe to muſical ears, like a mere ſpeaking voice which only articulates nonſenſe.——At an opera, modulated ſound is the chief language, it is animated by articulation, figure, and geſture; but ſtill the principal ingredient of our pleaſure there is ſound.'

We muſt juſt obſerve an inaccuracy of conſtruction which has here eſcaped the author's notice, and is not corrected in the *Errata*. *Page* 191, *line* 14, for 'not being,' we muſt read, 'was not.' As the reſt of the period now ſtands, the participle, *being*, is a peg on which nothing hangs.

The *Sixth Chapter*, which is by much the longeſt in the whole work, brings us to the eſtabliſhment of the Italian opera in this country, and to the arrival of HANDEL. At this important and intereſting period, we ſhall reſume the volume in our next article.

MONTHLY CATALOGUE,

For DECEMBER, 1789.

MEDICAL.

Art. 15. *A Vindication of the Opinions and Facts, contained in a Treatiſe of the Glandular Diſeaſe of Barbadoes*, by James Hendy, M.D. Member of the Edinburgh Royal Medical Society; Phyſician, during the late War, to his Majeſty's Naval Hoſpital at Barbadoes; Phyſician General to the Militia, and one of the Phyſicians to the General Diſpenſary of the Iſland. 8vo. pp. 155. 3s. Kearſley. 1789.

DR. Hendy's Treatiſe on the Glandular Diſeaſe of Barbadoes, was reviewed in our 71ſt vol. p. 92. We there eſtimated its merits; and, though in ſome particulars, we differed from the author, we ſtill approved his publication, and, accordingly, commended it. Since then, in vol. lxxv. p. 155*, we have had occaſion to notice Dr. Rollo's Remarks on the ſame Diſeaſe. Without equal opportunities of obſerving the complaint, and indeed with very limited means of gaining information on the ſubject, he undertook to controvert Dr. Hendy's obſervations. In this, he was not, as we thought, ſucceſsful. Every man, however, has a right to form his own opinions; nor ſhould we have blamed him for offering them to others, if we had not felt ourſelves called on to expreſs our diſguſt at his rude and frequently ill-grounded contradictions of Dr. Hendy.

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* Where the *principal* ground of difference between Dr. Hendy and his opponent is pointed out.

In the preſent pamphlet, Dr. Hendy ſtands forward to vindicate his own opinions, and to anſwer the remarks of his opponent. To this end, he has ſtated his principal differences, not only with Dr. Rollo, but with others (ourſelves among the number), in ſeven queſtions; which he referred to ‘ every phyſician and ſurgeon in the iſland, and every apothecary reſiding in the metropolis.’ Their anſwers, of which the reſult is given, ſeem uniformly to have been in his favour. —If two heads are better than one, what muſt be the effect of ſo many, all in conjunction? *We* will not, at preſent, attempt to diſpute their deciſions.

Still, however, as many of the queſtions referred to them contain matters of *opinion*, and not of *fact*, their deciſion does not preclude others from reaſoning on the ſubject. It bears, nevertheleſs, no inconſiderable weight. Having, from the frequent appearance of the diſeaſe in the iſland, peculiar advantages, they ſhould poſſeſs peculiarly correct information.

Beſide the teſtimony of theſe gentlemen, Dr. Hendy endeavours to ſtrengthen his ſentiments by nine new caſes. Had he ſtopped here, or brought forward, with temper, ſuch arguments as were fairly deducible from his experience, all would have been well. We ſhould have liſtened with pleaſure to his opinions, and perhaps have been convinced by his reaſoning. Unfortunately, this is not the caſe. Inſtead of argument, we have abuſe; and in the place of reaſoning, we are ſorry to ſay it, ſcurrility. But does the author imagine this to be the method of promoting knowlege; or even of impreſſing us with a favourable idea of his judgment? If he does, he is much miſtaken.

For our parts, we fear this diſpute will not terminate here. Moſt probably, Dr. Rollo, to borrow our old friend Triſtram’s language, “ ſeeing his opponent in a rage, and being a lover of ſuch kind of concord as ariſes from two ſuch inſtruments being put in exact tone,—will inſtantly ſcrew up his to the ſame pitch;—and then the devil and all will break looſe—the piece will be played off like the ſixth of Aviſon Scarlatti—*con furio*—like mad.— Grant us patience!—What has *con furio,—con ſtrepito,*—or any other hurly burly whatever to do with harmony?”—or with *ſcience* either? we may add.

We cannot take our leave of Dr. Hendy, without paying ſome attention to the notice which he has beſtowed on us. We differed from him in attributing the remote cauſe of the glandular diſeaſe rather to the impurities of the drinking water, than to any peculiar dryneſs of the atmoſphere. He has defended his poſition, certainly, in a very reſpectable manner; and if his arguments have not converted us to his opinion, they nevertheleſs have had their effect, and will not allow us to be too tenacious of our own. He will recollect, indeed, that in offering our ſentiments on this ſubject, we uſed no tone of authority: we expreſſed our doubts, and ſubmitted them to thoſe who were likely to aſſiſt in removing them. Among the number of theſe, we indiſputably conſider Dr. Hendy; and as he ‘ intends to examine the drinking water about town, and alſo in every part of the country,’ we ſhall defer giving our opinion till the appearance of the ſecond edition of his treatiſe: which is promiſed, and will not, we hope, be long delayed. We ſhall then be able to form our judgment from a view of the whole train of arguments: we will defend our poſt if we think it *can* and *ought to be* maintained; and if not, it will readily be abandoned.

LAW.

Art. 16. *An Analyſis of the Practice of the Courts of King's Bench and Common Pleas.* With ſome Obſervations on the Mode of paſſing Fines and ſuffering Recoveries. By Baker John Sellon, Eſq. of the Inner Temple. 8vo. pp. 121. 3s. half-bound. Whieldon. 1789.

This, we are given to underſtand, is the outline of a larger work now preparing for the preſs. When the author has completed his deſign, we ſhall be very willing to give our opinion; and if it ſhall appear due, our approbation, of his legal labours; but, at preſent, we feel an inſuperable objection to reviewing, which many, no doubt, feel to purchaſing, two books inſtead of one. Meanwhile, however, we cannot be wrong in giving the author's apology for the preſent publication, viz. 'It was the compiler's intention, and indeed his full expectation, to have completed the work by this time; but having been prevented from ſo doing, by unavoidable engagements, and underſtanding that an *Epitome* of the practice was now in much requeſt, he was induced to commit this ANALYSIS to the preſs; which, although originally deſigned merely as the outlines of another work, will, he truſts, be deemed not altogether unacceptable, by way of guide to the Practitioner.'

Art. 17. *An Addreſs to the Country Gentlemen of England and Wales.* By James Bland Burgeſs, Eſq. M. P. 8vo. pp. 53. 1s. 6d. Cadell, &c. 1789.

The point to which Mr. Burgeſs calls the attention of the landed gentry, is the enormous abuſes attendant on the county courts. Theſe courts have a power of holding pleas for ſums under forty ſhillings; and, if properly conducted, might be made extremely beneficial to the poor and induſtrious part of the community, by affording them a cheap and eaſy mode of recovering their juſt debts. As they are at preſent managed, it is much to be feared they are nothing better than engines of legal tyranny and oppreſſion. Mr. Burgeſs deſcribes, in animated terms, the ſort of juſtice that is done in theſe courts. 'It is, indeed, a juſtice of a very peculiar nature, which effectually ruins both parties, as well him who ſues as him who is ſued,—where the coſts are made to amount to more than an hundred times the ſum demanded—where the plaintiff, if he gains his ſuit, receives a few ſhillings, while the attorney's bill is taxed at two and twenty pounds—and where, nine times out of ten, the one party is committed to gaol, and the other is obliged to fly his country.' That this deſcription may not be thought exaggerated, he ſubjoins ſome proofs of the dexterity with which country attornies make out their charges; and theſe are two bills actually delivered by attornies in his own neighbourhood, which came to his hands in conſequence of having interfered to reſcue two poor men from the talons of theſe worthy gentlemen. The bills produced, do, indeed, exceed all bounds of moderation, or even of decency. An anecdote of a

[illegible]

[illegible] a plan for the security and [illegible]

Art. 18. [illegible]

[illegible] The compiler [illegible] taken with very little [illegible] chiefly, from [illegible] rations for [illegible] calculated [illegible] cheap rate.

Art. 19. [illegible]

[illegible] a compilation of [illegible] the productions [illegible]

o. *Deinology:* or the Union of Reaſon and Elegance: being
uctions to a young Barriſter. With a P. S. ſuggeſting ſome
ſiderations on the *vivâ voce* Examination of Witneſſes at the
liſh Bar. By Hortenſius. 8vo. pp. 234. 4s. ſewed. Ro-
ons. 1789.

object of this publication is to recommend the principles of
and Rhetoric to the attention and ſtudy of the gentlemen of
gliſh Bar, whom the author pronounces to be far inferior, in
of eloquence, to their neighbours, the French, or their bre-
the Scotch advocates. With this view, he has ſelected from
nt writers on Logic and Rhetoric, ſuch remarks as appeared
moſt worthy of attention; and has added ſome uſeful obſerv-
in the form of advice to a young Barriſter. The Poſtſcript
Examination of Witneſſes, is a very ingenious attempt to re-
o rules a ſubject of great nicety and ſkill, which has been hi-
abandoned to the guidance of natural ſagacity, improved by
abits of buſineſs. We cannot, indeed, quite reconcile the
ation which he makes, that 'men of eminence at the bar are
univerſally unſucceſsful in this branch of their profeſſion,'
is ſubſequent complaint, that they are often more ſkilful than
ereſts of truth require they ſhould be. He ſubjoins an anec-
f an eminent Serjeant at Law, who had diſtinguiſhed himſelf
ſort of dexterity: when his conſtitution declined, and his
were broken, being ſeen often in tears, he gave this explana-
his diſtreſs to his friends: *I am thinking how many poor fa-*
I have ruined for the ſake of a NISI PRIUS *victory.*

1. *Letter to the Right Hon. Edw. Lord Thurlow,* Lord High
ncellor of England, on the Conduct of Parliament towards
Inſolvent Debtors, and Impriſonment for Debt: containing a
for preventing the future Impriſonment of the Perſon, and
ing the Creditor in a more ſpeedy Way of obtaining Pay-
t. By J. Peiſley, Citizen and Scrivener. 8vo. pp. 27.
Walter, Piccadilly, &c. 1789.

s writer propoſes to ſubſtitute, for the preſent practice of im-
nent for debt, a mode of proceeding by attachment againſt
fects of the debtor, which is to iſſue immediately on an affi-
being made of the debt, and ſecurity being given by the cre-
o ſubſtantiate his demand before a court and jury. On bail
ing put in within a certain number of days, the effects ſo
ed, are to be ſold to the amount of the debt and coſts, unleſs
btor ſhall, within one month from the ſale of ſuch effects,
e himſelf inſolvent: in ſuch caſe, the creditor who has at-
, muſt relinquiſh his claim to the whole of the effects, de-
g the expences which he has incurred; and muſt take an equal
nd with the other creditors. He farther propoſes, that the
nt perſon ſhall be obliged to give in a ſchedule of his eſtate
fects, and be ſubject to the examination of a Judge, within
in time after the declared inſolvency; and an aſſignment of
ects to be made for the benefit of the creditors in the manner
bed by the *act of the* 32d Geo. 2d. and the inſolvent debtor
made liable to all the penalties of the Bankrupt laws; and,
ll diſcloſure, to be entitled to the ſame immunities.

3 Art-

Art. 22. *A complete Abſtract of the Statute Law, as it now ſtands, relating to Tobacco and Snuff*, &c. &c. 8vo. pp. 80. 2s. Johnſon. 1789.

This pamphlet profeſſes to give, in a clear and familiar manner, the ſubſtance of the late Parliamentary regulations concerning the important articles of Tobacco and Snuff. If we miſtake not, the Lord Chancellor * declared theſe very regulations, of which this bold pamphleteer offers *a clear and familiar explanation*, far exceeded *his* utmoſt comprehenſion. We ſhall not, therefore, feel much abaſhed, if we do not every-where underſtand the detail of reſtrictions and proviſions compriſed in this act, particularly ſuch as relate to the interior proceſs of the manufacture.

We cannot help conſidering it as a groſs defect in this publication, that the editor has not ſubjoined proper numerical references to the different ſections of the act which he undertakes to abſtract.

POETRY *and* DRAMATIC.

Art. 23. *Chaubert; or the Miſanthrope.* A tragic Drama. By J. C. Villiers, Eſq. 8vo. pp. 135. 2s. 6d. Cadell. 1789.

The circumſtances on which this drama is founded, are related in *The Obſerver*, by Mr. Cumberland. The relation is there rendered highly intereſting by the variety of its incidents; and by the ſpirited and indignant reflections which they call forth from a man naturally benevolent, but, by treachery and injuſtice, rendered ſuſpicious and moroſe. Mr. Cumberland was, probably, aware that ſo many events could not be compriſed within the limits of a drama. Mr. Villiers, too, is of opinion, that 'his piece is by no means calculated for repreſentation.—The nature of the fable rendered it impracticable.' (Preface, p. 6.) Why then deprive the ſtory of its original form, and compel it to take another, which it will not bear? By being thus drawn out, it has loſt its force; and, with its force, its ſimplicity, and reſemblance of nature.

It is indeed the violation of natural feeling and expreſſion which principally offend us. Numerous inſtances might be given: ſome approaching to bombaſt. Of this kind is the following, where Chaubert, amid his diſtreſs at the treachery of his miſtreſs, thus exclaims to the muſic:

> 'Huſh, huſh your hated ſounds;—thou blaſting trumpet!
> Back to thy native hollowneſs!—Ye notes
> Of horror, and ye ſqualling inſtruments!
> Be ſtill;—or by yon mighty heav'n I ſwear,
> This injur'd arm ſhall play another tune;
> And turn your notes to diſcord horrible.'

It may be eaſily conceived what effect this rant, if addreſſed to the orcheſtra, would produce in an audience.

Again, when Chaubert miſſes his ſword,

> 'But ha!—my ſword! my ſword! where is my ſword?
> —And haſt thou, villain, baſely cozen'd me?
> Steal'ſt thou my ſword?—then uſe it as thou wilt;

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* Debates in the Houſe of Lords, laſt ſeſſions.

Here, ſtrike my boſom bare;—it courts the blow;
Here, ſtrike away;—ah! ſtrike—in pity ſtrike.'

Nor is the following leſs cenſurable:

'Give me thy hand—
Chaubert. Off—not ſo cloſe—away—
It ſmells too much of human—it is foul—
Go; wrap it in the lion's briſtly hide,
Or ſkin of tyger fell, or furious pard,
Then I'll ſhake paws with thee—'

We will exemplify no farther; but merely hint to Mr. V. who, a young author, may, perhaps, not think our correction un-ndly, that many ſcenes are liable to the ſame objection: among ers, we wiſh to direct his attention to the 1ſt ſcene of the 3d act; that part of it, at leaſt, in which the moon is concerned. He ald alſo ſucceed better, if his metaphors were not ſo far-fetched, ſo laboriouſly ſtrained.

The following extract affords no unfavorable ſpecimen of the au-r's poetry:

'I've heard my Lewis ſay—and kiſſes ſweet
Would interrupt the tale;—that when the birds
Sing on the budding ſpray; and, on the wings
Of wanton zephyrs, wafts the od'rous gale;
And the glad ſky reveals its peerleſs charms,
That nature moves within a ſympathy;
And all the ſoul attunes to notes of joy.—
But ah! nor warbling birds upon the ſpray;
Nor wanton zephyrs, nor the od'rous gale;
Nor the fair ſkies, in peerleſs beauty clad;
Can touch one tuneful chord of ſympathy,
Or move my ſoul to joy whilſt thou art abſent.
Lewis! thy preſence gilds the face of day,
And ſheds a ſofter radiance all around.—
The birds, at thy approach, their cheerful ſongs
Carol with higher glee; the zephyrs breathe
More pure and ſweet; and blithſome nature ſmiles.
—Ah me! why ſtays my love?—he was not wont
To be the ſlug of expectation.—
And ſhall I chide?—Nay, let me patient wait,
For patience, and forbearance, beſt become
Our tender ſex; that ſhine in ſoftneſs moſt.
Nay; let me think—and waſte away the time
In ſweet reflection—Ah! thrice happy we!
Who, in the humble, ſilent vale of life,
Unknowing fear, unconſcious of deceit;
Eſtrang'd from every thought, malign and foul;
From hatred's dagger, and from envy's cup;
Live, and enjoy the hours of life and love.—'

24. *Thoughts on the Seaſons*, &c. partly in the Scottiſh Dialect. y David Davidſon, 8vo. pp. 183. and a Gloſſary. 3s. Boards. urray. 1789.

The Roman *ſenators,*' ſays Mr. Davidſon, 'had their auditors; *toic philoſophers, their followers*; and why may not a Caledonian bard be attended by his admirers?' Some claſſes of men are prone to admire what they do not underſtand; and Mr. Davidſon's rude and uncouth poetry is almoſt equally unintelligible, whether he writes in the Scottiſh or in the Engliſh dialect. The rules of grammar, proſody, and even of punctuation, are, by him, ſet at total defiance.

It was eaſy to foreſee, as we did, that the ſucceſs of a favourite rural bard would produce imitators; who might aſcribe his good fortune to his uſe of that antiquated and nearly obſolete language in which moſt of his pieces have been written: and, hence, we expected an inundation of unreadable poems in the old Scottiſh dialect, to which nothing but th [illegible] public can put a ſtop. Though Mr. David Davidſon [illegible] al name) is not altogether deſtitute of talents, yet [illegible] que ſtyle which he aſſumes, is but an awkward attem[illegible].

Art. 25. *Epiſtle in Verſe* to [illegible] t Serene Highneſs the Duke of Orleans. 4to. 2s. 6d. [illegible] Walter, Piccadilly. 1789.

Celebrates the patriotic vi[illegible] munificent works of the Duke of Orlean's; reciting his [illegible] cts of public utility, and his laudable zeal for the natura[illegible] d liberties of his countrymen, in correct and harmonious nu[illegible] he poem is illuſtrated by notes, and decorated by a print (as a frontiſpiece) of that great and noble, we might have ſaid IMPERIAL, ſtructure, the PALAIS ROYAL; belonging to the Duke.

Art. 26. *Calliope*: or the Muſical Miſcellany. A ſelect Collection of the moſt approved Engliſh, Scots, and Iriſh Songs. *Set to Muſic*. 8vo. 6s. Boards. Elliot and Kay.

The Editor, who dates his advertiſement from Edinburgh, April 1788, 'preſumes that no Collection of Songs *with the Muſic*, hitherto publiſhed in Great Britain or Ireland, of the ſame ſize and extent, has been afforded at ſo low a price as the preſent.' We believe this to be true; and when we add, that we have obſerved no looſe or indecent compoſitions in the volume, we think we have given it no more than its juſtly-merited commendation.

MATHEMATICS *and* MECHANICS.

Art. 27. *The Solution of the Quadrature*. By Bernard Lucas, of Cheſterfield, Derbyſhire. 4to. pp. 25. 1s. 6d. Gardner. 1788.

Mr. Lucas having applied to ſeveral *individuals*, to know whether his ſolution was true or falſe, without obtaining the ſatisfaction which he wiſhed, he has now ſubmitted it to the inſpection of the public. We fear he will ſtill remain diſſatisfied.

Art. 28. *A new complete Syſtem of Weights and Meaſures*, deduced from an unerring univerſal Unit; with conſiderable Improvements on the Scale Beam. The whole embelliſhed with a Plate of the Inſtruments which produce the Unit; and a Set of correct Tables, adapted to every Branch of Commerce. By Cuthbert Clarke, Lecturer in Experimental Philoſophy. 4to. 19 Pages. 1s. 6d. Edinburgh printed; and ſold, in London, by Elliot and Co. 1789.

The writer of this tract does not ſeem to know where the difficulty of the ſubject lies; or, if he does, he [illegible] ully from it by [illegible] only telling us to do the things which he ought to have ſhewn the method of doing; if (contrary to our opinion) they can be done, by the means which he propoſes, with any tolerable degree of accuracy. His method of deducing his *unit*, or *ſtandard meaſure*, is this:

Let two clocks be adjuſted to keep true time for one hour. Then let the ball of one of the pendulums be ſhifted ſuch a ſpace lower as will cauſe the clock to loſe 14 ſeconds in one hour: the diſtance which the ball is let down will be one-third of the ſtandard inch.

Mr. Clarke aſſures us he has made ſome hundreds of experiments on this ſubject, and always found the reſult to be invariably the ſame; notwithſtanding he ſometimes made the experiments with pendulums, the rods of which were ¼th of an inch diameter; and at other times, when the rods were not half that ſize: the balls being ſometimes, 6 pounds weight, and, ſometimes, leſs than two. All that we can ſay to this is, that we think the experimenter a very lucky man; for we could, were we to undertake it, enumerate, at leaſt, a dozen ſources of error in the principle of his method, and almoſt as many difficulties that a man would meet with in the execution of it.

It appears, moreover, to us, that the author begins at the wrong end of the buſineſs; for he directs us to determine, firſt, the leaſt denomination of meaſure, and to derive the larger denominations, from it, by multiplication. By theſe means, the error, whatever it may be, which is committed in aſſigning the unit, will be multiplied in every multiple that he takes of it. But if he had made a greater dimenſion the unit, as the late Mr. Whitehurſt did*, and ſubdivided from it, the error which was committed in forming the unit, would have been diminiſhed every ſubdiviſion; and a large dimenſion (within certain limits) may be laid off at leaſt as accurately as a ſmall one; as every one converſant in mechanical operations will, we doubt not, allow.

Mr. Clarke ſeems as unfortunate in deriving his *unit* for weights. He directs us to make a cube of pure ſilver, of the dimenſion of his unit for meaſures of length, and take it for ninety-ſix grains; and he ſays he has had four ſuch cubes made, at different places, none of which were ſenſibly deficient in a pair of good ſcales. Now we ſhould have deemed ſilver, of all metals, the moſt improper for this purpoſe; becauſe its expanſion, with the ſame variation of heat, is the greateſt: we cannot, therefore, ſufficiently admire Mr. Clarke's good fortune in theſe matters.

POLITICAL.

Art. 29. *The Conduct of the preſent Parliament conſidered*, previous to its Diſſolution. 8vo. 2s. Ridgway. 1789.

This writer impeaches the proceedings of parliament, from the time of the Weſtminſter ſcrutiny, to that of the late Regency Bill, incluſive, with a profeſſed view to the approaching *General Election*. He is an earneſt advocate for *oppoſition*; and has written this tract, to mark out, to the good people of this realm, the ſenatorial conduct of their repreſentatives in the Houſe of Commons, in order to aſſiſt them in examining, and judging, how far the ſame deputies are to be truſted again. He particularly inveſtigates the merits of the following meaſures, viz. The Weſtminſter Scrutiny—The India Bill—The Commutation Act—The Iriſh Propoſitions—The Shop Tax—The Commercial Treaty with France—The Impeachment of Mr. Haſtings—The Declaratory Bill—and, the Regency Bill. He reprobates the conduct of adminiſtration, with reſpect to all the foregoing topics *; and many of his remarks ſeem to merit the impartial reader's attention; but, we think, his arguments would have loſt no weight, had he been more guarded in his language. Of his intemperance in this reſpect, we ſhall give the following inſtance.—After having taken a review of the proceedings of the H. of C. againſt Mr. Haſtings and Sir Elijah Impey, he breaks out into the following reflection——'What opinion ſhall we entertain of the conduct of the H. of C. in theſe proſecutions? Are we to conſider them as the puniſhers of guilt, as the avengers of injuſtice? Are we to applaud them for redreſſing the wrongs of India? Alas! We find them chaſtiſing avarice, and winking at cruelty, puniſhing robbery, and ſparing murder †, purſuing crimes, and overlooking enormities!'

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* See Review for Nov. 1787, p. 379.

Leaving our readers to their own obſervations on the foregoing paſſage, we ſhall conclude with a friendly caution to a ſenſible and ſpirited writer:—who, in our opinion, will do well to expreſs himſelf with more *moderation*, in his future political diſcuſſions.

Art. 30. *Secret Influence:* or Bute and Pitt Adminiſtrations virtually the ſame; with a diſtinct and comprehenſive View of his Royal Highneſs the Prince of Wales, as *Prince* and *Patriot*. 8vo. 2s. 6d. Kerby.

Another champion of oppoſition; who maintains that the old Scotch influence at court (which we had almoſt forgotten) ſtill exiſts, and directs the ſtate helm. He does not, indeed, inſiſt much on Lord Bute's perſonal interference in the affairs of adminiſtration, but he talks of Lady Suſan Stewart, Marchioneſs of Stafford, as 'ruling behind the curtain.' As *we* are not *behind the curtain*, we can ſay nothing to this Palinurus in petticoats; and, therefore, ſhall add, with reſpect to the general deſign of this publication, that the author ſhews a warm attachment to the politics of Carleton-houſe; while, on the other hand, he expreſſes the utmoſt averſion to thoſe of the miniſter and his adherents; and even affects a contempt for the abilities of the Chancellor of the Exchequer. Could the ſenſe of the nation be taken, on this head, we apprehend that the declamatory writer of the preſent pamphlet would find himſelf,

[illegible]

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* His concluſive opinion of them is thus ſummed up, at the end of his pamphlet:—'In ſome, we find *precipitation*, as in the Iriſh Propoſitions, and the Commercial Treaty; in others, *duplicity*, as in the India, the Declaratory Bill, and the Impeachments; in others, *oppreſſion*, as in the Commutation and Shop Tax; in others, *contempt of the conſtitution*, as in the Weſtminſter Scrutiny and Regency Bill. It is not eaſy to ſay what merits can compenſate for ſuch defects.'

† Alluding to the death of Nundcomar, a Bramin of high rank.

as the printer of a Dublin news-paper once expreſſed it, " in a GREAT minority."

MILITARY.

Art. 31. *Authentic Copies of the Proceedings and Reſolutions of the Officers in the Eaſt India Company's Service in Bengal, Madras, and Bombay*, on taking into Conſideration the Arrangement of their Rank with his Majeſty's Officers, which was ſettled in April 1788. 8vo. 1s. 6d. pp. 62. Debrett. 1789.

Thoſe of our military readers who may be curious to know the particulars of the proceedings above mentioned, will be gratified by the peruſal of this authentic tract, which has been publiſhed by direction of the Company's Officers in India.—The equalization of rank between his Majeſty's and the Company's Officers, appears, as far as we can pretend to judge, to have been ſettled on juſt and equitable principles; though we cannot but feel ſome concern for Brigadier-General Horne, an officer of merit, in the Company's ſervice, who was, by virtue of thoſe arrangements, reduced to the rank of Colonel.

NOVELS.

Art. 32. *The Caſtles of Athlin and Dunbayne.* An Highland Story. 12mo. 3s. ſewed. Hookham. 1789.

To thoſe who are delighted with the *marvellous*, whom wonders, and wonders only, can charm, the preſent production will afford a conſiderable degree of amuſement. This kind of entertainment, however, can be little reliſhed but by the young and unformed mind. To men who have paſſed, or even attained, the meridian of life, a ſeries of events, which ſeem not to have their foundation in nature, will ever be inſipid, if not diſguſtful. The author of this performance appears to have written on the principle of Mr. Bayes, to *elevate and ſurpriſe*. By means of *trap-doors, falſe pannels, ſubterranean paſſages*, &c. &c. this purpoſe is effected: and all this, as was before intimated, will poſſibly have its admirers. But though we are not of the number of ſuch readers, we muſt honeſtly confeſs, that this little work is to be commended for its moral; as alſo for the good ſentiments and reflections which occaſionally occur in it.

Art. 33. *The ill Effects of a Raſh Vow*; in a Series of Letters. 12mo. 2 Vols. 5s. ſewed. Lane. 1789.

The lovers of *ſtultiloquence* have here an admirable opportunity of perfecting themſelves in that, at preſent, much-admired, and much cultivated art. A performance better ſuited to their purpoſe, will not be eaſily found.

Art. 34. *Maria Cecilia.* From the French. 12mo. 2 Vols. 5s. ſewed. Lane. 1788.

The heroine of this novel is deſcribed as being the daughter of Achmet III. emperor of the Turks. She is ſaid to have been ſtolen from the palace of her father at a very early age; to have wandered about Europe during the ſpace of ſeveral years, and to have experienced many changes of fortune. The editor aſſerts that the narrative, as far as it reſpects the hiſtory of Maria Cecilia, is founded in truth. It may be ſo; but, to us, the whole is romantic and improbable in the higheſt degree.

Art. 35. *The Clandeſtine Lovers.* In a Series of Letters. 12mo. 2 Vols. 5s. ſewed. Noble. 1789.

This is a trifling and flimſy ſtory, but the language is tolerably correct and flowing; and if it may afford the writer any kind of ſatisfaction, we will ſay to him in the words of the poet,—"Sir, you have a ſtyle." But this is far from being ſufficient. A printed performance muſt be poſſeſſed of ſome ſmall portion of *matter* as well as *manner*; or it will preſently, when weighed againſt others, "fly up and kick the beam."

It has been remarked by an eminent writer, that there is hardly any kind of literary production f[illegible] which ſomething profitable may not be gleaned. We preſu[illegible] he had ſcarcely ever looked into a novel. Had he peruſed that [illegible]h is now before us, he would, probably, have ſelected the unc[illegible]ed paſſage in ſupport of his opinion; and *we* have choſen it [illegible]ntaining not an unuſeful hint. Mr. Churchill, a young and [illegible]us barriſter, is repreſented as having, by the force of his [illegible], been the means of gaining a ſuit at law for his client, a [illegible] beautiful woman. On this, the miſtreſs of the ſaid Mr. Churc[illegible] writes to him in the following terms:

—'Miſs Lewis, I am afraid, [illegible]ndeavour to hunt out another ſuit for you. I confeſs to you I had rather ſhe would apply to ſome other barriſter. How do I know how far a grateful heart and a handſome face may operate on a man of your fine feelings? I am not ſorry that ſhe ſhould gain her cauſe, but I ſhould be immoderately vexed if I ſhould happen to loſe my own. Young practiſers in the law ſhould endeavour to get employed by aged clients. By ſuch connections they might expect to acquire a certain degree of gravity which would add dignity to the profeſſion! Lawyers, under a certain age, ſhould be prohibited from pleading for young female clients! They are in danger of being warped by improper influence. Their arguments ſhould be all ſuggeſted by the head—the heart may have an improper bias.'

Art. 36. *The Male Coquet.* By Jane Timbury. 12mo. 2 Vols. 5s. ſewed. Murray. 1789.

The Male Coquet (a truly deſpicable character) is here expoſed to ridicule with ſome degree of ſucceſs. Yet when we call to mind the admirable manner in which he is pourtrayed in a farce by the late Mr. Garrick, the preſent performance muſt neceſſarily ſink in our eſteem.—But had the ſtout Achilles never wielded a faulchion, the comparatively feeble Memnon might poſſibly have lived and acquired renown.

Art. 37. *The Pupil of Adverſity.* An Oriental Tale. 12mo. 2 Vols. 5s. ſewed. Lane. 1788.

Under colour of an *Oriental* Tale, we are here preſented with a view of ſome political *manœuvres* which, *in this country*, have been played off with ſucceſs. The portraits of a certain triumvirate, or, in the author's language, *cabal*, are likewiſe very faithfully and ſkilfully delineated. Theſe perſonages are diſtinguiſhed by the names of *Maſſoud*, *Zaban*, and *Tangut*. They prefer a charge againſt Oſmyn,—a man who had formerly been in power among the Turks,—on the ſcore of mal-practices; and he is accordingly brought to trial before the *Divan.* The following extract will bring our readers acquainted with the aim of the writer,—on which, for obvious reaſons, we ſhall make no kind of comment.

‘ It now came to Oſmyn's turn to defend himſelf. A few ſimple words, ſupported by the irrefragable ſpirit of truth, deſtroyed, in a few minutes, all that his enemies had employed months in fabricating. “ Were I guilty,” ſaid Oſmyn, “ of the crimes with which I am charged, the ſevereſt tortures that could be deviſed would be an inſufficient puniſhment for me: that I am not guilty, theſe teſtimonies will prove.” The evidence was then produced: it was incontrovertible. The cabal could bring no proof in ſupport of what they had advanced; on the contrary, their own evidence turned againſt them. They retired overwhelmed with ſhame, and expoſed to all the horrors of diſappointed malice and univerſal contempt. *Maſſond* ſought conſolation in his favourite amuſement, playing with ſome pieces of painted paper, a faſhionable diverſion at the court of Lahor, at which Maſſond had laviſhed immenſe ſums. The diſappointment of *Zaban* threw him into a violent fever, ſuppoſed to proceed from the overflowing of the gall; and *Tangut* had recourſe to *that opium* ſo frequently applied to in that country as a relief from every care. Oſmyn having acquired new glory, was raiſed to the higheſt honours of the Divan, and received from all hearts the homage due to his ſuperior virtues.’

This performance, however, is not political throughout. The chapters which ſpeak of the power of the *Fairy of Adverſity* exhibit a conſiderable portion of fancy: and had the judgment of the author been equal to it, he would not ſo frequently have *ſcattered* the real and the fictitious through his pages, in the way that he has done—but rather have endeavoured to *blend* them ſo as to give a kind of veriſimilitude to the whole. In fine, the images are ſometimes incongruous, and conſequently unpleaſing. “ The painter who draws a woman with a beautiful face (ſays Horace), would certainly deſtroy the truth of the repreſentation, were he to ſhew her with wings, and the tail of a fiſh.”

MISCELLANEOUS.

Art. 38. *Accounts and Extracts of the Manuſcripts in the Library of the King of France.* Publiſhed under the Inſpection of a Committee of the Royal Academy of Sciences at Paris. Tranſlated from the French. 8vo. 2 Vols. about 430 Pages in each. 12s. Boards. Faulder. 1789.

Having formerly noticed the original of this work, at the time of its appearance*, we have only to obſerve, that the tranſlation is, in general, faithful. We heartily join with the tranſlator, in wiſhing that the example of the French king may encourage other princes to unlock the ſtores of knowlege that are impriſoned in *public* libraries; if thoſe libraries deſerve to be called *public*, from which the nation at large reaps little advantage; and from which men of letters, in particular, rarely derive any aſſiſtance in the proſecution of their ſtudies. Acceſs to them ought to be rendered as free and as eaſy as poſſible.

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* See Appendix to Rev. vol. lxxx. p. 605.

Art. 39. *A ſelect Catalogue of German Books*; with the Subject of each in Engliſh; and an Appendix of the beſt Editions of the Claſſics, and ſome French Books, publiſhed in Germany. 8vo. pp. 76. 1s. 6d. Oxford, Prince; London, Rivingtons, &c. 1789.

This catalogue merits notice, as containing a well-choſen ſelection of German books; a circumſtance, which, conſidering the exuberant fertility of the German preſſes, within theſe laſt twenty years, cannot fail of rendering it acceptable to the lovers of foreign literature.

Art. 40. *Evening Amuſements for the Ladies*; or, Original Anecdotes, intended to promote a Love of Virtue in young Minds. 12mo. pp. 200. 2s. 6d. ſewed. Vernor. 1789.

This performance appears to come from the pen of a lady. The little hiſtories of which it is compoſed, are ſuch as miſs in her teens may peruſe with advantage. We might object to the language of ſome of the pages, were it not that the author has precluded us from objections by the following paſſage in her preface: 'The generous and the candid will paſs over any ſentiments that may not be entirely congenial with their own—and, on the ſame principles, the author would rely for any inaccuracy that may occur.' We wiſh, however, that writers, inſtead of *requeſting indulgence for their inaccuracies*, would endeavour to become *correct*.

Art. 41. *A Letter from Mr. James Callam, Surgeon of his Majeſty's Ship* SUPPLY, to his Brother, Mr. Alexander Callam, of Eaſt Smithfield, London; containing an Account of a Voyage from the Cape of GOOD HOPE, to BOTANY BAY, &c. With a ſhort Deſcription of the Inhabitants, and Settlement of the Colony. 8vo. pp. 21. 6d. Stalker, &c.

Well enough for a private letter; but too crude and trivial for publication: eſpecially after the variety of more important details which have appeared relative to this new and very ſingular attempt at colonization.

THEOLOGY *and* POLEMICS.

Art. 42. *A Letter addreſſed to the Delegates from the ſeveral Congregations of Proteſtant Diſſenters* who met at Devizes on Sept. 14, 1789. 8vo. pp. 27. 6d. Wilkies.

Art. 43. *A Second Letter*, &c. by the Author of the Firſt. 8vo. pp. 44. 1s. 6d. Wilkies.

The author of theſe letters is ſtrenuous for ſuch an alliance between church and ſtate (your ſtaunch divine always puts the church *firſt*), as ſhall confer on the members of the former an excluſive claim to the emoluments of the latter. He is, therefore, averſe to the repeal of the teſt laws, by which diſſenters are excluded from all civil offices. His manner of writing is gentleman-like; but he does not appear to us to argue with much cloſeneſs and weight. The diſſenters aſſert that *they entertain no principles inconſiſtent with the welfare of the preſent government*; in anſwer to which, this author thinks it ſufficient to inform them that 'they are hot friends to the eccleſiaſtical government, and that the nature of the government of this country is twofold, civil and eccleſiaſtical.' But this ſurely is not arguing, but trifling! When a body of men, who avow themſelves ſeparatiſts from the eſtabliſhment, make the above declaration, they can only be underſtood to mean the *civil government*; or to declare that their religious tenets are not of a nature which ought, in juſtice, to exclude them from all places of truſt and emolument. This is the queſtion; and if the diſſenters can make good their aſſertion, we, as philoſophers, muſt condemn their excluſion.

This letter-writer, however, will inform us that the ſtate does not exclude them; but that, in fact, they diſqualify and exclude themſelves. 'Suppoſe (ſays he) a churchman was to offer himſelf as a candidate for an elder's or preacher's place, given only to perſons of your perſuaſion, you would reject him as not of your principles,' &c. But can this be thought a caſe in point? Is an elder's or preacher's place a civil office?

To ſhew with how little reaſon diſſenters complain of the teſt act, as depriving them of their rights and privileges, he demonſtrates to them that they have no natural right to *be appointed* at all to any place of civil truſt. Here again he is wide of the mark. The diſſenters do not complain of their *not being choſen*, but of their being *ineligible*: words of very different meaning.

Though he ventures to admit, in his ſecond letter, that the magiſtrate has *no right* to take cognizance of *internal thoughts* (which he might ſafely do, as the magiſtrate has not ſo much as *the power)*, he holds him juſtified in interfering as ſoon as *thoughts* break forth in *declarations*; but he has not choſen to inform us what ſhould be the extent of this interference, or how the magiſtrate ſhould conduct himſelf toward thoſe who publiſh opinions which he deems erroneous or dangerous. Is he to defend the eſtabliſhed faith by taking care to appoint learned and ingenious men, who ſhall meet the adverſary in the field, and oppoſe knowlege to knowlege, energy to energy, and argument to argument; or is he to exert his power to ſilence and to puniſh the daring innovator? 'He ſhould be forbidden to propagate his dangerous opinions' (ſays the author); but ſuppoſe he perſeveres in ſpite of being forbidden, this writer would not, ſurely, plead for perſecution! We do not believe he would; but we ſtate this to ſhew the conſequence of allowing ſuch a right in the civil magiſtrate, as that for which he contends. It would be ſubverſive of all liberty.

Political heterodoxy, more immediately dangerous to the ſtate than religious, is ſeldom oppoſed, whatever this author inſinuates to the contrary, by the ſecular arm. We have heard members in the houſe of commons broaching doctrines which were deemed, by the majority of the houſe and by the nation at large, repugnant to the very ſpirit of the conſtitution (we allude to the debates on the regency buſineſs); but they were not forbidden to propagate them, or ſilenced by the appearance of the ſerjeant-at-arms to convey them to priſon:—their doctrines underwent a fair diſcuſſion, and were only reſiſted by the weapons of reaſon and eloquence; and this is the only way in which ſuppoſed errors in politics, philoſophy, or religion, ſhould be combated! The victory of truth is rarely haſtened by the civil magiſtrate's taking cognizance of principle.

Much might be urged as to the propriety of an eſtabliſhed religion; it ſtill, however, muſt admit of a doubt whether it be ſound policy to defend it by laws, which deprive the ſtate of the ſervice of ſuch as are not of this religion? This author thinks the religious teſt contributes to political unanimity; and that the admiſſion of perſons of different faiths into the different offices of government, would produce confuſion: but the more we reflect on the matter, the leſs we are convinced by his reaſoning. A churchman and a diſſenter may be in the ſame public office, and tranſact the buſineſs of ſtate very harmoniouſly.

But we have given to theſe [illegible]nphlets more room than we intended. As they treat of a ſubj[illegible] which ſeems, if we may judge from the public papers *, to be m[illegible] diſcuſſed, our readers will pardon the enlargement. We wiſh t[illegible]he eſtabliſhed religion was ſecured; but we think this may be [illegible]ſtually done, without the teſt laws, which have long appeared [illegible] an unneceſſary abridgment of equal liberty.

Art. 44. *A ſhort and plain Expoſi*[illegible] *the Old Teſtament, with devotional and practical Reflections,* [illegible]*e Uſe of Families*, by the late Reverend Job Orton, S. T. P. [illegible]liſhed from the Author's Manuſcripts, by Robert Gentleman. [illegible]vo. Vol. II. pp. 550. Vol. III. pp. 746. 6s. each, Boards. Longman, &c. 1789.

The account which we gave of the firſt part of this work, is applicable to theſe ſucceeding volumes;—and we are glad to ſee it confirmed by the public opinion, in the addition of above an hundred names to the liſt of ſubſcribers. The editor has properly prefixed to the ſecond volume, a very ſenſible, though plain, diſcourſe on the uſefulneſs of the hiſtorical part of the old teſtament. The contents of this volume are, *Numbers*, *Deuteronomy*, *Joſhua*, *Judges*, and *Ruth*. Thoſe of volume the third, are, Iſt *Samuel* to IId *Chronicles*. The whole bears evident marks of authenticity, and appears to have received very little correction from the editor; perhaps ſome may think leſs than he ought to have given it (conſidering that it was left by the author in ſhort-hand for the pulpit only), particularly by curtailing ſome redundancies. In the volumes now before us, however, there appear to be fewer of theſe than in the firſt; and it may not unreaſonably be expected, that as this work was the labour of twenty years, the author's growing ability will occaſion the laſt part of it (proportionally) to excel the preceding, which were not reviſed by himſelf.

Art. 45. *Eſſays on ſeveral religious Subjects*, chiefly tending to illuſtrate the Scripture-Doctrine of the Influence of the Holy Spirit. By Joſeph Milner, A. M. Maſter of the Grammar-School of Kingſton-upon-Hull. 12mo. 2s. ſewed. Dilly, &c. 1789.

This work is chiefly meant as an anſwer † to theological eſſays of the late Rev. Mr. Ludlam, but, more eſpecially, the laſt, "on the influence of the Holy Spirit." Mr. Milner has, already, given ſufficient ſpecimens of the *clearneſs* of his ideas, of his abilities as a *reaſoner*, and of his *amiable* temper, in his conſiderations on Mr. Gibbon †. The preſent *eſſays* exhibit a complete diſplay of his manners and good breeding.——In plain and honeſt Engliſh, we do not heſitate to ſay, that it is an abuſive and illiberal attack on a moſt candid, rational, and worthy divine; a man who was an honour to his profeſſion, of whoſe rare talents the world has had ample experience, and with whoſe excellent private character *we* were well acquainted, for many years, before ſociety felt the loſs of ſo reſpectable and uſeful a member.—Mr. M. ſays, in his preface, ' that perſonal reſentment can ſcarce be ſuppoſed to exiſt againſt a man who has certainly avoided all perſonal *abuſe*;'—yet, notwithſtanding ſo juſt an acknowlegement, this writer's whole book is made up of little *elſe* ‡. We do not, indeed, wonder at the acrimony of ſome polemics: they abhor ſuch men as Mr. Ludlam, for the ſame reaſon that lunatics hate thoſe who endeavour to bring them to their ſober ſenſes. In order to mark out Mr. L. as an object of deteſtation to all good *Methodiſts*, Mr. Milner ranks him with Pelagius, and Dr. P. and calls him Socinian, &c. And thus the Roman executioners were wont to clothe the Chriſtian martyrs in the ſkins of wild beaſts, that the hounds might worry them, as their proper prey. But, enough of this narrow-minded effuſion of party-zeal. For our brief account of Mr. Ludlam's work, againſt which the artillery of the Methodiſts has been ſo violently diſcharged, ſee Rev. vol. lxxix. p. 185.

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* Particularly in the St. James's Chronicle; where we have ſeen ſeveral letters on both ſides of the queſtion.

† Mr. M. has likewiſe honoured the Reviewers with a large ſhare of his notice.

Art. 46. *A brief Treatiſe on the Divine Manifeſtations to Mankind in general*, and to ſome in particular. By Joſeph Corniſh, Paſtor to the Church of Proteſtant Diſſenters, at Colyton, Devon. 8vo. 6d. pp. 31. Robinſons.

From a due conſideration of the manifeſtations which God hath ſeen fit to make of himſelf to mankind at large, to Chriſtians in particular, and (in a peculiar manner) to thoſe who behold his glory in his works, this pious and ſenſible writer draws a variety of religious and moral concluſions, judiciouſly calculated for the inſtruction and edification of thoſe readers who, with common capacities, are happily endowed with good diſpoſitions.

Art. 47. *The Benefits and Advantages of Sunday-ſchools conſidered*; and the eſtabliſhing of them recommended. By William Myers, Curate of Tetney, Lincolnſhire. 4to. pp. 17. 1s. Rivingtons. 1789.

The author informs us that, having had frequent opportunities of obſerving the ſalutary effects produced by Sunday-ſchools, he thought he could not employ his time better than in recommending the eſtabliſhing of them; and he hopes that his well-meant endeavours will meet with a candid reception from a generous and indulgent Public.—We hope ſo too: for though there is nothing new in this publication, the deſign is laudable; and every perſon who aſſiſts in promoting this uſeful inſtitution, deſerves the thanks of his fellow-citizens.

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† M. Rev. vol. lxviii. p. 112.

‡ The author's abuſe, indeed, is not often made in direct terms, but it is plainly and ſtrongly implied; and therefore, to us, it ſeems more diſingenuous, and more culpable, than if he had ſpoken in coarſer terms.

Art. 48. *A Courſe of plain and familiar Lectures, on the Chriſtian Covenant*, or the Articles of the Chriſtian Faith, and on the two Sacraments, Baptiſm and the Lord's Supper. Chiefly delivered in the Pariſh-church of St. Thomas, in the Iſland of Barbadoes. By the Rev. William Duke, LL.B. late Rector of that Pariſh, and formerly of St. John's College, Cambridge. 12mo. pp. 164. 1s. 6d. Rivingtons.

Honourable is that miniſter, who inſtead of chiefly bending his cares to obtain applauſe, preferment, and earthly enjoyments, ſtrenuouſly exerts himſelf to inſtruct and edify his audience! Such praiſe ſeems to belong to the author of the diſcourſes now before us. We do not ſay that we always coincide with him in ſentiment (though he enters not into controverſy), but we entertain the trueſt eſteem for a man, whoſe endeavour it is to adapt his ſtyle to the capacities of his loweſt hearers; and, by this means, to inform and impreſs them, that he may lead them to virtue and happineſs. This is the drift of theſe lectures, inſcribed to the Biſhop of London. Who the editor is, does not appear; but his preface indicates good ſenſe, and juſt notions of pulpit diſcourſes. This little volume ſhews that they may be *plain, familiar*, and *engaging*, at the ſame time that they preſerve a ſerioudſneſs and gravity ſuited to the occaſion.—The fourteenth and laſt ſermon in the collection is, *againſt conjurors and Obeah Negroes*, excellently adapted to the ſpot where it was delivered, and to the attention of thoſe Chriſtians, in any place, who are apt to ſubſtitute ſuperſtition for religion.—It is very natural to add,—that had pariſhes been inſtructed according to this model, it is probable there would hardly have been reaſon for the complaints which have been ſo loudly made of the ignorance and diſſoluteneſs of the lower orders among us;—though the higher claſſes, we ſuppoſe, equally, or rather more juſtly, deſerve the reprehenſions.

Art. 49. *A Review of the Life, Character, and Writings of the Rev. John Biddle*, M. A. who was baniſhed to the Iſle of Scilly, in the Protectorate of Oliver Cromwell. By Joſhua Toulmin, A. M. 12mo. pp. 186. 2s. Johnſon. 1789.

We were much pleaſed with this little narrative of the life and opinions of the father of the Engliſh Unitarians, as he is here called. However erroneous ſome advocates for orthodoxy may ſuppoſe his ſentiments to have been; yet all muſt allow that he ſuffered, for what he deemed the truth, with a conſtancy and fortitude truly chriſtian. He appears to have been a man of ſenſe and learning, and, what is much better, a man of piety and integrity; and ſeems, on all occaſions, ſome of which were very trying and ſevere, to have preferred his duty to his intereſt. Such are really valuable characters; and the world is much indebted to thoſe who are at the pains to draw up an account of their lives and writings. We recommend the peruſal of this work to men of every claſs. It is calculated to eradicate narrow party prejudices; and to evince, what we have long been perſuaded of, that worthy men, and good Chriſtians too, are to be found in every ſect and denomination of believers. The force of ſuch examples as that of Mr. Biddle, we alſo think, will help to make men in earneſt in the profeſſion of their religion : it will animate them to take up their croſs, and follow their maſter ; and will thus tend to increaſe the number of practical Chriſtians,—the only Chriſtians that truly deſerve the name.

A Review of the ſame Publication, by another Gentleman, aſſociated with us *.

It is pleaſant, and it is uſeful, to read authentic accounts of thoſe, who, with a pious and charitable ſpirit, have maintained what appeared to them the cauſe of truth, even though their opinions might be different from our own. Sincerity and rectitude of heart, eſpecially when preſerved amid diſgrace and ſuffering, cannot but be approved, and are likely to produce the moſt beneficial effects.—It is alſo to be wiſhed, that every exertion of a bigoted and oppreſſive ſpirit, from whatever quarter it may ariſe, ſhould be expoſed to cenſure and condemnation.

To each of theſe purpoſes, the preſent publication is calculated to contribute. It is more than an hundred years ſince Mr. Biddle was a character of celebrity, at home, and abroad. He was diſtinguiſhed as a ſtudious and learned man, of a liberal and independent mind. Religious knowlege was the peculiar object of his purſuit : the ſcriptures were, by him, highly reverenced and valued ; and he endeavoured to inveſtigate their meaning with a modeſt, but a diligent and accurate attention. ' It was (ſays his former biographer, who appears to have been well acquainted with him, p. 164.) in his heart to promote piety, and he had no deſign to aggrandize his name by oppoſition to common doctrines. Indeed, he was (it is added) a great aſſerter of common doctrines againſt novel opinions, that tended either to ſedition, libertiniſm, or ſuperſtition.' The reſult of his inquiries, however, was a determination on ſome points widely differing from opinions then commonly received, and which are ſtill reputed orthodox. In conſequence of which, he was driven from an agreeable ſituation at *Criſp*, in *Glouceſterſhire* ; frequently impriſoned, and expoſed to other hardſhips. In 1655, during the protectorate of *Oliver Cromwell*, ſo violent was the zeal of his adverſaries, that it is probable he would have been ſentenced to death ; but in this emergency, the principles and policy of *Oliver* operated in his favour. The *Protector* was an enemy to perſecution, and alſo ſaw that it was not for the intereſt of his government to have Mr. *Biddle* either abſolved or condemned : he ſteered, therefore, a middle courſe, and baniſhed him to the Iſle of *Scilly*, whither he was ſent October 5, 1655. In this ſtate of exile, he continued three years : it was rather honourable to the *Protector*, who muſt diſapprove Mr. Biddle's tenets, that he allowed him, during this period, one hundred crowns yearly. He was at length reſtored to liberty and peace, but the duration of his tranquillity was ſhort: On the death of Cromwell, and the reſtoration of Charles II. Mr. Biddle was fined and thrown into priſon, the unwholeſomeneſs of which produced a diſeaſe, of which he died on the 22d of September 1662, aged 46. He appears to have been an upright man, of ſincere and fervent piety, whence, as its genuine fountain, flowed a virtuous, innocent, and exemplary behaviour. His ſentiments, however obnoxious to thoſe who thought differently, were the conſequence, not of raſh and confident conceit, but of humble attentive inquiry: and accordingly he recommended the ſame method to others. ‘ If thou, Chriſtian reader, doſt from the heart aſpire to the knowlege of God, and his Son, *Jeſus Chriſt*, wherein, as Chriſt himſelf teſtifieth, eternal life doth conſiſt, *John*, xvii. 3. fetch not the beginning thereof either from *Socinus* or his adverſaries, but being mindful of thoſe words, *Luke*, x. 22. *None knoweth who the Son is, but the Father, and who the Father is, but the Son*, and he to whom the Son ſhall *reveal him*; lay aſide, for a while, controverſial opinions—and cloſely apply to the ſearch of the New Teſtament, &c.’ p. 10. Mr. *Firmin*, whoſe life was publiſhed a few years ago *, was, though much younger, an intimate and active friend of Mr. *Biddle*.—But we ſhall diſmiſs the volume with a few lines from the preface, in which the author remarks, ‘ Memoirs of thoſe who have diſplayed ſingular virtues, and ſupported ſingular ſufferings, for what they deemed divine truth, will always be uſeful; to ſhew the power of religious principle, and to convince men, that true piety is not peculiar to thoſe who embrace a particular creed, but the genuine fruit of thoſe principles, which are common to all Chriſtians.’—Such are the views with which this book is preſented to the public.

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* It ſometimes happens that duplicates of a publication fall, undeſignedly, into the hands of more than one of our critical corps. When ſuch accidents occur, it may be ſatisfactory to the reader, to have the united judg*ments of different* reviewers, who have not compared notes *on the occaſion ; eſpecially* where, as in the preſent caſe, the articles *are ſhort.*

Art. 50. *A plain Diſcourſe for Children.* By Richard Taprell. 12mo. pp. 27. 4d. Richardſon. 1789.

Good advice, delivered in an affectionate manner, and particularly intended for the benefit of the *Sunday-ſchools*: an inſtitution of which the benevolent author ſpeaks even with rapture. One hint which he gives relative to them, ſeems worthy of particular notice. It is, that the perſons who direct them, ‘ can ſcarcely exceed in their attention to the qualifications of thoſe whom they employ to execute their humane purpoſe. The more pious and ſenſible are the teachers, the better and greater is likely to be the effect.’

Art. 51. *Meditations (chiefly) for Women in pregnant Circumſtances:* ſuited to impreſs on their Minds a proper Senſe of Religion, and to fortify them with holy Reſolution and Comfort againſt the expected Hour of Pain. By Richard Taprell. 12mo. pp. 60. 1s. ſewed. Richardſon. 1789.

The intention of this little tract is ſufficiently expreſſed in the title. The author ſays, ‘ He was aware of the delicacy of the ſubject: he knew alſo how blameably prone human nature is, when at perfect eaſe, to entertain a falſe humour with performances of this kind.

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* See Review for March 1781, vol. 64. p. 215.

But' (it is added) ' he had rather riſk the ſmile of thoughleſs health, than leave unattempted the relief of mental pain.'—We have, therefore, only farther to ſubjoin our wiſh, that the ſerious and ſuitable reflections of this writer may effect the kind and charitable purpoſes intended by them: though, at the ſame time, perhaps, the danger awaiting women in theſe circumſtances, ſhould have been rather *ſoftened*, than ſo fully diſplayed, and ſo often mentioned; as they are, in general, ſufficiently aware of it, and their minds, perhaps, too much affected by the conſideration.

Art. 52. *A Vindication of the Honour of God,* and of the Rights of Men, in a Letter to the Rev. Mr. De Coetlogon, occaſioned by the Publication of *Mr. Edwards's Sermon* on the Eternity of Hell Torments, By George Clark. 8vo. pp. 25. 6d. Johnſon.

We think this letter is not written with that ſeriouſneſs which the importance of the ſubject demands. We apprehend the Author is miſtaken when he inſinuates that nine-tenths of profeſſing Chriſtians doubt or diſbelieve the eternity of hell torments. We ſhould rather ſuppoſe the caſe to be juſt the reverſe. However, as Mr. Clark informs us, in a note, that he ſhall, in a work which will ſoon make its appearance, prove to demonſtration the non-eternity of torment; we ſhall wave our opinion of this matter, hoping to find reaſoning ſubſtituted for dogmas.

SINGLE SERMONS, *on various Occaſions.*

I. Preached at the opening of a new Chapel in Pickering, in the County of York, April 29th, 17 9. By Samuel Bottomley. 8vo. pp. 30. 6d. Buckland.

Mr. B. ſets his face againſt the conſecration of churches, church-yards, and ſacramental veſſels, as having no warrant in the New Teſtament; and, therefore, he concludes, that they have been derived from the Man of Sin. He calls on his hearers not to diſſent either from the doctrine or diſcipline which Jeſus hath eſtabliſhed.

' If (ſays he) the rites and ceremonies of the church of England were eſtabliſhed by him, I flatter myſelf they would not be oppoſed by us: but of many of them, we are not able to find ſo much as the ſhadow in the whole book of God; as ſuch, we think our diſſent from them perfectly conſiſtent with the allegiance due to Chriſt. Allow to others the liberty you take for yourſelves; and as you call no man maſter, judge no man's ſervant. Leave all, but yourſelves, to the deciſion of the laſt day. Finally, my brethren, be ye all of one mind, *to do good.* Love as brethren; live in peace; and the God of love and peace ſhall be with you. Amen.'

This good man ſeems very happy in having a convenient place of worſhip—may he and his congregation long enjoy the comfort and benefit of it.

II. *The Obſervation of the Chriſtian Sabbath recommended,* as particularly neceſſary to the well-being of Civil Society. By a Miniſter of the Eſtabliſhed Church. 8vo. pp. 36. 6d. Northampton, printed. London, Evans. 1789.

This is a ſenſible and energetic diſcourſe. The author, who appears *to be maſter of his ſubject,* diſcuſſes it with ſpirit, energy, and judgment. We eſteem him the more, becauſe, at the ſame time that he complains of the labourer, the mechanic, the tradeſman, and the ale-houſe, he alſo takes particular notice of thoſe in higher ranks, by whom the breach of the Sabbath is ſo greatly promoted,—if it does not principally flow from them: who, by their diſreſpect to the day, allow reſt neither to man nor beaſt; and diffuſe around, by their example, a marked diſregard to religion and virtue. This writer wiſhes to gain the attention of ſuch perſons.—He inſiſts particularly on the argument drawn from the *love of our country*, ſuppoſing *that* may have ſome influence, where other conſiderations loſe their force; and at the ſame time remarks, ‘ that in our wiſhes for the welfare of the ſtate, there is the greateſt propriety in begging God of his mercy, to deliver us from the care of all *irreligious* patriots.’

III. *The preſent Character and future Happineſs of the real Chriſtian:* occaſioned by the much-lamented Death of Mr. Benjamin Humphrys, who departed this Life April 10, 1789, in the 60th Year of his Age. In which a particular Account is given of his exemplary Life and triumphant Death. Preached at Bromſgrove, in Worceſterſhire, April 19, 1789. By John Humphrys. 8vo. pp. 60. 1s. Buckland.

The text, Rev. xiv. 13.—Mr. Humphrys's ſituation was very delicate. By indulging the tender feelings for the loſs of a good father, ſome may think he has rather exceeded in his character. If he had not done ſo, others would have charged him with the want of filial affection. A part of what he delivered, might, perhaps, have been omitted, without any diſadvantage to the ſermon, or the public. However, we conſider it as a ſenſible, ſerious diſcourſe, in the Calviniſtic ſtrain.

IV. *A Sermon of Sermons*, on the Impiety of Prieſts, and the Fall of Religion. 8vo. pp. 51. 3s. Nicoll. 1789.

To this ſtrange pamphlet, is prefixed the following curious note: ‘ The author, aſſerting the higheſt liberty of genius in writing, aſſerts the ſame liberty of price in ſelling. “ I do not ſell,” he ſays, “ this *printed paper:* I ſell *time* and *thought*, that is, my *exiſtence*. This, eſſentially precious, I value myſelf: a right, natural to every man, and allowed ſolemnly to every artiſt.”

What *time* and *thought* have been ſpent in the compoſition of the matter contained in this *printed paper*, we are unable to ſay; but we apprehend there has not been much of either. Hurried on by a wild rage and indignation againſt *prieſts*, the author could not avail himſelf of the privilege of reflection. He deſcribes them (p. 22.) as ‘ *petty black, gaily horrid, princes of luxury and ſin;*’ nor are the *kings of the earth* drawn by his pencil in more flattering colours; for he pronounces them (ſee p. 22, 23.) to be *puppets of hell, bloody fools*, and *little brilliant play-things of Satan*. He ſeems, indeed, to be in a diabolical paſſion; and has thrown *hell*, and the *devil*, and *damnation*, ſo profuſely over the pages of this ‘ Sermon of Sermons,’ that, to uſe one of his own words, we feel ourſelves quite *devilized* by reading it; and fear *(bleſs his five wits!)* that we ſhall not mitigate his paſſion by telling him, in his own ſtyle, that we think it *deviliſhly dear*.

COR.

CORRESPONDENCE.

‘ *To the* EDITOR *of the* MONTHLY REVIEW.

‘ SIR,

‘ IT will not, I truſt, be imputed to any deſire of preventing *H. S.* from purſuing his deſign*, when I aſſure you, that I have nearly completed the firſt volume of a tranſlation of St. Pierre's “ *Etudes de la Nature.*”—This work, with another of a ſimilar tendency, I have been long anxious to tranſlate, for the purpoſe of counteracting, in ſome degree, the pernicious effects of thoſe profligate productions which are imported with intereſted eagerneſs, and peruſed with dangerous avidity; and, at the ſame time, of convincing ſuch of my countrymen as are unacquainted with the language and literature of the French, that they have writers endued with ability and inclination to enforce the precepts of morality, and to plead the cauſe of religion and virtue. I am, Sir, with great reſpect,

‘ Your humble ſervant,

‘ *Dec.* 3, 1789.

‘ S. G.’

⁂ We have been favoured with a letter from Captain Dixon, from which it appears that he is hurt at our having charged him † (as he thinks) with ingratitude to the memory of Captain Cook, in our review of Captain Portlock's narrative of the voyage, in which they were jointly concerned. He ſtates alſo, in a fuller manner than he had done in the introduction to his printed narrative, the reaſons which induced him to make ſome deviations from Captain Cook's chart of the coaſt; and informs us, that we have been miſtaken in ſome of the particulars related of his life at p. 510. of our Review for laſt June. The moderation and candour with which Captain Dixon's letter is written, demand an anſwer equally liberal and candid.

After reading over the article in queſtion with the utmoſt attention, we cannot diſcover one expreſſion which will admit of being conſtrued into a charge of ingratitude on the part of Captain Dixon; and we are very certain that we never intended, by any expreſſion, to convey ſuch a meaning: we muſt therefore conclude, that the acuteneſs of his own feelings has led him to conſider what we ſaid, in a light which, we aſſure him, was not intended. That we charged both him and Captain Portlock with making unneceſſary and unmerited complaints of Captain Cook's inaccuracies, we admit; but we made, or intended to make, a very material diſtinction between the *manner* in which thoſe complaints are exhibited in his narrative, and that in which they are brought forward in Captain Portlock's: the former being ſufficiently *reſpectful*;—the latter, *otherwiſe*.

Had all the circumſtances appeared, in either of the narratives, which are ſtated in Captain Dixon's letter, ſome of our remarks would have been ſuppreſſed: particularly thoſe which reſpect the land of Cape Hinchingbroke and Comptroller's Bay. But we yet ſee no reaſon for altering our opinion reſpecting the land which forms Point Banks and Cape Whitſunday; and we rather ſuſpect, that Captain Mears made his way into Cook's River between that land and the Barren Iſlands. We muſt alſo ſtill be permitted to declare our firm belief in the exiſtence of Croſs-ſound, either as Port-

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* See our laſt, p. 480. *Correſpondence.*

† *See Rev. for October laſt.*

ock's

lock's Harbour, or ſome other very extenſive inlet, very little to the northward of it, as well as in that of the Bay of Iſlands; for though Captain Cook's caution and experience induced him to neglect ſome appearances of inlets, in themſelves doubtful, but which have ſince been found real, we have no grounds for ſuppoſing that he ever aſſerted, in poſitive terms, that there appeared to be ſhelter for a ſhip where none was found; and for this reaſon: no harm can happen from the former, but much might ariſe from the latter.

We have admitted, and are ſtill ready to grant, that the Spaniards have been very pompous in their accounts of what they did; but we yet wiſh they had not been charged, in ſuch harſh terms as they have been, with ſo great a crime as p[illegible]g down iſlands and harbours which they did not ſee,—unleſs th[illegible]t had been more fully proved.

The principal points in whic[illegible] have erred reſpecting Captain Dixon's life, are, in ſaying that [illegible]s born in Weſtmoreland, inſtead of Cumberland; in his bei[illegible]ployed in the Tower; and in his having gone out with Capta[illegible]k inſtead of Captain Clarke.

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†*† An *unceremonious* Corre[illegible]t, who ſigns HINT, informs us, that we have overlooked a [illegible] of ingenious ſermons, printed at Warrington, about ten yea[illegible] that it came out under the name of FARRINGTON; but t[illegible] real author was, *by ſome*, ſaid to be the learned Dr. Owen.

Had ſuch a work been *publiſhed* according to the uſual mode of *advertiſement* in the newſpapers, it would not, we ſuppoſe, have eſcaped the vigilance of our Collector. Be that as it may, we ſhould be glad to obtain farther intelligence relating to the above-mentioned ſermons, through the favour of any of our readers.

We are likewiſe obliged to this blunt Correſpondent for his other HINTS, notwithſtanding that they come to us in rather a querulous and queſtionable ſhape.—But we muſt not ſuffer ourſelves to be drawn into unavailing diſputes; eſpecially with *we know not whom*.

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†§† We are ſomewhat ſurpriſed that T. C. ſhould ſuppoſe it *poſſible* for us to anſwer ſuch queſtions as that which he propoſes. It is not the province of Reviewers, to inform Gentlemen where ſcarce books and pamphlets can be procured.

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‡‖‡ A corrected Copy of *Gallic Liberty*, a Poem, has been received. An account of that performance will be found in the Review for September, p. 275.

☞ In our account of Mr. Brook's Electrometer (ſee Review for October laſt, p. 314. l. 14.), for *which number is pointed out by an index on a dial plate*, read, *which number of grains is aſcertained by diviſions, and a ſliding weight on the arm, at the end of which is the ball raiſed by a repulſive force*. This correction, or, rather, *explanation*, is inſerted at the deſire of the author.

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†‡† In our laſt Review, p. 408. l. 7 from bottom, in the extract from Capt. Monro's book, for 'barometer,' read, *thermometer*. Capt. M. ſhould correct this in another edition.——Other Letters remain for our next number.

APPENDIX

TO THE EIGHTY-FIRST VOLUME OF THE MONTHLY REVIEW.

FOREIGN LITERATURE.

ART. I.

Voyage du Jeune Anacharſis en Grèce, i. e. Travels of the younger Anacharſis into Greece. Three Volumes 4to, on Vellum Paper, 192 Livres; on common Paper 60 Livres; or ſeven Volumes 8vo, and one Volume 4to of Maps and Plates, 45 Livres. Paris. 1788.

AMONG the numerous books that are extant, concerning the hiſtory and antiquities of Greece, this, which is written by the Abbé BARTHÉLEMY, has a peculiar claim to the attention of the public; on account of the care and accuracy with which the learned author has ſelected his materials, and the elegant form of compoſition, in which he has favoured the world with a work that has employed above thirty years of his life.

To render theſe volumes more intereſting, M. BARTHÉLEMY repreſents them as the obſervations of Anacharſis, a Scythian, deſcended from the philoſopher of this name, whom he ſuppoſes to travel into Greece in the year 363 before the Chriſtian era, and to fix his reſidence in Athens; whence he makes excurſions, not only to the other cities and ſtates of Greece, but alſo to Egypt, Perſia, Aſia Minor, and the iſlands of the Ægean ſea. The advantages of this ingenious fiction are obvious: inſtead of the labour of peruſing a mere detail of well-known facts, we are entertained with the animated deſcriptions of a traveller, who tranſports us into the ſcenes and ſocieties in which he is converſant; and, as the date of his obſervations is ſo fixed as to include the moſt important period of Grecian hiſtory, both political and literary, we become, as it were, ſpectators of the greateſt revolution which that country ever experienced; and are introduced into the company of Epaminondas, Phocion, Xenophon, Plato, Ariſtotle, Demoſthenes, and other great characthem, than to other Greeks, in the diſtribution of her favours. They are indeed the inventors of the drama; they have had celebrated orators, two or three hiſtorians, a very few good painters, ſtatuaries, and architects: but, in all theſe claſſes, the other nations of Greece can produce a multitude of illuſtrious names to diſpute their claim. Nay, I doubt whether the climate of Attica be ſo favourable to the productions of genius, as that of Ionia and of Sicily.

'Athens is not ſo much the nurſe, as the reſidence, of genius: by its wealth, it is enabled to employ, and by its knowlege, to appreciate, eminent talents: the ſplendour of its feſtivals, the mildneſs of its laws, the number and complacent character of its inhabitants, would be ſufficient to rend : the abode of men deſirous of fame, who ſtand in need of a theatr on which they might diſplay their abilities, of rivals to animate, d judges to reward them.'

Anacharſis addreſſes this accou of his travels (which, however, is not in an epiſtolary for to Arſames and Phedime, a Perſian Satrap and his lady, with om he lived ſome time when in that empire. He introduces by obſerving that the cruel perſecution and death of his anc , the philoſopher, had early inſpired him with averſion to his n ve country, and with eſteem for the Greeks, by whom the virtues of this great man had been duly honoured. Theſe ſentiments were confirmed by the accidental acquiſition of Timagenes, a Greek ſlave, who was deſcended from one of the principal families of Thebes: but, having ſerved under the younger Cyrus, in his expedition againſt his brother Artaxerxes, he was made a priſoner in one of the battles which the Greeks were forced to fight during their retreat. Being learned and accompliſhed, he acquired the eſteem and friendſhip of his maſter, and rendered him ſo deſirous of viſiting Greece, that Anacharſis gave him his freedom, and accompanied him into his native country. After paſſing over the Palus Mæotis, they arrive at Panticapæum, where the Athenians had fixed a colony[c]: this city was the metropolis of a ſmall kingdom, which extended along the eaſtern coaſt of the *Cherſoneſus Taurica*; it was then governed by Leucon II.[f]; who, to an informer, that accuſed one of his favourites, is ſaid to have made this anſwer; "Wretch! I would this inſtant put thee to death, if villains like thee were not neceſſary to tyrants[g]." From this place, they embark in a veſſel bound for Leſbos; the commander of which relates the retreat of the Greeks under Xenophon, and the defeat of the Spartans at Leuctra; and deſcribes the various colonies, ſettled by the Athenians, on the iſlands and coaſts of the Mediterranean and Ægean ſeas.

At Leſbos, Anacharſis is detained about a month; he takes a ſhort view of its hiſtory, and of the manners and commerce of its inhabitants; he relates the fable of the head of Orpheus, and gives an account of Arion, Terpander, Alcæus, and Sappho: he exculpates the laſt from the charge of diſſolute conduct, of which, the author obſerves in a note, ſhe was never accuſed, but by writers who lived many ages poſterior to her. After the death of her huſband, ſhe is ſaid to have devoted her time to literature, with a taſte for which, ſhe laboured to inſpire her countrywomen: her attachment to her diſciples was that of pure and virtuous friendſhip; but was expreſſed with a tenderneſs and fervour, which was eaſily miſrepreſented by the envious and malignant; her love of Phaon and her fatal leap from the promontory of Lecuadia, are related as facts; yet M. BARTHÉLEMY, in a note on this paſſage, gives it as his opinion (founded on the Parian chronicle), that her voyage to Sicily was not in purſuit of Phaon; but that ſhe fled thither on being baniſhed from Mytilene, on account of the conſpiracy againſt Pittacus, into which, it is probable, ſhe might have been drawn by Alcæus.

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[c] Strab. lib. 7. Plin. lib. 4. cap. 12.
[f] Diod. Sic. lib. 15.
[g] Athen. lib. 6. cap. 16.

From Leſbos, the traveller ſails to Chalcis, the capital of Eubœa; and, paſſing over to Aulis, arrives in Thebes, where he is introduced to Epaminondas, of whom he relates ſome well-ſelected anecdotes. From Thebes he goes to Athens, where his friend Timagenes has a nephew and a niece; the latter is married to Apollodorus, a wealthy Athenian, with whom Anacharſis reſides during his abode in this city.

In deſcribing the city of Athens, the author has made a judicious uſe of all the paſſages in the works of Plato, Xenophon, Demoſthenes, and Eſchines, the contemporaries of Anacharſis, which could throw any light on this ſubject: he has carefully compared theſe with the deſcription given by Pauſanias, and followed them where they differ from this later writer.

Our limits will not permit us to trace Anacharſis through every particular chapter of this ingenious work; in the courſe of which he gives a complete detail of the manners and cuſtoms, the religion and morals, the government and politics of the Greeks; together with the ſtate of philoſophy, literature, arts and commerce, among them, during the period in which he is ſuppoſed to write. We ſhall therefore ſelect, for the entertainment of our readers, ſuch paſſages as are in themſelves moſt intereſting, or that relate to ſubjects leaſt generally known.

The firſt paſſage of this kind is the deſcription of the funeral ceremonies of the Athenians, which is given in the following manner:

'On our return from the Palæſtra, we were informed that Telaïra, the wife of Pyrrhus, a relation and intimate friend of Apollodorus, was dangerouſly ill, and ſuppoſed to be at the point of death. Branches of laurel and acanthus, which it is cuſtomary to affix to the houſes of the ſick, had been ſeen at her door [h]. We immediately haſtened thither. Her relations, crowding around the bed, addreſſed their prayers to Mercury, the conductor of departed ſpirits [i]; and the afflicted Pyrrhus was taking his laſt farewell of his affectionate wife [k]. With difficulty, he was forced away from the ſcene. We endeavoured to remind him of the leſſons which he had received in the academy, leſſons as ſpecious in proſperity, as impertinent in affliction! O philoſophy, exclaimed he, yeſterday thou commandedſt me to love my wife; to-day thou forbiddeſt me to lament her [l]. When told that his tears could not reſtore her, Alas! ſaid he, that conſideration only makes them flow faſter [m].

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[h] Laert. in Bion. lib. 4. § 57. Etymol. Magn. in Ἀπηὴν. Bodæus in Theoph. Hiſt. Plant. lib. 3. cap. 17.

‘ As ſoon as ſhe expired, the houſe reſounded with cries and lamentations. The corpſe was wa , perfumed with odoriferous eſſences, and clothed in a coſtly ro [n]. On her head, which was covered with a veil, was placed a wr h of flowers [o]; in her hands a cake of meal and honey, to gratify rberus [p]; and, in her mouth, a ſmall piece of money, worth two c ree oboli, to be paid to Charon [q]: and, in this ſtate, ſhe was e d a whole day to public view in the veſtibule of the houſe. A door, ſtood a veſſel of luſtral water, to purify thoſe who might t the corpſe [r]. This expoſure is deemed neceſſary to aſcertain tha e perſon is really deceaſed [s], and died a natural death [t]: it is ſo imes continued till the third day.

‘ The time for the funeral was announced. We were obliged to attend it before ſun-riſe [u]. The laws prohibit the choice of any other hour. They will not ſuffer a ceremony ſo mournful to degenerate into a ſcene of oſtentation. The relations and friends were invited [w]. We found women about the coffin, making loud lamentations [x]. Some cut off locks of their hair, and laid them by the ſide of Telaïra as pledges of their affection and grief [y]. The body was placed on a chariot, in a coffin of cypreſs [z]. The women followed the corpſe; the men walked before it, ſome with their heads ſhaven, but all with down-caſt eyes, clothed in black [a], and preceded by a choir who played and ſung melancholy muſic [b]. We went to a houſe belonging to Pyrrhus, near Phalerum, where the aſhes of his anceſtors were depoſited. The cuſtom of interring the dead was anciently common to moſt nations, that of burning them has, in later times, prevailed among the Greeks; though they now ſeem to conſider it as a matter of indifference, whether their remains be committed to the earth, or to the flames[c]. The corpſe of Telaïra was laid on a pile, and, as ſoon as it was conſumed, the neareſt relations collected her aſhes, and buried the urn which contained them[d].

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[i] Hom. Odyſſ. lib. 24. v. 9. [k] Euripid. in Alceſt. v. 190. [l] Stob. ſerm. 97. [m] Id. ſerm. 122. [n] Hom. Iliad. lib. 24. v. 587. Id. Odyſſ. lib. 24. v. 44. Eurip. in Phœniſſ. v. 1526. and 1329. Id. in Alceſt. v. 158. Sophocl. in Elect. v. 1145. Lucian de Luct. [o] Eurip. in Hip. v. 1458. [p] Ariſtoph. in Lyſiſt. v. 601. [q] Id. in Ran. v. 140. [r] Eurip. in Alceſt. v. 100. Ariſtoph. in Eccleſ. v. 1025. [s] Plat. de Legg. lib. 120. [t] Poll. Onomaſt. lib. 8. cap. 7. § 65. [u] Demoſth. in Macart. Callim. Epigr. in Anthol. lib. 3. [w] Ariſtot. de Mor. lib. 9. cap. 2. [x] Eurip. in Alceſt. v. 103. [y] Id. v. 102. Soph. in Ajac. v. 1192. [z] Thucyd. lib. 2. cap. 34. [a] Xenoph. Hiſt. Græc. lib. 1. Eurip. Iphig. in Aul. v. 1438 and 1439. [b] Homer. Iliad. lib. 24. v. 721. Plat de Leg. lib. 7. Athen. lib. 14. cap 3.

'During the ceremony, libations of wine were made; ſome of the garments of Telaïra were thrown on the burning pile; the name of the deceaſed was invoked aloud[e], and this eternal valediction redoubled the tears which had inceſſantly flowed from every eye. Hence we were ſummoned to the funeral repaſt, during which the virtues of Telaïra were the only ſubject of converſation[f]. On the ninth and on the thirtieth day after her death, her relations, clad in white, and crowned with flowers, met again to pay new honours to her manes[g], and it was reſolved that they ſhould aſſemble annually, on the day of her birth, to lament the loſs of her, as if it was yet recent.'

The account here given of the government and conſtitution of Athens, is accurate and judicious; and the character of the Athenians is well delineated.

'Their feelings (ſays Anacharſis) are remarkably quick, but very tranſient; and, in their character, more than in that of any other nation, qualities the moſt oppoſite are united with others, of which the deſigning may eaſily take advantage to miſlead them. Hiſtory repreſents them, ſometimes as an old dotard, that may be deceived with impunity[h], or as an infant, that requires uninterrupted amuſement; and ſometimes, as diſplaying the diſcernment and ſentiments of elevated minds; as paſſionately fond of pleaſure and of liberty, of indolence and of glory, as intoxicated with the flattery beſtowed on them, and yet receiving deſerved reproach with applauſe[i]: as endued with ſufficient penetration inſtantly to apprehend the plans propoſed to them[k]; but too impatient to liſten to a detail of particulars, or to foreſee their conſequences; as making their magiſtrates tremble before them, and, at the ſame time, pardoning their moſt bitter enemies; as paſſing, with the rapidity of lightning, from rage to compaſſion, from deſpair to inſolence, from injuſtice to repentance: as inconſtant in every thing, and ſo frivolous[l], that amidſt the moſt important, and ſometimes the moſt deſperate circumſtances, a word ſpoken at random, a lively ſally of wit, the moſt trifling object, the leaſt accident, provided it be unexpected, is ſufficient to make them forget their fears, or loſe ſight of their intereſts.'

In order to be ſpectators of the Pythian games, Anacharſis and his friend Philotas, the brother-in-law of Apollodorus, go to Delphos, where they conſult the celebrated oracle; the ceremonial of which is thus deſcribed:

'We repaired to the temple, delivered our queſtions in writing[m], and waited till our turn of approaching the Pythia was decided by lot [n]. No ſooner were we informed of this, than we ſaw her paſs through the temple [o], accompanied by ſome of the prophets, bards, and ſacred perſons, who entered the ſanctuary with her. Melancholy and dejected, ſhe ſeemed to go with reluctance, like a victim dragged to the altar. She chewed laurel [p], and, as ſhe paſſed along, threw into the ſacred fire ſome leaves of it, mixed with barley-meal [q], a wreath of it encircled her head, and a fillet was bound over her brow [r].

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[c] Plat. in Phædon. [d] Homer. Iliad. lib. 23. v. 252. id. lib. 24. v. 793. [e] Id. v. 221. [f] Id. v. 802. Demoſth. de Cor. Cicer. de Leg. lib. 2. cap. 25. [g] Iſæus de Cyron. hæred. [h] Ariſtoph. de Equit. v. 710. 749, &c. [i] Plut. Præc. Ger. Reip. [k] Thucyd. lib. 3. cap. 38. [l] Plin. lib. 35. cap. 10. Corn. Nep. in Timol. cap. 3. [m] Ariſtoph. Schol. in Plut. v 39.

'Formerly, there was at Delphos only one Pythia. Three were appointed, when the oracle became more frequented [s]; and, after a Theſſalian had violated one of theſe prieſteſſes, it was decreed that they ſhould be upward of fifty years [illegible] age [t]. They officiate by turns, and are ſelected from among the lo[illegible]ſt claſſes of the inhabitants of Delphos [u]. They are generally [illegible] women, without education, without experience, of pure ma[illegible] and very limited capacity [w]. They are obliged to dreſs plainly, [illegible]void the uſe of perfumes [x], and to ſpend their days in the practic[illegible]eligious exerciſes.

'A number of ſtrangers were [illegible]ed to conſult the oracle. The temple was ſurrounded with [illegible]hat bled beneath the ſacred ſteel; their cries were blended [illegible]e voices of the ſingers. The impatient deſire of prying into fu[illegible] was marked on every countenance, with all that anxious hope [illegible] apprehenſion inſeparable from it. One of the prieſts undertook the office of preparing us. After being purified with the conſecrated water, we offered a bull and a ſhe-goat. To indicate that theſe victims are acceptable to the gods, the bull muſt readily eat ſome flower offered him, and the limbs of the goat muſt palpitate for ſome moments, when cold water is thrown on them [y]. With the reaſon of theſe ceremonies, we were not made acquainted; but the more inexplicable they are, the greater is the veneration which they inſpire. The event having proved the purity of our intentions, we returned to the temple with crowns of laurel on our heads, and bearing in our hands a bough encircled with a narrow fillet of white wool [z]. With this ſymbol, the ſuppliants approach the altars.

'We were conducted into a chapel, where, at particular times (which, it is ſaid, can be neither foreſeen, nor regulated, by the prieſts), a very agreeable odour is perceived [a]. They always take care to make ſtrangers attentive to this prodigy.

'Some time afterward, the prieſt came to lead us to the ſanctuary, a deep cavern [b], the walls of which were adorned with various offerings. At firſt, we could ſcarcely diſcern the objects around us. The incenſe and other perfumes continually burning there, filled the place with a thick ſmoke [c]. Toward the middle is an opening, whence iſſues the prophetic exhalation. The approach to it is by a gentle deſcent[c]; but it is concealed from the view, becauſe covered with the tripod, which is ſo ſurrounded with wreaths and branches of laurel, that the vapour is entirely confined[d].

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[n] Eurip. in Ion. v. 419. Eſchyl. in Eum. v. 32. [o] Eurip. in Ion. v. 42. [p] Lucian in bis accuſ. § 1. [q] Plut. de Pyth. Orac. Id. de 'EI. [r] Lucan. Pharſal. lib. 5. v. 143. 170. [s] Plut. de Orac. Def. [t] Diod. Sic. lib. 16. [u] Eurip. in Ion. v. 92. [w] Plut. de Pyth. Orac. [x] Id. ibid. [y] Id. de Orac. Def. [z] Van Dale de Orac. p. 114. [a] Plut. de Orac. Def. [b] Strab. lib. 9. [c] Lucian in Jov. Trag.

'The Pythia, haraſſed with fatigue, refuſed to anſwer our queſtions. The prieſts, by whom ſhe was ſurrounded, uſed threats and even violence. At length, yielding to their perſuaſions, ſhe ſeated herſelf on the tripod, after drinking of a ſtream which flows in the ſanctuary, and which, it is ſaid, has the virtue of diſcloſing the events of futurity[e].

'The boldeſt colours would ſcarcely be ſufficiently expreſſive to paint the convulſions with which ſhe was ſoon after ſeized. We ſaw her boſom ſwell, her countenance alternately pale and glowing, all her limbs agitated with involuntary motions[f]; but ſhe uttered only plaintive cries and deep groans. At length, with eyes flaſhing fire, foaming mouth and briſtling hair, unable either to bear the vapour which overpowered her, or to eſcape from the tripod, on which ſhe was held down by the prieſts, ſhe tore the fillet from her head, and amid the moſt dreadful howlings, pronounced a few words, which were eagerly collected by the prieſts. They immediately arranged them in their proper order, and gave them to us in writing. I had aſked, whether I ſhould be ſo unfortunate as to ſurvive my friend? Philotas, unknown to me, had propoſed the ſame queſtion. The anſwers were obſcure and equivocal. We tore them into pieces, as ſoon as we got out of the temple.'

In a note, M. BARTHÉLEMY ſays, that the vapour of the Delphic cave was of the mephitic kind, and aroſe only to a certain height; that the ground about the opening was raiſed, and the tripod ſunk beneath the level of the ſurrounding ſurface. Hence it is eaſy to conceive that the vapour might affect the Pythia, without incommoding the by ſtanders.

From the latter part of the following paſſage, our FAIR readers will find that the faſhionable ladies and gentlemen of ancient times, are leſs unlike thoſe of the ſame deſcription in the preſent age, than perhaps they had imagined!

'Moſt of the houſes in Athens conſiſt of two ſets of apartments; the upper for the women, the lower ſtory for the men[g], and are covered with a terrace[h], which projects conſiderably beyond the walls[i]. The city is ſaid to contain above ten thouſand[k]. Many of them have a garden behind them[l], and, in front, a ſmall court, or a kind of portico[m], at the bottom of which is the door; the care of this is ſometimes committed to an eunuch[n]. In this court, ſome have a ſtatue of Mercury to drive away thieves[o]; others a dog, which is a much more effectual guard [p], and almoſt all, an altar in honour of Apollo, on which, on certain feſtivals [q], the maſter of the houſe offers his ſacrifices.

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[c] Lucan. Pharſal. lib. 5. v. 159. [d] Ariſtoph. in Plut. v. 39. Schol. ibid. [e] Pauſan. lib. 10. Lucian in bis accuſ. [f] Lucan. Pharſal. lib. 5. v. 170. Lucian in Jov. Tragic. § 30. Van Dale de Orac. p. 154. [g] Lyſ. de Cæd. Eratoſth. [h] Plin. lib. 36. cap. 25. [i] Ariſtot. Œconom. lib. 2. Polyæn. Strat. lib. 3. cap. 9. § 30. [k] Xenoph. Memor. [l] Terent. in Adelph. Act. 1. ſcen. 5. v. 10. [m] Plat. in Protag. Vitruv. lib. 6. cap. 10. [n] *Plat. ibid.* [o] *Ariſtoph.* in Plut. v. 1155.

‘ The houſes of Miltiades, Ariſtides, Themiſtocles, and of other great characters of the laſt age, are ſhewn to ſtrangers. They were then not to be diſtinguiſhed from thoſe of other citizens; they are now become remarkable as a contraſt to the palaces, which men, without a name and without virtue, have had the aſſurance to erect near theſe modeſt dwellings [r]. Since a taſte for architecture has been introduced, the arts are conſtantly exerciſed to encourage and improve it. The ſtreets are now laid out in a ſtraight line [s]; the new houſes are divided into two ranges of building; the huſband's and wife's apartments are both ſituated on the ground floor; the whole, in ſhort, is rendered more commodious, by a judicious diſtribution of the rooms; and more ſplendid, by a profuſion of ornament.

‘ Such was the houſe inhabited by Dinias, one of the wealthieſt and moſt voluptuous citizens of Athens. He lived with a ſplendour that ſoon exhauſted his fortune. Three or four ſlaves always attended him when he went out [t]. His wife, Lyſiſtrate, never appeared in public, except in a carriage drawn by four white Sicyonian horſes [u]. Like other Athenians, he had a waiting-woman, whom he occaſionally admitted to his bed [w]; and he kept a miſtreſs in the city, on whom he generouſly beſtowed her freedom and a ſettlement, before he diſcharged her [x]. Eager to promote his own enjoyments and thoſe of his friends, he very frequently gave them feaſts and entertainments.

‘ I one day deſired him to ſhew me his houſe, of which I have drawn a plan. A long narrow paſſage led to the apartments of the women. No men are allowed to enter theſe, except near relations, and thoſe who are introduced by the huſband. After paſſing through a periſtyle ſurrounded with three porticos, we came into a large room, where we found Lyſiſtrate, to whom Dinias preſented me. She was employed in embroidering a robe, but her attention was ſtill more engaged by a pair of Sicilian doves, and a Malteſe lap-dog [y] that was playing about her. Lyſiſtrate was reckoned one of the prettieſt women in Athens; and ſhe ſtudied, by the elegance of her dreſs, to preſerve the reputation which her beauty had acquired. Her black hair, perfumed with coſtly eſſences, fell in large curls on her ſhoulders; her ears were ornamented with trinkets of gold [z], her neck and arms with ſtrings of pearls [a], and her fingers with jewels [b]. Not ſatisfied with her natural complexion, ſhe had recourſe to art for the roſes and lilies that bloomed in her countenance [c]. She was dreſſed in a white robe, ſuch as is generally worn by ladies of faſhion.

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[p] Ariſtoph. in Lyſiſt. v. 121. Theophr. Charact. cap. 4. Apollodor. ap. Athen. lib. 1.. [q] Ariſtoph in Veſp. v. 870. Plato de Rep. lib. 1. [r] Xenoph. Memor. lib. 5. Demoſth. Olynth. 3. Id. de Rep. ordin. Id. in Ariſtocr. [s] Ariſtot. de Rep. lib. 7. cap. 11. [t] Demoſth. pro Phorm. [u] Id. in Mid. [w] Id. in Næar. [x] Id. pro Phorm. [y] Theophr. Charact. cap. 5 and 21. [z] Lyſ. contra Eratoſth. Laert. lib. 3. § 42. [a] Anacr. Od. 20. Xenoph. Memor. lib. 5. Theophr. de Lapid. § 64. [b] Ariſtoph. in Nub. v. 331. [c] Lyſ. de Cæd. Eratoſth. Athen. lib. 13. cap. 3.

‘ [illegible]

'Juſt then, we heard a voice enquiring whether Lyſiſtrate was at home. An anſwer was given in the affirmative by a ſlave, who immediately introduced Eucharis. This was an intimate acquaintance of Lyſiſtrate, who ran to meet her, embraced her tenderly, ſat down next her, and was inceſſantly praiſing her beauty and figure. How divinely you look, and how elegantly dreſſed! This ſtuff is charming, and becomes you admirably! Pray what did it coſt[d]?

'As this converſation did not ſeem likely to come to any concluſion, I begged permiſſion of Lyſiſtrate to view the reſt of her apartments. Her toilet immediately attracted my notice. I there ſaw baſons and ewers of ſilver, mirrors made of various materials, bodkins to diſentangle the hair, irons to curl it[e], fillets of different breadths to bind it, nets to confine it[f], yellow powder to colour it, various kinds of bracelets and ear-rings, boxes filled with red and white paint, blacking for the eye-brows, and a complete apparatus for cleaning the teeth[g].

'I examined all theſe objects with great attention, and Dinias wondered that they ſhould be new to a Scythian. He afterward ſhewed me his own portrait, and that of his lady[h]. I appeared aſtoniſhed at the elegance of the furniture: he told me, that, as he was fond of encouraging the induſtry and ſuperior ingenuity of foreign workmen, he had his ſeats made in Theſſaly[i], his mattreſſes at Corinth[k], his pillows at Carthage[l]; and, as my ſurpriſe increaſed, he laughed at my ſimplicity, and, in vindication of himſelf, added, that Xenophon appeared in the army with an Argive ſhield, an Athenian cuiraſs, a Bœotian helmet, and an horſe from Epidaurus[m].'

We have, in the ſame chapter, an account of a ſupper given by Dinias, to which Anacharſis was invited: the diſhes remind us of the feaſt given by the phyſician in Smollet's Peregrine Pickle; and we apprehend that their being plentifully ſeaſoned with cumin and ſilphium (which is generally ſuppoſed to have been aſſafœtida), would not render them very acceptable to modern epicures. The Αρχιτρίκλινος, or toaſt-maſter, was choſen by lot; his office, and his regulations relative to drinking, were much like thoſe of modern times; the wine circulated briſkly, and every perſon ſung in his turn, holding in his hand a ſprig of myrtle or laurel; ſome were accompanied by the lyre. Among the ſongs, was that preſerved by Athenæus in honour of Harmodius and Ariſtogiton, together with ſome odes of Alcæus and Anacreon. The entertainment concluded with the introduction of ſinging women, with whom the company joined in dancing, and of jugglers and tumblers, who amuſed them by their tricks.

While Anacharſis is at Athens, Epicharis, the wife of his friend Apollodorus, is delivered of a ſon: this circumſtance in-

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[d] Ariſtoph. in Lyſiſt. v. 78. [e] Lucian. Amor. l. 2. § 39 and 40. [f] Homer. Iliad. lib. 22. v. 468. [g] Lucian. Amor. c. 2. § 39 and 40. [h] Theophr. Charact. cap. 2. [i] Crit. ap. Athen. lib. 1. [k] Antiph. ap. Athen. [l] Hermipp. ap. *Athen.* [m] *Ælian. Var. Hiſt.* lib. 3. Poll. lib. 1. cap. 10. § 149.

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diſtinguiſh man from the brute, which ſoften the ferocity of the ſavage, and prevent courage from degenerating into unrelenting barbarity. That a nation, thus taught to deſpiſe the reſt of mankind, and to conſider military valour as, not only the firſt, but almoſt the only virtue worthy of their attention, ſhould, by a few prohibitory laws, be effectually reſtrained from offenſive war, the purſuit of conqueſt, and the luſt of plunder, was no very probable event; nor does the attempt ſeem conſiſtent with the profound wiſdom, which Anacharſis ſo profuſely aſcribes to his favourite legiſlator.

In addition to the paſſages which we have already extracted from this entertaining work, we ſhall conclude, for the preſent, with a tranſlation of the account, given by Anacharſis, of the Eleuſinian myſteries, concerning which the ingenious author has induſtriouſly collected, and judiciouſly arranged, all that the ancients have left us:

'On the ſixth day of the feſtival, which was the moſt ſplendid, the prieſts of the temple, accompanied by the initiated, brought from Athens to Eleuſis the ſtatue of Inachus[n], who is ſaid to have been the ſon either of Ceres, or of Proſerpine. The god was crowned with myrtle, and held a torch[o]. About thirty thouſand perſons attended him[p]. The air reſounded with the name of Inachus: the proceſſion, regulated by inſtrumental and vocal muſic, was ſometimes interrupted by ſacrifices and dances[q]. The ſtatue was introduced into the temple of Eleuſis; and, afterward, carried back again to its own, with the ſame pomp and the ſame ceremonies. Many of thoſe, who followed the proceſſion, had been initiated only into the inferior myſteries, annually celebrated in a ſmall temple on the banks of the Iliſſus, near the gates of Athens[r]. There, one of the prieſts of the ſecond order is commiſſioned to examine and prepare the candidates[s]. He excludes them, if they have been guilty of ſorcery, or of any atrocious crime, and eſpecially if they have committed murder even accidentally[t]. On the reſt, he enjoins frequent expiations; and, by teaching them the neceſſity of preferring the light of truth to the darkneſs of error, implants in their minds the ſeeds of the ſacred doctrine[u]; he exhorts them to ſuppreſs every violent paſſion, and, by cultivating purity of the mind and of the heart, to merit the ineſtimable advantage of initiation[w].—This noviciate ſometimes continues ſeveral years; it muſt not be leſs than one[x]. During the time of their trial, the candidates attend the feſtivals of Eleuſis, but remain without the gate of the temple, and long for the hour, in which they ſhall be allowed to enter[y].—This hour is at length come: the following night was appointed for the initiation into the greater myſteries. As a preparation for them, ſacrifices and prayers for the welfare of the ſtate, were offered by the ſecond archon, attended by four aſſiſtants elected by the people[z]. The novices were crowned with myrtle[a].—The robes, with which the initiated are clothed on this occaſion, contract ſuch a character of ſanctity, that few leave them off, till they are quite worn out; ſome convert them into ſwaddling-clothes for their children, or hang them up in the temple[b]. We ſaw the candidates enter the ſacred encloſure; and the next day, one of the newly initiated, with whom I was particularly acquainted, gave me an account of ſome of the ceremonies, to which he had been witneſs.—We found, ſaid he, the prieſts of the temple clad in their pontifical robes. The Hierophant, who, on this occaſion, repreſents the author of the univerſe, was inveſted with the ſymbols of ſupreme power; the torch-bearer, and the aſſiſtant at the altar, appeared with thoſe of the ſun and moon; the ſacred herald with thoſe of Mercury[c]. No ſooner were we placed, than the herald proclaimed aloud, " Far hence be the profane, the impious, and all thoſe whoſe ſouls are polluted with guilt[d]." After this proclamation, death would be the certain puniſhment of any, who ſhould be ſo raſh as to remain in the aſſembly, without having been initiated[e]. The ſecond prieſt ordered the ſkins of the victims ſlain in ſacrifice to be extended under our feet, and purified us anew[f]. The ritual of initiation was read aloud[g], and hymns were ſung in honour of Ceres.—Soon after this, a hollow ſound was heard, the ground ſeemed to groan beneath our feet[h]; thunder roared, and the flaſhes of lightning ſerved only to diſplay phantoms and ſpectres wandering amid ſurrounding darkneſs[i]. They filled theſe ſacred abodes with howlings that chilled us with terror, and with lamentations that rent our hearts. Deſtroying pain, gnawing cares, poverty, diſeaſes, death, appeared to us in dreadful funereal forms[k]. The Hierophant explained thoſe ſeveral emblems, and his animated painting increaſed our diſtreſs and apprehenſions.—— However, by the guidance of a feeble light[l], we advanced toward that part of the infernal regions, where ſouls are purified till they arrive at the abodes of bliſs. Amid a multitude of plaintive cries, we heard the bitter remorſe of thoſe who had deprived themſelves of life[m]. Thoſe are puniſhed, ſaid the Hierophant, becauſe they have deſerted the poſt aſſigned them by the gods[n].

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[n] Plut. in Phoc. Meurſ. in Eleuſ. cap. 27. [o] Ariſtoph. in Ran. v. 333. Pauſan. lib. 1. cap. 2. [p] Herodot. lib. 8. cap. 65. [q] Ariſtoph. in Ran. v. 319. Vel. Paterc. lib. 1. cap. 4. Plut. in Alcib. [r] Meurſ. in Eleuſ. cap. 7. Polyæn Strateg. lib. 5. cap. 17. § 1. Euſtath. in Iliad. 2. [s] Heſych. in Ὑδραν. [t] Julian. Orat. 5. Meurſ. in Eleuſ. cap. 19. [u] Clem. Alex. Strom. [w] Porphyr. ad *Stob. Eclog. Phyſ.* p. 142. Arian. in Epict. lib. 3. cap. 21. [x] *Meurſ. in Eleuſ. cap. 8.* [y] Petav. ad Themiſt.

' No ſooner had he pronounced theſe words than the brazen gates, opening with dreadful noiſe, diſcloſed to our view the horrors of Tartarus[o]. Here we heard only the clank of chains, and the cries of the miſerable; and, amid theſe loud and diſmal wailings, we diſtinguiſhed, at intervals, theſe words: "Learn, by our example, to reverence the gods, to be juſt and grateful [p]:" for hardneſs of heart, neglect of parents, and every ſpecies of ingratitude, is here ſubject to puniſhment, together with every crime that eludes human laws, or tends to deſtroy the worſhip of the gods [q]. We ſaw the Furies, armed with ſcourges, purſuing the guilty with unrelenting rage. —Theſe dreadful ſcenes, enlivened by the ſonorous and majeſtic voice of the Hierophant, who, on this occaſion, appeared the miniſter of divine vengeance, filled us with terror; and we had ſcarcely time to recover our ſpirits, when we were led into delightful groves, pleaſant meadows, abodes of felicity, the image of the Elyſian fields, where ſhone the pureſt light, where harmonious voices uttered the moſt enchanting ſounds [r]; thence we were conducted into the ſanctuary, where our eyes were attracted by the ſtatue of the goddeſs, ſplendidly illuminated, and adorned with all her richeſt ornaments. There, our trials were to terminate: there, we beheld and heard things, which we are not permitted to reveal. I ſhall only add, that, amid the intoxication of joy, we ſung hymns congratulating ourſelves on our happineſs [s].—Such was the account given me by my newly initiated friend: from another, I learned a circumſtance which had been omitted by the former. One day, during the feſtival, the Hierophant uncovered the myſterious baſkets, which are carried in proceſſions, and are the objects of public veneration. They contain the ſacred ſymbols, the ſight of which is forbidden to the profane; though they are only cakes made in various ſhapes, a few grains of ſalt, and other things of the like kind, relative either to the ſtory of Ceres, or to the doctrines taught in the myſteries [t]. The initiated, after they have ſhifted them from one baſket into another, declare that they have faſted and drank *Ciceon*; which laſt is a kind of broth, that is ſaid to have been given to Ceres [u].'

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[z] Ariſtot. ap. Harpocr. & Suidas in 'Επιμελ. [a] Schol. Sophocl. in Œdip. Col. v. 713. [b] Meurſ. in Eleuſ. cap. 12. [c] Euſeb. Præpar. Evang. lib. 3. cap. 12. [d] Sueton. in Ner. cap. 34. [e] Liv. lib. 31. cap. 14. [f] Heſych. & Suid. in Διὸς Κῴδ. [g] Meurſ. in Eleuſ. cap. 10. [h] Virgil. Æneid. lib. 6. v. 255. Claud. de Rapt. Proſerp. lib. 1. v. 7. [i] Dion. Chryſoſt. Orat. 12. [k] Virgil, ibid. Orig. cont. Celſ. lib. 4. [l] Lucian. in Catapl. [m] Virgil. Æneid. lib. 6. v. 434. [n] Plat. in Phædon. Id. de Leg. lib. 9. [o] Virgil. ibid. v. 573.

Anacharſis maintains the commonly received opinion, that, in theſe myſteries, the unity of the Deity, and the doctrine of future rewards and puniſhments, were the ſecrets communicated to the initiated; and, in this view, he ſpeaks in praiſe of their utility: but he acknowleges that, in his time, they had degenerated into empty ceremonies; that the initiated, ſo far from being more virtuous than others, appeared utterly regardleſs of the obligations of their profeſſion; and that initiation might be purchaſed by courtezans and perſons of the moſt infamous character.

Poſſibly, the learned author of *Anacharſis* took the hint of his plan from the ſuppoſed but excellent ATHENIAN LETTERS; a work very little known, becauſe never (properly ſpeaking) publiſhed. It conſiſts of the imaginary correſpondence of a ſet of Greek gentlemen, the contemporaries of Socrates, Pericles, and Plato; but was in reality, the actual correſpondence of a ſociety of ingenious perſons, of the univerſity of Cambridge; who, in this aſſumed mode, communicated to each other, the reſult of their reſearches into ancient hiſtory; and produced the beſt commentary on Thucydides that ever was written. At length, the number of their letters became ſo conſiderable, that, to prevent the trouble of tranſcribing them for the uſe of the ſociety, it was reſolved to print about a dozen copies; which was accordingly done, by Bettenham, in four octavo volumes, 1741.

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[p] Virgil. Æn. lib. 6. v. 620. Pind. Pyth. 2. v. 40.

[q] Virgil. ibid. v. 608.

[r] Id. ibid. v. 638. Stob. Serm. 119.

[s] Ariſtoph. in Ran. v. 451.

[t] Clem. Alex. Cohort. ad Gent.

[u] Id. ib. *Meurſ. in Eleuſ. cap.* 10.

Thoſe learned friends of the ſociety who were, from time to time, favoured with the peruſal of theſe volumes, were ſo much delighted with the contents, and the work was ſo highly ſpoken of, that a ſight of it was deemed a matter of ſpecial favour, and no ſmall gratification; and hence, a multiplication of copies became, at length, a very deſirable object. Lord Hardwicke, therefore (who was one of the authors), very laudably cauſed the ATHENIAN LETTERS to be reprinted in 1782, at his own expence, in a handſome quarto volume; but, we are aſſured, that of this ſecond edition not more than fifty copies were thrown off; though ſome ſtated the number at one hundred; but whether the impreſſion amounted to the ſmaller or the greater number, ſtill this literary treaſure remains locked up from the eyes of the public at large.

Of the nature of this curious and valuable work, our readers may, farther, collect ſome idea, from Lord Hardwicke's preface to the edition of 1782.

" The Preface to the octavo edition of theſe letters [*], ſuppoſes the work to be genuine, and a tranſlation from an old Arabic verſion; but when a due interval of time has elapſed, the truth may be owned; the illuſion vaniſhes; it is a maſquerade which is cloſed; the fancy-dreſſes and the dominos are returned to their reſpective wardrobes; the company walk about again in their proper habits, and return to their ordinary occupations in life.

" The authors of theſe letters were a ſociety of friends, who were contemporaries at the univerſity of Cambridge, about the years 1739 and 1740; all their names [except that of the writer of this preface] were an ornament to the place. The world was unfortunately deprived of the talents, virtues, and ſervices, of one [†] of them, when they were moſt wanted both by his own profeſſion, and by the public; not above two or three of the ſet are now living; they lament the loſs of their colleagues, and cultivate the remembrance of their former friendly connection.

" The learned, into whoſe hands theſe letters may fall, will beſt judge how correctly the manners of antiquity are kept up, and how truly the hiſtory of thoſe times is repreſented in them.

" The Græcian part of the correſpondence is exactly ſtated from THUCYDIDES and PLUTARCH, the Perſian is extended and improved from the few remaining fragments of Ctesias; but it is hoped the *Coſtumé* of the Eaſt is preſerved throughout, and the events ſuch as might happen under a well-governed abſolute monarchy—the picture of which is more flattering than experience commonly juſtifies.

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[*] " Printed by James Bettenham in 1741."

[†] The Hon. Ch. Yorke, who died ſuddenly, in 1770.

"The general character of Cleander is taken from Mahmut, the Turkiſh ſpy; but it is finiſhed upon the Greek model, and the philoſophical and literary features of it are copied from the ſchools of Athens, and the groves of Academus. The forms and language of the negotiation part of the letters, may be thought too refined for the times when they are ſuppoſed to be written; the diſpatches of thoſe great miniſters, Temple and D'Estrades, were the originals which the writers in that department have attempted to imitate.

"Herodotus, Pausanias, and Strabo have furniſhed the antiquities of Ægypt; Hyde's *Religio Vet. Perſarum* has been chiefly followed in the letters which relate to that obſcure ſubject, and it is hoped with ſome ſucceſs; and ſo as to form an intereſting contraſt with the Greek worſhip and philoſophy.

"Perhaps the character and travels of the young Perſian ſatrap Orsames, might have been more varied and enlivened, and he might have been brought to Greece to ſerve a volunteer in their armies, and improve under the military inſtitutions of Athens and Sparta; but it is thought adviſable, on the whole, to make no alterations from the original edition, particularly as the learned and ingenious writer of thoſe letters is deceaſed.

"Not many years ago, the younger Crebillon, a name well known among the novel-writers of France, publiſhed a work in 4 vols. under this very title of *Lettres Atheniennes*; they relate to the ſame times, and have ſome of the ſame characters with ours, as Pericles, Aspasia, Cleon, and Alcibiades; but the turn of that correſpondence is ſo different from that of the preſent work, that no compariſon can be made between them. The readers will give the preference according to their reſpective taſtes and inclinations.—We hope our characters are antique. Thoſe of Mr. Crebillon are in a great degree the *petit maitres* and *petites maitreſſes* of Paris; and the idea of improving the manners and morals of ſociety, does not ſeem to have been the principal object of that ingenious writer in theſe letters, any more than in the *Sopha* and *l'Eſcumoire*." H.

The names of ſome of the learned fabricators of theſe modern antiques, beſide the two illuſtrious perſons already mentioned, are Dr. Heberden, Mr. Coventry, author of Philemon and Hydaſpes, the late Dr. Birch, the Rev. Dr. Salter, the Rev. John Green, afterward Biſhop of Lincoln, Daniel Wray Eſq; with others, whoſe names we do not recollect: the celebrated Miſs Talbot was ſaid to have been alſo a contributor.

An engraved ſcene, or Grecian converſation-piece, ſtands prefixed, by way of frontiſpiece, to the quarto edition, from a drawing by the late Mr. James Stuart, ſurnamed The Athenian.

ART. II.

Nouveaux Mémoires de l'Académie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres at Berlin: Concluded. See our laſt Appendix, p. 650.

SPECULATIVE PHILOSOPHY.

Mem. I. *Conſiderations on the Second Tuſculan of Cicero, concerning Pain.* By M. FORMEY.

WHAT was obſerved, in the Appendix to the 77th Volume of the Monthly Review, concerning M. FORMEY's conſiderations on the firſt Tuſculan, is applicable to thoſe before us; in which the venerable critic proceeds, in the ſame lively, pleaſant, talkative manner, to expoſe that want of order, accuracy, and conſiſtency, which muſt ſtrike every attentive reader of this celebrated piece of philoſophical converſation.

He firſt gives a critical comment on the whole dialogue, in which, though his wit and love of anecdote ſometimes lead him from his ſubject, much good ſenſe and ſound philoſophy are delivered in an eaſy cheerful ſtyle, which cannot fail to ſteal on the heart, as well as to convince the judgment, of every reader who is poſſeſſed of good taſte. He ſhews that Cicero, however great in other reſpects, has proved himſelf to be but a poor philoſopher in this, as well as in the firſt Tuſculan; that he begins with a pompous maxim, which he cannot ſupport, and has not the candour to reſign; that, in endeavouring to maintain it, he falls into pitiful evaſions, ſubſtitutes brilliancy of expreſſion for ſolidity of argument, and, in fact, deſerts the ground on which he had firſt ſet out. According to M. FORMEY, this dialogue is a complete chaos; a confuſed collection of aſſertions, not merely without proof, but abſolutely contradictory to each other; an uſeleſs detail of all the philoſophical opinions then known; a compilation of ſtories, either real or fictitious, whence no conſequence can be inferred, becauſe we are in the dark with reſpect to the point, from which the ſpeaker ſets out, as well as that, to which he intends to conduct us; and a ſeries of repetitions, which all the eloquence of *Cicero* could not prevent from being tedious. In ſhort, there is in it a total want of order; which is unavoidable, where an author neither defines his terms, divides his ſubject, nor arranges his ideas.

All this is, certainly, very ſevere; but we cannot help acknowleging it to be juſtly applicable to Cicero, if he ſeriouſly meant to maintain the extravagant ſentiment here advanced, that *pain is no evil*. It has, however, been imagined by ſome, that his intention was only to expoſe to contempt the pompous maxims and futile reaſoning of ſome of the philoſophers of his age. It muſt be confeſſed that, to us, this ridicule is not very obvious; but, to his contemporaries, who knew the perſons, and had attended the leſſons of thoſe to whom he alluded, it might be ſufficiently apparent. The vanity which Cicero betrays, in quoting his own verſes and then making his auditor inquire whoſe they were, and in the immediate conviction which the latter is made to expreſs, affords an ample field for M. FORMEY's reprehenſions. Vanity was a defect in the character of Cicero, too prominent ever to be entirely concealed; the manner in which it here obtrudes itſelf, may be ridiculous; but, in other parts of his writings, it appears in a very offenſive point of view, and particularly in his letter to Lucceius, where he acknowleges that he writes what he was aſhamed to ſpeak; and plainly requeſts that hiſtorian to applaud his public conduct, even beyond what he might think it deſerved; and to indulge his friendſhip, though at the expence of truth *.

M. FORMEY concludes the memoir with an accurate and ſatisfactory refutation of the maxim in queſtion; maintaining that bodily pain is an evil, which we not only may, but ought to avoid, when we can, without violating the dictates of moral and religious obligation.

II. *On the Principle of the Fine Arts*; or, Anſwer to *An Inquiry into the Cauſe of that Pleaſure, which the Fine Arts, and particularly Poetry, excite in us.* By M. PREVOST. After defining the liberal arts to be thoſe which affect our intellectual faculties, by means of our ſenſes, M. PREVOST ſubdivides them into two claſſes; the *ſcientific*, which have our reaſon, and the *fine arts*, which have our imagination, for their object. He arranges the latter under four claſſes, of which two affect the eye, and two the ear, viz. *painting*, and the *ſchematic* art, *muſic*, and *poetry*. Theſe, and particularly the latter, are conſidered in two points of view; as mechanical, with reſpect to their immediate influence on our ſenſes; and as liberal, with regard to their operation on the intellectual faculties.

The mechanical part of poetry is melody and rhythm. The former, he ſays, is that *arrangement of words, which produces ſuch a ſucceſſion of tones, as ſhall be agreeable to the ear.* In the explanation of this definition, he is tedious and diffuſe; he might have expreſſed, in one line, all that his explanation amounts to, by ſaying that melody is *the relation of ſounds to each other, with reſpect to their tones, conſidered as grave or acute.* Rhythm is, according to him, *the relation of duration between the ſeveral parts that conſtitute a poem, a verſe, or a portion of a verſe*; but on this definition, we have alſo a long comment, which might have been avoided by calling rhythm *the relation of ſounds to each other, with reſpect to their times of duration.* What he ſays on theſe parts of his ſubject, relates chiefly to the ſtructure of lyric poetry, as connected with muſic. With reſpect to the queſtion which he profeſſes to anſwer, he leaves us rather in greater darkneſs than we were; for concerning the cauſe of that pleaſure which poetical melody and rhythm afford to the mind, he comes to no concluſion that is ſatisfactory, even to himſelf; but tells us that pſychologiſts have not ſufficiently examined theſe matters; and after obſerving that he has talked enough on the mechanical part of the fine arts, he proceeds to conſider their liberal part.

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* *Vide Epiſt. ad Familiares, Lib.* V. *Epiſt.* 12.

Here he obſerves that the fine arts, and particularly poetry, give pleaſure, becauſe they excite images in the imagination, reſembling objects which have agreeably affected the ſenſes. Thus, ſays he, if we ſuppoſe a repreſentation of a delicious repaſt to be ſet before an epicure, his palate will experience emotions, analogous to thoſe excited by exquiſite viands. This illuſtration, which he confirms by the effect of ſimilar repreſentations on the ſtage, may be forcible, but is certainly not the moſt elegant. Another ſource of this pleaſure is the gratification of the paſſions, and particularly of curioſity, which he conſiders at large, in a diffuſe but ſuperficial manner, without offering any new obſervations on the ſubject; which we have often ſeen diſcuſſed in a much more ſatisfactory manner.

III. *Eſſay on the Reduction of the Faculties of the Mind.* By M. SCHWAB. From the perſuaſion that a ſimple ſubſtance, like mind, muſt have a ſingle eſſential power, to which all its faculties may be traced, metaphyſicians have endeavoured to aſcertain what this power is, but have not agreed in their concluſions. Deſcartes aſſerts it to be thought, Leibnitz calls it the repreſentative power, and Condillac reduces all the faculties to ſenſation.

M. SCHWAB inclines to the laſt of theſe opinions; and obſerves that the only method of diſcovering this primitive power, to which all the operations and modifications of mind may be referred, is, previouſly, to make an enumeration, as complete as poſſible, of all the faculties of the ſoul, by carefully collecting and comparing thoſe facts, whence they are deduced; for it is eſſential to a good theory of mind, that it be contemplated in every point of view;—to form clear, diſtinct, and preciſe ideas of theſe derivative faculties;—to compare theſe faculties with each other, to determine whether they have any thing eſſentially common, in order to reduce their number; and to continue this reduction, that we may, if poſſible, arrive at that ſimple principle, whence all the faculties of mind may be deduced. In this manner, M. SCHWAB here propoſes to conſider *ſenſation*, *imagination*, and *volition*; and by comparing firſt, ſenſation, and afterward, volition, with imagination, to inquire whether theſe three faculties may not be conſidered as derived from a common ſource.

He gives no definition of ſenſation, but ſays, one of its principal characters is, that the mind appears to be paſſive in it. We cannot avoid being conſcious of a clap of thunder, the ſound of which affects our organs of hearing; neither can we, by an act of volition, deliver ourſelves from a ſenſe of pain, nor tranſform it into pleaſure. Something analogous to this, he obſerves, takes place in internal ſenſations. We cannot conſider that, as beautiful, true, and good, which appears to us deformed, falſe, and evil: if two quantities are given, each equal to a third quantity, we can no more avoid concluding that theſe quantities are equal to each other, than we can avoid perceiving the light, when its rays have already entered the eye. In theſe caſes, however, M. SCHWAB allows that the mind is not paſſive, in the ſame ſenſe as with reſpect to ſenſations received from external objects; becauſe here it acts by its own energy, and is itſelf the principle of its own action: it only appears to be paſſive, as it acts neceſſarily, that is, conformably to the eſſential laws of its nature.

With reſpect to ſenſations received from external objects, though, in the firſt inſtance, the mind is paſſive, it afterward exerts a power peculiar to itſelf, of retaining the ſenſation in all its force, even when the object that excited it is no longer preſent. The academician illuſtrates this by the experiment of a lighted coal, which, when whirled round, appears a circle of fire; and he obſerves, that whether the cauſe of this continued ſenſation be in the organ of ſight, or in the mind, conſidered as an immaterial being, is of no importance; becauſe, taking the mind, together with its internal organs, as a *metaphyſical whole*, it matters little where the power reſides, as long as it can be proved to exiſt within us. From analogy, and indeed with reſpect to the violent and ſudden emotions, from experience, the author thinks we have reaſon to conclude that the mind has the ſame faculty with regard to internal ſenſations.

But the ſubſtance which has the faculty of retaining a ſenſation, when no longer acted on by the object that excited it, muſt alſo, ſays M. SCHWAB, have a power of preſerving the veſtiges of this ſenſation, even after it ſeems to be entirely obliterated. This is the caſe with the mind. When an object is moſt remote from our thoughts, we are ſtill certain that we have a diſpoſition, a tendency, a certain ſomething, by which a repreſentation of that object may, at any time, be revived, though the object itſelf ſhould not affect our organs of ſenſe. Thus the ſame inherent power of the mind, which retains the ſenſation in the abſence of the object that excited it, can alſo re-produce or revive it: this re-production will not indeed be ſo lively as the firſt ſenſation; but we muſt conſider that the latter is the effect of a double cauſe; whereas, in the re-production, the mind acts ſolely by its own power, without the aſſiſtance of external objects. This reproductive power is what we call *imagination*; and hence M. SCHWAB argues that ſenſation and imagination are operations of the ſame power of the mind, and differ only in the degree of exertion. The chief difficulty, he obſerves, in this analyſis, ariſes from our being accuſtomed to conſider the action of the object, as the ſole cauſe of ſenſation; but this notion is contrary to experience, by which it appears that the mind is a power ever ready to act, and only needs to be excited and determined by ſome external or internal cauſe.

M. SCHWAB further obſerves, that, when a pleaſing ſenſation is thus re-produced, it is attended with a conſciouſneſs that the enjoyment, reſulting from it, is not ſo great as it might be: this ſtimulates the mind, which exerts itſelf to heighten the ſenſation thus re-produced. Theſe efforts, to render the re-production more lively, conſtitute what is called volition: the pleaſure accompanying the re-production, is the *motive*; the degree of intenſeneſs, to which the mind endeavours to raiſe it, is the *end*, and all the concomitant ſenſations and re-productions are the *means*. Hence it is concluded that the will and imagination are exertions of the ſame power of the mind, differing only in their degrees of intenſeneſs.

This analyſis is ingenious; but we are not fully ſatisfied that the mind is ſo paſſive, with reſpect to ſenſations excited by external objects, as it is here repreſented. We are aware of the great authorities, by which this opinion may be ſupported; and it is with the utmoſt diffidence that we preſume to expreſs a doubt concerning its ontological orthodoxy. There are, indeed, ſome impreſſions on the organs of ſenſe, ſo violent and ſudden, that they ſeem, as it were, to force themſelves on us: ſuch as that made on the ear by thunder, or on the eye by a ſtrong light: but we do not ſee that the paſſiveneſs of the mind is a neceſſary concluſion, even in theſe caſes, which ought not to be given as general illuſtrations. We cannot help thinking that it is in conſequence, not merely of a certain prediſpoſition to act, but of a real and immediate act of the mind, that it becomes conſcious of impreſſions from external objects. A perſon, whoſe mind is intenſely employed on any ſubject, may have an object before him, which, though repreſented on his optic nerve, he does not ſee; or he may not hear a ſound, which affects his ear with an impulſe, of which, at any other time, he would be very conſcious; but his mind, being then otherwiſe engaged, does not exert itſelf in that act, whether of *attention* or *preception*, or whatever we may chuſe to call it; without which, no impreſſion on the organs of ſenſe can produce conſciouſneſs; which appears to be included in the idea of ſenſation, as relative to mind.

When the impreſſions made on the external ſenſes are faint, there is a very evident exertion, not only of the organ, but of the mind, requiſite in order to become conſcious of them, as in perceiving very remote objects and ſounds; but when the impreſſions are ſtronger, the perception of them is involuntary and unavoidable: whence we conclude, not that the mind is paſſive in theſe inſtances; but that it acts by a kind of ſpontaneous inſtinct, which was given it by its great Author, and which therefore is one of the laws of its nature.

BELLES LETTRES.

Mem. I. *Hiſtorical Memoir of the laſt Year of the Life of* FREDERIC II. *King of Pruſſia; together with the Introduction to his Hiſtory of his own Times.* By the Count DE HERTZBERG. After informing us that his late Majeſty's attention to public buſineſs continued, uninterrupted, by his diſeaſe, till the day before his death, the Count gives us a ſhort view of his life, in which there is nothing that is not now well known to the public. Of the King's introduction to the Hiſtory of his own Times, two copies are annexed to this memoir, the one as originally written by his Majeſty in the year 1746, the other as altered by him in 1775, and publiſhed ſince his death. *See an Engliſh tranſlation of this* MEMOIR, *Rev.* vol. 71. *p.* 505.

II. *Hiſtorical Memoir of the firſt Year of the Reign of* FREDERIC WILLIAM II. *King of Pruſſia.* By the ſame. We are here told that his preſent Majeſty diſtributes his time nearly in the ſame manner as his great predeceſſor; employing it principally in maintaining military diſcipline, without, however, neglecting to beſtow care and attention on the good adminiſtration of civil government. We are glad to find that he has exonerated his ſubjects from ſome burthens, by which they were heavily oppreſſed in the laſt reign. We are informed that he has rendered their obligation to ſupply forage more tolerable, by an additional allowance of 300,000 crowns for this article; that he has aboliſhed ſome monopolies, and made commerce and manufactures, in ſome reſpects, more free; and that he has greatly improved the adminiſtration of finance and of public juſtice. He has alſo, ſays the Count, reviſed and abrogated the arbitrary deciſion of the late King in the caſe of Arnold the miller; and has thus made reparation for an act of injuſtice, into which that great prince was led by error and precipitation, ariſing from his great zeal for juſtice. We own that we are ſurpriſed to find him expreſſing himſelf in this manner, concerning a deciſion which, by all the accounts we have ſeen of it, appeared to be an exemplary act of impartial equity, ſo highly honourable to the late King, that we know not what to think concerning this reviſion, and the Count's opinion of it. His preſent Majeſty is alſo highly praiſed for the protection which he gives to arts and ſciences in general, and particularly to the academy of Berlin, of which he has made the Count DE HERTZBERG Curator. *See an Engliſh tranſlation of this* MEMOIR *in our Review*, vol. 78. p. 534.

III. *On the Univerſality of the French Language.* By M. SCHWAB. Of this Memoir, which was written in German, we have an abridged French tranſlation by M. MERIAN. It is divided into three parts. In the firſt and ſecond, the author inquires into the cauſes, that have conſpired to render this language thus prevalent in Europe; and in the third part, he conſiders whether it is likely to continue ſo. On this ſubject, we have more than once been diverted by the effuſions of national vanity, which will certainly not be diminiſhed by this tribute of a German philoſopher to the prejudices of the court of Berlin, in preferring a foreign language to that of their own country. We are very ready to allow our ingenious and volatile neighbours all the merit which they really poſſeſs; we give them credit for their progreſs in mathematics and natural philoſophy; we admire the eaſy levity, with which they ſkim the ſurface of things in the lighter parts of literature; and we willingly do juſtice to every work, however trifling, which they may produce; but when, becauſe their language is cultivated in moſt countries of Europe, they conclude that it is entitled to ſuch pre-eminence, by its intrinſic merit, beyond that of any other nation, they muſt excuſe our ſmiling at their egregious vanity. In gratifying this propenſity, M. SCHWAB is not ſparing, though he does not forget to mention the local and political cauſes, that have contributed to render their language generally prevalent. On one of theſe, which indeed reflects no great honour on them as a nation, M. MERIAN thinks the author has not ſufficiently inſiſted: this is the revocation of the edict of Nantz; in conſequence of which, their language was carried into the various countries that afforded refuge to the exiled proteſtants, and greatly diffuſed by the writings of men of genius and learning among theſe unfortunate ſufferers. What Horace juſtly aſſerted of the Greeks, M. SCHWAB has, in his motto, applied to the French; though their language is leſs calculated, than moſt others, for ſublime poetry:

> GALLIS *ingenium*, GALLIS *dedit ore rotundo*
> *Muſa loqui.*——

M. MERIAN's obſervations on the ſubject are candid and judicious. He gently inſinuates the inutility of the queſtion, and reprehends the national vanity, which ſuch diſcuſſions tend to foſter.

To the diffuſion of ſcience, a modern language, generally underſtood, is highly ſerviceable; and from circumſtances, entirely independent of any ſuperior merit, the French is the moſt convenient for this purpoſe; and is therefore adopted by the academy, which, as a ſcientific body, is, properly ſpeaking, of no country.

IV. *Concerning* I. A. DE THOU. By M. WEGUELIN: *ſecond Memoir.* This memoir contains a rapid, but judicious, ſketch of the principal events and circumſtances related by that hiſtorian.

V. *On the Periodical Courſe of Events.* By the ſame. By this expreſſion, is meant a recurrent ſeries of national and public events, which carry mankind back again to the point whence they ſet out, and reſtore them to their primitive condition, with reſpect to their knowlege, manners, and ſocial advantages. M. WEGUELIN endeavours to prove that the notion of ſuch a ſeries, which is derived from the regular revolutions obſerved in the world of nature, is entirely without foundation; becauſe the various modifications of the character, opinions, and circumſtances of mankind, in different gradations of knowlege and civilization, render the order of events, in the moral and political world, very different from the regular courſes of the phyſical ſyſtem.

VI. *On the political Vocabulary.* By the ſame. After an attentive and repeated peruſal of this memoir, we find ourſelves unable to comprehend its utility, or to diſcover any thing in it, that repays us for our labour. The author's object is to prove that the political terms, *Union*, *Society*, *Liberty*, *Public good*, *Republic*, *Monarchy*, and *Deſpotiſm*, do not exactly correſpond with the nature of their objects: becauſe national union neither is, nor can be, like that of friendſhip between individuals; political ſocieties are different from private aſſociations; republics have not a community of property like the Spartans, &c. His diſcuſſion of theſe very intereſting and important ſubjects, is diffuſe and intricate beyond any thing which we ever read.

VII. *Supplement to the Memoirs concerning the Cauſes of the Diverſity of Languages, and the Origin of the German.* By the ABBÉ DENINA. Of theſe memoirs, ſome account is given in the Appendix to our ſeventy-fifth volume, page 489. In this ſupplement, the Abbé adduces a great number of words, the derivation of which, he thinks, will confirm the opinions there maintained.

VIII. *On the Character of Languages, particularly thoſe of modern Europe.* By the ſame. This is one of the moſt candid and judicious memoirs we have ever read on a ſubject, on which, from unavoidable circumſtances, it is difficult to write and decide with impartiality. Excluſive of prejudices, either natural or acquired, in favour of any particular nation, there is always a ſecret preference of that language, with which we are beſt acquainted; and we often imagine the greateſt elegance and preciſion to be in that in which we have acquired the greateſt facility of expreſſing ourſelves: while other languages, perhaps of equal intrinſic merit, from our not having cultivated them ſo early in life, or to ſo great a degree of perfection, appear to want theſe advantages, merely becauſe *we* cannot enter into their ſpirit and idiom. Hence, alſo, we are apt to confound the ſtyle of authors, with the language in which they write; and the taſte of ſome individuals, with the national genius and character. This is an error, of which M. DENINA accuſes Count DE RIVAROL, in his diſſertation on the univerſality of the French language *. Beſide, as the Abbé well obſerves, moſt of thoſe, who diſcuſs the merits of foreign languages, decide concerning them, ſometimes from hearing them ill pronounced; and often, either from the appearance of their orthography, or from general principles, which admit of many exceptions. Thus the Italians have a notion that the German language is intolerably harſh, becauſe thoſe, by whom they hear it ſpoken, come chiefly from provinces, in which a vicious pronunciation prevails; and becauſe they ſee that many words begin with *ſch* or *ſchw*; without reflecting that the *ſch* of the Germans, like the *Tſch* of the Poles, is a ſingle conſonant, ſcarcely more harſh than the z of the Italians. Thus, alſo, ſome Frenchmen have concluded the Dutch language to be inſufferably diſguſting, incapable of any beautiful or elegant expreſſion, merely becauſe the diphthongs *oo* and *oe* frequently occur in it. But theſe critics would do well to conſider what awkward ſounds would reſult from ſome of the ſofteſt expreſſions in their own language, if read according to the rules of the Italian, Spaniſh, or German. For inſtance, the words *leurs beaux yeux*, if read by a foreigner who was ignorant of the French pronunciation, would be transformed into the harmonious ſounds of *Lé-ours Bé-a-oux y-é oux*.

It has been ſuppoſed, that the languages of cold countries are more harſh, than thoſe of more temperate climates; but the Swediſh language is ſofter than the German; and of this, the pronunciation is much rougher in the ſouthern, than in the northern provinces: the Poliſh is very pleaſing to the ear; and it has been obſerved that, of all the modern languages, none ſo nearly reſembles the Greek, with reſpect to melodiouſneſs, as the Ruſſian.

The languages, which our ingenious author here examines, are the Italian, Spaniſh, French, German, and Engliſh; and after all, ys, it is difficult to determine which of theſe, has an abſolute ıtrinſic ſuperiority over the reſt. With reſpect to relative y, the French, from the local ſituation of the country, and political circumſtances that have rendered the uſe of it ral, has an advantage, which, for theſe reaſons, it will ably long retain.

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* See Rev. vol. lxxi. p. 577.

ART. III.

ire de l'Académie Royale des Sciences, &c. i. e. The Hiſtory and emoirs of the Royal Academy of Sciences at Paris, for the Year 86 *; extracted from the Regiſters of the Academy. 4to. ». 799. Paris. 1788.

HE hiſtorical part of this volume contains two reports of the Commiſſioners appointed to ſuperintend the eſtaſment of four hoſpitals in Paris. Their firſt report, ch gave an account of the abuſes in the œconomy of the *l Dieu*, was noticed in the Appendix to our ſeventy-eighth ıme. The ſame ſpirit of philoſophical benevolence, which there admired, ſhines with equal luſtre in the reports before One of them contains an account of their obſervations on œconomy of the charitable inſtitutions of this kind in Engl, which they highly praiſe; and they propoſe the Royal pital at Plymouth, as the model for thoſe which were to be bliſhed in Paris. That ſome of the moſt reſpectable characabroad thus applaud and adopt our mode of relieving the reſſes of diſeaſe and poverty, is a circumſtance highly pleaſing ıs as Engliſhmen; and we hope it will inſpire our country› with a generous emulation to render theſe benevolent eſtahments as complete as poſſible, by removing every imperion that yet attends them, and cheerfully adopting every :overy that may contribute to their improvement.

Jnder the article of *Obſervations preſented to the Academy*, we informed that a letter had been received from the late M. DE ʟOIS, dated from Mocha, by which it appears that this ıtleman had found the northern inclination of the magnetic dle to be, at Cochin, 10 ½ degrees, and at Mahé 9 degrees. MONNIER, the reporter of theſe obſervations, concludes t the moſt likely method to diſcover the node of the magnetic ridian, or the point in which it interſects the meridian of the th, would be to make obſervations in various parts of the hiopic ocean, near the coaſt of Africa.

We have alſo an account of magnetiſm, communicated, by thquake, to a ſteel bar, which was ſuſpended by ſilk cord

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* For our account of the Memoirs of this Academy for 35, ſee the 1ſt Article in our Appendix to the 79th volur view.

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A Fourth Memoir on
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In our account of
lxxviii. p. 612. 621.)
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ine and a half in diameter, which was brought into contact with ts ſurface, was ſo electrified as to affect the electrometer very erceptibly: but when the ſame inſulated conductor, inſtead of eing applied to the ſurface of the electrified cylinder, had been nſerted into one of the holes, it exhibited, either no electricity t all, or, at moſt, a very ſmall degree of a denomination conrary to that of the cylinder; and this the Academician aſcribes o the gum lac, with which it was inſulated.

Whether this experiment was at all diverſified, we are not inormed: as it ſtands here ſingly, it is liable to many obvious exeptions; and it requires repeated trials of it, with different enſities of the electric fluid, as well as with various conductng ſubſtances, before it can be admitted as a ſolid foundation or the propoſition which M. Coulomb endeavours to eſtabliſh n it. As the experiment is here related, it ſeems to prove too uch; or, at leaſt, to indicate that the degree of electricity, iven to the cylinder, was too ſlight to afford any deciſive conluſion; for ſurely the bottom of a hole four lines in depth, may e conſidered rather as a part of the ſurface, than as determining he ſtate of the interior part of the cylinder.

M. Coulomb has alſo endeavoured to deduce this propoſition rom his firſt hypotheſis, by a general theorem mathematically emonſtrated; but in ſubjects of this kind, hypothetical reaſoning can be but of little avail, until the theory, on which it is ounded, is eſtabliſhed by ſuch numerous experiments as to leave o poſſibility of doubt: as yet, we know too little of the laws f chemical attractions to aſcertain them by mathematical calulations.

CHEMISTRY.

Concerning the Formation and Properties of Inflammable Hepatic Gas. By M. de Fourcroy.

The Academician obſerves that, among the ſeveral ingenious hemical philoſophers who have attended to the permanently laſtic fluids, M. Gengembre was the firſt who conſidered the hoſphoric and hepatic gas as ſolutions of phoſphorus and ſulhur in aqueous inflammable gas. As this theory appears to M. de F. more ſatisfactory than any other, he purpoſes, in this emoir, to adopt it; in order to explain the facts already known, n connexion with thoſe which his own reſearches have enabled im to diſcover, concerning the circumſtances in which hepatic as is produced, the modifications peculiar to it, its combination ith water, and its decompoſition by air and by acids.

Profeſſor Bergman was of opinion that this gas was entirely ontained in the hepar; but the experiments made by the preent writer ſeem to confirm M. Gengembre's obſervation, that er of ſulphur, prepared by fuſion, has no fetid odour while ry; that it acquires this in proportion as it imbibes moiſture;

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Concerning Iron in
DERMONDE, BERTH
Academicians

Rev. vol. lxxi. page 302.) The preſent philoſophers are of opinion that the inquiries of theſe great men, when accurately conſidered, and compared with the experiments here adduced, lead to a very different concluſion; and infer that crude iron and ſteel are not compoſed of the ſame principles.

They conſider crude iron as a regulus imperfectly reduced, and retaining, conſequently, a part of the baſis of dephlogiſticated air, with which it had been combined in the ore. They aſcribe the difference of quality, obſervable in iron caſt, at different times, from the ſame ore, to the various degrees of reduction, and various proportions of coal abſorbed by the metal in the furnace.

Forged iron perfectly malleable is that which is completely reduced, and contains neither coal, nor any heterogeneous ſubſtance whatever. But there is, in fact, no ſuch article of commerce; for even the beſt Swediſh iron always retains a portion of the baſis of dephlogiſticated air, unexpelled by the operations of reduction and the finery, and a ſmall proportion of coal, from which it is impoſſible to ſeparate it entirely.

Steel, made by cementation, is iron perfectly reduced, and combined with the coal it has abſorbed from the cement, on the proportion of which, its quality depends. Crude iron, therefore, and ſteel, reſemble each other, as they are both combined with the carbonic matter, and differ in the degrees of reduction. As coal may be combined with iron in a variety of proportions, which probably depend on the degree of heat to which it is expoſed in the proceſs, it follows that ſteel is too much cemented, when it has abſorbed too great a proportion of coal in cementation. In this ſtate, it differs from malleable iron only as it contains the carbonic matter; and from good ſteel, only by containing a larger proportion of this combuſtible.

On the Effect of the Electric Spark tranſmitted through fixed Air.

By M. MONGE.

Theſe experiments were performed with a view to aſcertain what change fixed air undergoes, when its volume is dilated by the tranſmiſſion of the electric ſpark; after which, it can no longer be entirely abſorbed by water. The phenomena obſerved by M. MONGE, are the ſame which have been noticed by others, that the volume of air is increaſed, not only during the operation of electrifying, but alſo during a conſiderable time after this is ceaſed; that the greateſt dilatation is about $\frac{1}{24}$ of its original volume; that, if an iron wire be uſed to tranſmit the ſpark, its ſurface will be calcined; and that a black powder will be diffuſed over the mercury by which the electric fluid is confined. The fixed air, thus dilated, becomes, according to M. MONGE, a compound of two fluids; one of which is miſcible with water and with the cauſtic alkali, but the other not; theſe are to each other in the proportion of 21,5 to 14,6; the latter is inflammable air, and may be made to explode with dephlogiſticated air, by means of the electric ſpark.

In order to account for theſe phenomena, M. MONGE obſerves that all fixed air, not excepting that which is obtained by the calcination of calcareous earths, contains a large proportion of water in a ſtate of diſſolution. When the ſpark is tranſmitted by an iron wire, this is calcined; and, becauſe it cannot otherwiſe have acceſs to dephlogiſticated air, which is neceſſary to effect this proceſs, it decompoſes the water ſuſpended in the fixed air; abſorbs the baſis of [illegible]hlogiſticated air, and leaves that of inflammable air, which, [illegible]ning its elaſticity, increaſes the volume of the fluid under th[illegible]ceiver.

The ſame phenomena were ob[illegible]ed, when, inſtead of iron, the conducting wire was made [illegible]atina, which is not ſo eaſily calcined: but, in this caſe, th[illegible]ompoſition of the water is aſcribed to the calcination of [illegible] mercury, a part of which, M. MONGE ſuppoſes, is diſſol[illegible] by the fixed air; that this elaſtic fluid diſpoſes metals to ca[illegible]ation, he aſcribes to its being an acid, and thinks that deficiency of acid, in mofette and inflammable air, is the reaſon why an iron wire, ſuſpended in theſe fluids, is not calcined by the electric ſpark, and therefore does not decompoſe the water contained in them.

Obſervations on the ſmelting of Iron Ore. By M. DUHAMEL.

It is well known that the richeſt ore, when ſmelted without the addition of ore of an inferior quality, does not yield either ſo much, or ſuch good iron, as thoſe ores which, when aſſayed, appear to be much leſs rich in metal. M. DUHAMEL aſcribes this fact to their containing more metallic than earthy particles; whence, in their fuſion with the uſual proportion of calcareous ſtone, they do not yield a ſufficient quantity of ſcoriæ; in which caſe, the vitrification of theſe heterogeneous ſubſtances is very imperfect; and, inſtead of ſeparating from the metallic part of the ore, they remain mixed with it, forming a kind of tenacious paſte, which adheres to the ſides of the furnace. To remedy this inconvenience, in caſes where no inferior ores can be eaſily procured, M. DUHAMEL adviſes to increaſe the quantity of flux, by adding either calcareous or argillaceous ſubſtances, according as the matrix of the metal is argillaceous or calcareous. In this view, he alſo recommends the vitrified ſcoriæ obtained by former proceſſes in the high furnace, as well as in the finery and chaffery.

Analyſis of a green cupreous Sand from Peru. By the Duke de la ROCHEFOUCAULT, Meſſrs. BAUMÉ and DE FOURCROY.

This ſand was preſented to the Academy by M. DOMBEY, who had bought it of an Indian at the mines of Copiapo. All the information which he could procure concerning it, was, that it was found in a little river in the province of Lipés, two hundred leagues diſtant from Copiapu; that this river loſes itſelf in the ſands of the deſert of Alacama, which ſeparates Peru from Chili, and that, even there, it is by no means plentiful. When ſeen with the naked eye, the ſand appears to conſiſt of two ſubſtances, the grains of which are very fine; the one is of a beautiful green, and is in a greater proportion than the other, which is of a grey colour; the former, when viewed with a microſcope, appears to be tranſparent, ſome of the grains are priſmatic cryſtals, and all of them have dark veins running through them, which form a kind of herboriſation: the grey particles look like cryſtals of quartz. One hundred grains weight of this ſand, being analyſed, produced as follows:

52	grains of copper	97 grains;
10	- - - marine acid	
12	- - - water	
11	- - - baſis of vital air	
11	- - - ſand	
1	- - - calcareous acid and iron	

Account of a Cryſtallization of Lead, by M. DUHAMEL.

Concerning the Cyders of Normandy. By Meſſrs. CADET, LAVOISIER, BAUMÉ, BERTHOLLET, and D'ARCET.

In conſequence of complaints that preparations of lead were frequently uſed to clarify cyder, and to diminiſh its acidity, a law was enacted by the parliament of Rouën, ſtrictly prohibiting, under very ſevere penalties, the uſe of all ſuch ingredients; and ordering that all cyder ſhould be ſubmitted to the inſpection of perſons appointed to aſcertain its purity. Soon after the publication of this edict, M. DE LA FOLIE, a chemiſt in Rouën, aſſerted that the trial with the *hepar ſulphuris*, which the parliament had preſcribed, was inſufficient for the detection of lead in cyder, becauſe it might be concealed by the addition of chalk, which could be diſcovered only by means of the fixed alkali. This aſſertion had ſo much weight with the parliament, that they ordered, not only all the cyder that appeared to contain lead, but alſo that, in which the alkali cauſed any precipitation, to be thrown into the river as unfit for uſe; and puniſhed the venders and makers of it by ſevere fines. The quantity thus deſtroyed was ſo conſiderable as ſenſibly to affect the market; and M. DE LA FOLIE's aſſertion became a ſubject of controverſy among the chemiſts of Rouën, ſome of whom pronounced it to be utterly without foundation.

To decide this important point, the commiſſioners were appointed, whoſe report is now before us; and, as it contains information which cannot be unintereſting in any country where cyder is made and conſumed, we ſhall give a ſhort account of the principal articles of their deciſion.

They firſt endeavoured to aſcertain whether the fixed alkali would occaſion any earthy precipitate in pure cyder, which, for this purpoſe, they made themſelves of apples procured from Normandy, according to the ſeveral modes there practiſed: ſome they made from the juice of the apple alone; in ſome, they had added to this the uſual proportion of rain, or of well water; for ſome they had pounded the apples in wooden troughs; and for ſome, in troughs made of a white calcareous ſtone, uſed in Normandy for this purpoſe, and there called *Pierre de Liais.*

On trial with the alkali, they found that it cauſed no precipitation in cyder, made either without water, or with the addition of rain water, when the apples had been pounded in a wooden trough; but, when one of ſtone had been uſed for this purpoſe, a ſmall degree of precipitation was obſerved; this was very conſiderable in cyder which had been made with well water.

They next examined whether the addition of earthy or calcareous ſubſtances would prevent the detection of lead in the cyder by the *hepar ſulphuris*, the vitriolic, or the marine acid; this, after very accurate experiments, they decided in the negative. To the queſtion, whether theſe trials are ſufficient to determine concerning the adulteration of the cyder by preparations of lead, they anſwer, that when a few drops of the volatile liver of ſulphur cauſes a black, or even a brown precipitate, it is highly probable, and almoſt certain, that the liquor contains either lead, or ſome other metal; but, as it has not yet been proved that ſuch a precipitate may not be occaſioned by other ſubſtances, in themſelves innoxious, and naturally occurring in the cyder, it will be prudent, in caſes where puniſhment might be inflicted, to proceed to further trial. The only certain mode of doing this, they think, would be to evaporate a conſiderable quantity of the cyder; and, having incinerated the extract, to expoſe it, combined with borax and fixed alkali, in an aſſaying crucible, to the action of fire, till it is in a ſtate of fuſion. By this operation, the lead, if there be any, will be diſcovered in a metallic and malleable ſtate. If the cyder ſhould contain copper, it may be detected by immerging a ſmall iron bar in it, and leaving it there twenty-four hours, without ſtirring the liquor: for the particles of copper, having leſs affinity with the acid than the iron has, will be depoſed on the latter, and form a coating on it, which will give it the reſemblance of a bar of copper. They however obſerve that ſuch an adulteration, though highly deleterious in its conſequences, cannot ariſe from intereſted views; as, ſo far from improving, it gives a diſagreeable flavour to the cyder. It muſt, therefore, be accidental; and is probably owing to the uſe of copper utenſils for warming the juice of the apples, in order to quicken the fermentation.

On the Decompoſition of Sal Ammoniac. By M. CORNETTE.

In decompoſing this ſalt, the principal object is to extract all its volatile alkali; for which purpoſe, inſtead of mixing three parts of lime with one of ſal ammoniac, M. CORNETTE adviſes equal quantities of each.

Obſervations on Calomel. By the ſame.

In order to avoid the inconvenience ariſing from the tedious operation of triturating the corroſive ſublimate with quickſilver, M. CORNETTE adviſes to ſubſtitute for the latter, mercury diſſolved in the nitrous acid, and precipitated by volatile alkali.

Lemeri had aſſerted that corroſive ſublimate might be obtained from a mixture of two parts of ſea ſalt, with one of the precipitate of mercury; but M. CORNETTE, after various experiments, denies this; and ſays that, if the ſea-ſalt be pure, no ſublimate will be produced, nor will it form any combination with the calx of mercury.

Concerning a newly diſcovered Method of obtaining the Elaſtic Fluid which is known by the Appellation of Atmoſpheric Moſette, and the Production of this Gas in Animals. By M. DE FOURCROY.

This elaſtic fluid (which the academician thinks is not ſufficiently diſcriminated by the name of phlogiſticated air) was obtained in great purity from the air-bladders of carp: an hundred of theſe, which he broke under a receiver, yielded a volume of this air equal to two French pints: it retained its fiſhy ſmell after paſſing through mercury; but loſt this entirely on being tranſmitted through water. M. DE FOURCROY has not had an opportunity of examining the air-bladders of other kinds of fiſh; but obſerves, there is great reaſon to preſume, that they all contain the ſame kind of gas; which he ſuppoſes to be generated in the ſtomach by the fermentation of their aliments.

Reflections on the Decompoſition of Water by Vegetable and Animal Subſtances. By M. LAVOISIER.

Previouſly to his entering on the ſubject, M. LAVOISIER reminds his readers of two facts, which he conceives he has already eſtabliſhed, and which form the baſis of his theory. Theſe are, firſt, that fixed air is a compound of 28 parts of coal, and 72 of the oxygenous principle, or baſis of vital air. Secondly, that water reſults from the combination of 15 parts of the hydrogenous principle, or baſis of inflammable gas, with 85 parts of the oxygenous.

Dr. Prieſtley diſcovered that, by repeatedly calcining charcoal, provided it be expoſed to the air after every calcination, it may be entirely decompoſed into carbonic acid *(fixed air)* and hydrogenous gas *(inflammable air)*; but there is one circumſtance in this experiment, to which, ſays M. LAVOISIER, philoſophers

have

have not attended; and this is, that the weight of the two elaſtic fluids, thus produced, is above three times that of the charcoal calcined. This additional weight muſt reſult from ſome ſubſtance which the coal imbibes during its expoſure to the air; and this ſubſtance, after ſome experiments, which appear to have been made with great accuracy, is pronounced by M. Lavoisier to be water; and he conſiders this circumſtance as a proof that, to coal, when heated red hot, the oxygenous principle has a greater affinity, than to the hydrogenous gas.

Theſe phenomena induced M. Lavoisier to repeat ſome of the experiments related by Dr. Hales, in his Vegetable Statics. He diſtilled woods and plants of various kinds, and always obtained from them a mixture of fixed and inflammable air. From moſt vegetable ſubſtances, theſe elaſtic fluids were produced in nearly the ſame proportion to each other, as in the diſtillation of water and charcoal; but, from thoſe vegetables which contain oil, a much larger proportion of inflammable air was obtained. This difference is aſcribed to the decompoſition of the oil; and, from the whole of theſe experiments, M. Lavoisier concludes that a great part of the fixed and inflammable air, produced by the diſtillation of vegetables, is an effect of the decompoſition of water: that, in vegetables, the coaly matter exiſts fully formed; and that their decompoſition by diſtillation muſt be aſcribed to the affinity of the coal to the oxygenous principle in the water, which, ſeparating from the hydrogenous, or baſis of inflammable air, unites with the coal, and forms the carbonic acid, or fixed air.

M. Lavoisier illuſtrates this theory by obſervations on the analyſis of ſugar, which he here conſiders as conſiſting of the oxygenous, the hydrogenous, and the carbonic principle, which appear to form a triple combination. This combination, effected by vegetation, and not yet imitated by art, is very common in the vegetable kingdom, and is generally known by the appellation of ſaccharine or mucous bodies. In this kind of combination, the carbonic principle is the moſt abundant: the hydrogenous and oxygenous are nearly in the proportions requiſite for the conſtitution of water. Thus ſugar, and vegetable ſubſtances in general, contain the principles of the carbonic acid, of oil, and of water; but not the ſubſtances themſelves in their ſpecific forms, becauſe theſe principles are not combined by pairs, but form a triple combination.

By this theory, M. Lavoisier obſerves, it is eaſy to account for the alterations which ſugar undergoes in different circumſtances: theſe alterations may be effected either by partially, or entirely, ſubtracting ſome of its conſtituent principles, or by addition. Thus, by diſtillation, it may be deprived of its oxygenous and hydrogenous principles; but if any quanti-could be diſcovered, by which the oxygenous alone could be ſubtracted, and the oil left, which conſiſts of the hydrogenous and carbonic principles, we ſhould have a ſolution of one of the moſt intereſting problems of vegetable analyſis,—which this ingenious chemiſt conſiders as not unattainable.

But the eaſieſt way of effecting theſe alterations is by addition. If ſugar be oxygenated by the nitrous, the oxygenated muriatic acid, or any other proceſs whatever, it will be converted into an acid, the particular nature of which will vary according to the different proportions of the ſeveral principles of which it is compoſed. This property, of being convertible into acids by oxygenation, is common to almoſt all vegetable and animal ſubſtances.

Toward the cloſe of this Memoir, M. LAVOISIER propoſes a new diſcrimination of combuſtion into *ardent*, and *obſcure* or *latent*, in imitation of Scheele's diſtinction of heat. It may be uſeful to mention this, as it may render his future memoirs more eaſily underſtood. He gives the name of combuſtion to every operation in which there is a combination of the carbonic and oxygenous principle; and obſerves, that this general term may, perhaps, be made to compriſe all operations that oxygenate, and that the particular kind of combuſtion may be diſtinguiſhed by ſpecifying the circumſtances which attend it.

The memoir is terminated with the propoſal of a new theory of vegetation, in which this philoſopher conceives that nature operates by a double affinity. To this proceſs, he obſerves, water and the carbonic acid are abſolutely neceſſary; theſe two ſubſtances decompoſe each other in the act of vegetation: the hydrogenous principle ſeparates from the oxygenous, and unites with the coal, to form the oils and reſins, and to conſtitute the vegetable; while the oxygenous principle, of the water and the carbonic acid, is let looſe; and, combining with light, forms oxygenous gas.

On the Nature of that Acid and Saline Subſtance, which is extracted from the Cherry, the Currant, the Peach, the Apricot, the Raſpberry, the Mulberry, the Apple, the Pear, the Barberry, and the Pomegranate. By Meſſrs. DE LASSONE *and* CORNETTE.

This ſubſtance appears to be no other than cream of tartar.

On the Carbonic Acid yielded by the Fermentation of Grapes, and the Acetous Acid produced by combining it with Water. By M. CHAPTAL.

From this memoir, which was ſent to the Academy by the Royal Society of Sciences at Montpellier, we find that, if diſtilled or rain water is impregnated with the carbonic acid, generated by the fermentation of grapes, and afterward expoſed to the action of the atmoſphere in a temperature not lower than 15 degrees (we ſuppoſe of Réaumur's ſcale), it will, in the

Deſcription of a ne
DE BONDAROY.

This plant, which
ſembles the *Rudbeckia*
in others; in compl
Charentonneau, it is
foliis alternis lanceolatis
minalibus purpureoflavi.

On a new Genus o
M. DESFONTAINES.

The tree here deſc
Rhus ſuccedanea, which
fication is very differen
by *Rhumphius*, in his
France, it grows to t
polygamous, and is thu
quinquedentatus. CORO
naliculata. STAMINA
compreſſis; *antheræ exi*
lateralis, *ſtigma patens*,
attenuata. PERICARP
planum, *altero latere em*
oſſeum, *laterale.* FOLIA

A

On the firſt Comet obſe

This comet was diſ
M. MECHAIN. I

On the ſecond Comet of 1786. By the ſame.

Of this comet, which was diſcovered by Miſs Caroline Herſchel on the 1ſt of Auguſt 1786, M. MESSIER has here given us 181 obſervations, made from the 11th of Auguſt to the 26th of October, with tables of its right aſcenſion and declination. From theſe he has conſtructed a map of its path in the heavens, during the time it was viſible, by which it appears to have paſſed through the Coma Berenices, and the hind legs of the ſouthern Grey-hound, through Bootes, to the ſouth of the Crown, and through the conſtellation of Hercules.

When firſt obſerved, on the 11th of Auguſt, its right aſcenſion was 190° 51′ 29″, its northern declination 29° 3′ 26″; and, when laſt ſeen, on the 26th of October, its right aſcenſion was 261° 46′ 52″, north. Declination 18° 55′ 55″. Its greateſt declination was 29° 21′ 58″ on the 26th of Auguſt, when its right aſcenſion was 198° 49′ 58″. Its elements, as calculated by M. MECHAIN, are as follows:

Place of the aſcending node, -	6 ſigns	14° 22′ 40″
Inclination of its orbit, -		50° 54′ 28″
Perihelion, - -	5 ſigns	9° 25′ 36″
Logarithm of the perihelion diſtance, -		9,612889

Paſſage through its perihelion, July 7th, 1786, at 22ʰ 0′ 12″, mean time, at Paris. Motion direct.

On the Tranſit of Mercury over the Sun's Diſk, on the 4th of May, 1786. By the ſame.

On the Theory of Jupiter and Saturn. By M. DE LA PLACE.

Of the firſt part of this memoir, an account was given in the Appendix to the ſeventy-ninth volume of our Review. In this continuation of it, M. DE LA PLACE has added to the theory of Saturn the calculation of three little inequalities, which he had only mentioned in the firſt part; their ſum may amount to ſomething more than a minute. He then proceeds to calculate the inequalities of Jupiter; and informs us, that M. DE LAMBRE has examined all the oppoſitions of Jupiter and Saturn that have been obſerved in this and the preceding century; and has applied to them thoſe corrections, which reſult from later diſcoveries reſpecting the motion and places of the ſtars. By comparing the formulæ here given with a great number of obſervations, he has aſcertained the elliptic elements of the orbits of theſe two planets; and has conſtructed tables of their motion, founded entirely on the laws of gravity. As this gentleman, in a diſſertation which he propoſes to publiſh with his tables, has undertaken to diſcuſs the modern obſervations, M. DE LA PLACE has here compared his theory only with the ancient, with which it agrees very exactly. Thirty-two modern obſervations of Jupiter, which he has compared and calculated, determine its mean ſidereal motion to be 30° 19′ 41″,5 in 365 days; and the

longitudes of t
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correction, which ſupp
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Dunthorne calculat
M. Mayer aſſigns on
and nine, in his laſt;
ſecular equation to be g
ever accurate theſe co
which they are founded
ſupply us with an unive
other phenomena of the
gravitation, induced M.
acceleration may not be

He obſerves that the
degree, not only accordi
from the earth, whence a
motion; but alſo from th
undergoes from the attrac
the elements of the ellipſi
lution: of this orbit, the
but its eccentricity, its i
its aphelion, are continu
eccentricity of the earth's
ſun to dilate the orbit of t
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moon's motion, analogous

apogeum. With regard to the variations of the mean diſtance, theſe are imperceptible, and do not affect the parallax of this planet more than half a ſecond; there is, therefore, no reaſon to apprehend its falling to the earth, which might be ſuppoſed, if its ſecular equation were occaſioned by the reſiſtance of ether, or the ſucceſſive tranſmiſſion of gravity.

The ſecular inequality of the moon's motion is periodical; but this period comprehends millions of years. The ſlowneſs with which it varies would have rendered it imperceptible, did not its aggregate value, amounting to ſeveral degrees, occaſion conſiderable differences between the ancient and modern obſervations of the moon's ſecular motion. Succeeding ages will fully diſcover the laws of its variation, which cannot now be perfectly aſcertained, becauſe the maſſes of the planets are not yet accurately known.

From the calculations which M. DE LA PLACE has made in this memoir, he concludes that the eccentricity of the earth's orbit never exceeds 0,07641; and, hence, that the mean ſecular motion of the moon cannot exceed what it is at preſent, by more than 1° 8′, or fall ſhort of it more than 22° 27′.

Thus we ſee that ſeeming irregularities, in the motion of the heavenly bodies, have their ſtated periods, and are ſubject to the ſame laws which determine what are, apparently, the moſt regular; and that the order of the univerſe, ſo various in its phenomena, is maintained by one grand principle of its conſtitution, and cannot be deſtroyed, except by ſome foreign cauſe. Thus does every ſtep in the progreſs of ſcience tend to enlarge our views of the adorable wiſdom, power, and goodneſs of the Almighty Author of this amazing ſyſtem!

Fifth Memoir on the Theory of Mercury, in which the principal Elements of this Planet are rectified by new Obſervations. By M. DE LA LANDE.

Extract from the Aſtronomical and Meteorological Obſervations made at the Royal Obſervatory in 1786. By the Count DE CASSINI, Meſſrs. NOUET, DE VILLENEUVE, and RUELLE.

Among theſe, there is an obſervation on Dr. Herſchel's planet, the *Georgium Sidus*, in oppoſition; of which the following is the reſult:

Time of oppoſition, - $10^h\ 56'\ 19''$ mean time, or $10^h\ 48'\ 46''$ true time.

Longitude in oppoſition, - 108° 56′ 55″

Latitude in oppoſition, - 0 29′ 4″ North.

On an Equation of Jupiter's Satellites, the Period of which is Four Hundred and Thirty-ſeven Days. By M. DE LA LANDE.

This memoir is intended for the correction of the equation, diſtinguiſhed by the letter C, in the aſtronomical tables publiſhed by this ingenious academician. To ſome of our aſtronomical readers, who poſſeſs theſe tables, the following obſervation may not be unintereſting:

'With reſpect to the fourth ſatellite, the effect of the equation of Jupiter is corrected by the equation, marked A; that of the eccentricity of the fourth ſatellite is calculated from its mean anomaly, which is uniform; and not from its true anomaly, which would render a correction of the number C neceſſary: no correction muſt therefore be uſed. For theſe reaſons, the errors of the Tables are increaſed when this quantity is added to the number C of the fourth ſatellite, which was done in the Nautical Almanack.'

On the ſecular Equation of the Sun and Moon. By the ſame.

According to the table here given, the ſecular equation for the preſent century is 0, the ſun's ſecular motion 46 minutes, and the ſecular preceſſion 1° 23′ 45″.

On the Maſs of Venus, and the Value of the Equations of the Sun produced by Venus and the Moon. By the ſame.

On the Equation and mean Motion of Mars. By the ſame.

Obſervations of Mars in Quadrature, with a view to aſcertain its Diſtance from the Sun. By the ſame.

The proportion diſcovered by Kepler, between the ſquares of the periodical times of the planets, and the cubes of their diſtances from the centre of their orbits, has been ſo generally and implicitly received, that it has not been thought neceſſary to aſcertain, by obſervation, their ſeveral diſtances from the Sun. M. DE LA LANDE, however, ſuſpected that this proportion might be affected by the inequalities of their motion; and, though the error might be ſmall, he thought it ſhould be aſcertained. For this reaſon, he took obſervations of Mars, in February 1786, when this planet was in quadrature; and, from theſe, he calculates its diſtance from the Sun to be only 1,62097, inſtead of 1,62124, according to Kepler.

The diſtances of Jupiter and Saturn, as calculated by M. DE LA PLACE, alſo vary a little from the reſult of Kepler's rule. According to his corrections, the diſtance of Jupiter is 5,2028, and of Saturn 9,5379; whereas Kepler's theorem makes the former 5,2012, and the later 9,5407.

On the Inclination and Node of the Orbit of Jupiter. By the ſame.—*Obſervations of the Planets, taken at the Military School in 1784, and 1785, with a Mural Quadrant of ſeven feet and an half Radius.* By M. D'AGELET.—*Obſervations of the Satellites of Jupiter, taken at Perinaldo, in 1786.* By JAQUES PHILIPPE MARALDI.—*Concerning the Aberration of the Planets, in calculating their Tranſit over the Diſk of the Sun.* By M. JEAURAT.—In calculating the tranſit of Mercury, on the 4th of May 1786, M. DE LA LANDE applied the difference between the aberration of the Sun and of the Planet, as a correction of his obſervation. M. JEAURAT is of opinion that, as the planet, in this caſe, is not luminous with reſpect to us, the aberration only of the ſun ought to have been conſidered.

MATHEMATICS.

On the Manner of diſtinguiſhing Maxima from Minima, in the Calculation of variable Quantities. By M. LE GENDRE.

New Obſervations on the Conſtruction of Diplantidian Teleſcopes, i. e. Teleſcopes, which exhibit, at the ſame time, two images of the ſame object, the one erect, the other inverted. By M. JEAURAT.

Two Memoirs on Integrations by Elliptic Arcs. By M. LE GENDRE.

This ingenious mathematician conceives that, as the arcs of the hyperbola depend on thoſe of the ellipſis, it would be uſeful to have tables of elliptic arcs, with the value of the coefficient of the partial differences annexed to each arc. With this view, he has, in the former of theſe memoirs, endeavoured to reduce the calculation of elliptic arcs to the moſt converging formulæ; and has then given the manner of integrating by them, aſſuming, for his example, the integrals which Meſſrs. Maclaurin and D'Alembert have applied to the rectification of conic ſections.

After the firſt memoir had been read, M. LE GENDRE peruſed Mr. Landen's diſcuſſion of this ſubject, in his mathematical memoirs; to which he gives great praiſe; but ſtill thinks Mr. Landen's mode of conſtructing the tables leſs convenient than that which is here propoſed. He has demonſtrated Mr. Landen's theorem, for the rectification of an hyperbolic arc by means of two elliptic arcs, by deducing it from the formulæ given in the preceding memoir; and, from it, has inferred the following corollaries:

In an infinite number of ellipſes, of which the eccentricities vary, according to a given law, from a circle to a right line; the definite rectification of two of theſe ellipſes, *i. e.* their total length, will immediately give that of all the reſt.

In ſuch a ſeries, if any two ellipſes be aſſumed, by means of their arcs, thoſe of all the ellipſes, of the ſame ſeries, may be determined.

From the formula, which aſcertains the relation between the arcs of three ellipſes of the ſame ſeries, reſults the following theorem: That, in any ellipſis, a ſeries of arcs may be determined, the difference of which, together with the quarter, the eighth, the ſixteenth, &c. of the quarter of the ellipſis, ſhall be aſſignable in a right line.

MEDICAL.

Obſervations on the Treatment of the Hydrophobia. By M. PORTAL.—We have here ſome well-atteſted inſtances of the efficacy of mercurial frictions and antiſpaſmodics, in preventing and curing this dreadful malady. Four perſons, bitten by one dog, were treated in this manner, and their wounds cleanſed by the application, firſt of leeches, and afterward of veſicatories. Three of theſe had no ſymptoms of madneſs; their wounds ſuppurated kindly, and were ſoon completely healed; but, of the fourth patient, the wound became very much inflamed, and he was attacked with the hydrophobia; but, by increaſing the quantity of mercurial unguent, ſo as to occaſion a ſlight ſalivation, and giving larger doſes of antiſpaſmodics, the diſorder was ſubdued, the wound healed, and the patient has ever ſince enjoyed perfect health. Another inſtance is that of a child and a woman, who were bitten by another dog; the former, on whom there was no opportunity of trying this mode of cure, died of the hydrophobia a few days after the accident; whereas the latter, to whom it was applied under the care of one of M. PORTAL's pupils, never had the leaſt ſymptom of the diſeaſe.

The remaining memoirs in this volume are concerning ſubjects that relate to political œconomy; but the length to which we have already extended this article, will not allow us to mention more of them than their titles, which are as follow:

On the Uſe of Stoves for the Preſervation of Grain. By M. FOUGEROUX DE BONDAROY.

Concerning a Method of acquiring an exact Knowlege of all the Objects of Culture in Europe, and particularly in France. By the Abbé TESSIER.

Deſcription of a Mill for raſping Potatoes, with the Manner of preparing the Meal of them. By M. BAUMÉ.

A Continuation of the Eſſay, deſigned to aſcertain the Population of France. By Meſſrs. DU SEJOUR, DE CONDORCET, and DE LA PLACE.

There are, likewiſe, a few others relating to ASTRONOMY, NATURAL HISTORY, &c.; which ſhall be more particularly noticed, when we find leiſure to reſume the conſideration of this volume.

ART. IV.

Voyages dans la Gréce Aſiatique, &c. i. e. Travels in Aſiatic Greece, to the Peninſula of Cyzicum, to Bruſſa and Nice: with Obſervations on the Natural Hiſtory of theſe Countries. Tranſlated from the Italian of the Abbé DOMINIC SESTINI, of the Academy of Florence. 8vo. pp. 252. Paris. 1789.

THESE letters are written in an eaſy, agreeable manner; and will be intereſting to the lovers of botany, from the accuracy with which the Abbé has noted and claſſed the vegetable productions which he found in his travels, and particularly on mount Olympus. Cyzicum, to which he ſailed, from Conſtantinople,

tinople, down the ſea of Marmora, is now a peninſula; but was formerly an iſland, and celebrated for the beauty of its marble, which is remarkably hard, and of a fine white colour, with blue veins; there are two ſorts of it; in one, the veins are horizontal, and in the other, perpendicular. The country is pleaſant, fertile, and well cultivated; it abounds with vines and olive-trees; but the wine made there is very harſh. Near the ruins of ancient Cyzicum, are the remains of a ſubterraneous building, which M. SESTINI conjectures to have been the Heptaphonon deſcribed by Pliny, lib. 36. cap. 15. A part of the walls of the city ſtill remains ſtanding; they are very lofty, built of cubic blocks of the marble and granite found in the iſland, and incloſe a large extent of ground. There are alſo ſome ruins, which Dr. Pocock ſuppoſed to be the remains of a circus, but which M. SESTINI, as well as M. De Peyſſonel, is inclined to think was anciently a Naumachia.

This peninſula now contains about twenty wretched villages, of which a few are inhabited by Turks, but the greater number by Greeks; who, notwithſtanding the oppreſſion under which they labour, are cheerful and induſtrious: their women have fine faces, and retain that gracefulneſs of perſon and carriage, for which they were ſo celebrated in ancient times. There are twelve Greek churches, under the juriſdiction of an archbiſhop; their prieſts are ignorant, but artful, and know how to fleece their pariſhioners. One of them had contrived a method of tricking the Greek girls out of their *paras*, or two-pences, by means of a ſmall crucifix, to which he applies a piece of their money; if it adheres, he pronounces that they will ſpeedily be married; but if it falls off, they are told that they muſt not hope for a huſband; to conſole them, however, under this melancholy proſpect, he has a crucifix prepared with a glutinous ſubſtance, which, on their offering a few more *paras*, will not fail to announce a prediction agreeable to their wiſhes.

From this place, the Abbé travelled to Bruſſa, formerly *Pruſa ad Olympum*; but now remarkable only for the culture of mulberry trees, and the production of ſilk. Here he was hoſpitably, and, in their way, politely received by ſeveral Turks, whom he viſited; but, according to his deſcription, their manners and cuſtoms cannot but be very diſagreeable to an European: their pride and indolence, as well as their ignorance, not only prevent their enjoying the pleaſures of converſation, but caſt a gloom over their amuſements. Sometimes, indeed, they go out in parties to a pleaſant ſpot near the town, where they ſit under ſhady trees on the banks of a ſtream, and take their pipe and their coffee in profound ſilence. One of their greateſt pleaſures conſiſts in attending to a buffoon, who mounts a kind of roſtrum, and diverts the company by relating ſtories, which he delivers with the moſt extravagant and groteſque geſticulations; by which he ſometimes extorts a *ſmile* from the audience; for a Turk will not ſuffer himſelf to be ſurpriſed into a *laugh*. They have alſo wreſtlers, who exert their ſkill to amuſe the ſpectators; and they are ſometimes entertained by a kind of puppet-ſhew, like what are called Chineſe ſhades, by which low farces are repreſented.

During his reſidence in this place, the Abbé, in company with ſome other travellers, aſcended mount Olympus; after a ride of about three hours and a half from the foot of the mountain, they came to a large plain, where they quitted their horſes, and, in about two hours more, gained the ſummit; on which, though it was in the month of May, the ſnow was yet frozen. The difference between the temperature of the air, on the top, and at the foot of the mountain, appeared to be only five degrees and a half on Réaumur's ſcale. Though the vegetation was found to be leſs vigorous in proportion as they aſcended, yet the ſoil was covered with various trees, ſhrubs, and plants, up to the very ſummit; where the Abbé obſerved the *muſcarum*, the *ornitogallum*, the *viola montana*, ſeveral ſpecies of *talapſi*, of *gentiana cepulea*, of *encorum*, and one of the *auricula urſi*; he alſo found the *fumaria bulboſa*, the *pedicularis*, the *alchimilla*, and the *nardus ſtricta*. The perpendicular height of the mountain, from the level of the ſea, is ſuppoſed to be about an Italian mile and half; and the diſtance of the ſummit from Bruſſa, about eighteen miles: it appears to conſiſt of talc, quartz, and white and yellow mica, among which, ſmall pyrites are found.

From Bruſſa, M. Sestini went to Nice; and, near it, ſaw the celebrated church, now called *Panaghia* by the Greeks, becauſe dedicated to the Virgin Mary, in which the celebrated council was held. There is a good figure of the Virgin, and a moſt gigantic one of Chriſt, in moſaic work; but, in its preſent ſtate, the building looks more like a barn than a church, though it ſtill retains the title of a cathedral, and is the ſee of a Greek archbiſhop. What is now called Nice, is a moſt wretched place, and remarkably unhealthy. The ancient walls may ſtill be traced; they are about four miles in circumference, and are built of large blue ſtones, of the ſchiſtous kind, without any cement: the ornaments and inſcriptions of the gates, and other remains of antiquity, are ſo much defaced, that they are utterly inexplicable. On his road back to Pera, about an hour's ride from Nice, the Abbé obſerved a mauſoleum, which, by a Greek inſcription on it, appeared to have been built for the aſhes of *Gneus Caſſius Filiſcus*, ſon of *Gneus Caſſius Aſclepiadus*, aged eighty-three years. The Abbé concludes that this was ſome relation of the Aſclepiadus mentioned by Pliny. The baſe of this mauſoleum is ſquare, and of the compoſite order; it ſupports a triangular pyramid about thirty feet high, built of five oblong blocks of marble.

ART. V.

ondence particuliere du COMTE DE SAINT GERMAIN, &c. i. e. ate Correſpondence between the Count DE SAINT GERMAIN, etary of State for the Military Department, Lieutenant-Gene- n the French Service, &c. and M. PARIS DU VERNEY, Privy nſellor. 2 Vols. 8vo. together, 670 Pages. London. [Paris.] 9.

HEN men, who have filled the higher ſtations of life, have been eminent for their character and abilities, the mous publication of their letters, if judiciouſly conducted, onfer honour on the deceaſed, and be uſeful to mankind: om the life of the Count DE SAINT GERMAIN, prefixed ſe letters, we can diſcern nothing that ſhould entitle him to eption from that oblivion, to which mortality conſigns the on herd of mankind, whatever may have been their rank in al ſociety. He is ſaid to have been an officer of courage and ent; but was never employed as commander-in-chief in nterpriſe of importance; and, when ſecond, generally lled with his ſuperior. Having conceived a diſguſt againſt arſhal Duc DE BROGLIO, with whom he had a command in mpaign of 1760; and who ſeems to have borne his un- ntable behaviour with great temper and forbearance; he re- his commiſſion; and went into the ſervice of Frederic V. of Denmark, who was then threatened with a war by the Peter III. The Count was entruſted with the command army; in which ſtation his conduct, with reſpect to the f Hamburgh, was unjuſt and oppreſſive: his ſubſequent pts to new-model the military eſtabliſhment of Denmark , from the ill-judged precipitation and violence with which were conducted; and he loſt all his influence at the court, which he then retired; but was recalled, in the ſucceeding by the recommendation of the unfortunate Count Struenſee; whoſe death, he left that country, and went into Alſace, leav- is whole fortune in the hands of a banker of Hamburgh, failure reduced him to extreme poverty and diſtreſs. In nent, and under affliction, his character appears to much r advantage, than in the more active ſcenes and proſperous nſtances of life. He was aſſiſted, amid theſe difficulties, by ficers of the German regiments in the French ſervice, who among themſelves an annual income of two thouſand s; and conveyed it to him in a manner ſo ſecret, that he knew who were his generous benefactors. This delicate liberality did great honour to the Baron de Wurmſer, who ſed and conducted it; eſpecially as he was ſo far from be- terms of friendſhip with the Count, that a miſunderſtanding ong ſubſiſted between them. At length, he was recalled to the French court, and appointed in 1775 to ſucceed Marſhal De Muy, as ſecretary of ſtate for the military department; but his adminiſtration was very unpopular, and, according to the account here given, very injudicious. After experiencing much vexation from the general diſcontent occaſioned by his ill-concerted meaſures, he retired from court in 1777, about four months before his death.

The correſpondence here publiſhed turns entirely on the operations of the army, and on military politics; ſubjects exceedingly unintereſting to thoſe, who are not profeſſionally concerned in them. It is ſaid, in the title, to be printed in London; but the paper and letter convince us that this is only a feint, either from prudential reaſons, or perhaps only to excite the curioſity of the public.—We doubt whether it has ever, yet, found its way into our metropolis.

ART. VI.

Le Pantheon litteraire, ſous l'Invocation des neuf Muſes, &c. i. e. The literary Pantheon, dedicated to the nine Muſes, to Themis, to Æſculapius, and to the three Graces; containing didactic Diſſertations and curious Obſervations on the Riſe and Progreſs of the Arts and Sciences; together with Poems, Anecdotes, Epigrams, &c. for the Year 1789. 12mo. pp. 341. Paris.

THE ſubject of this fanciful title is an almanac, ſuperior indeed to the majority of theſe flimſy publications, as it is filled up, not with paltry ſongs and enigmas, but with diſſertations on different branches of ſcience and literature; which are diſtributed under ſeparate heads or chapters; or, as the Editor is pleaſed to call them, Galleries; each of which bears the title of the mythological deity, who is ſuppoſed to preſide over the art or ſcience to which it relates. In ſhort, the Editor informs us, that he deſigns it ſhould be a temple, in which every muſe ſhall have her peculiar ſhrine.

The diſſertations are various in point of merit; but ſome of them are written by men eſteemed for their literary talents. Among theſe, under the title of Thalia, is one on dramatic amuſements, by the Chevalier de MEUDE MONPAS, in which there are many very ſenſible obſervations: he reprehends the prevailing fondneſs for exhibitions of this kind on private theatres, enlarges on the impropriety and indelicacy of young ladies thus expoſing themſelves, as the objects of, perhaps, invidious criticiſm, to a numerous, however ſelect, company; and obſerves that, in theſe repreſentations, ladies and gentlemen take great pains only to diſplay their inferiority even to ſecond-rate actors, who, having the habits of ſtage deportment, and being under better theatrical diſcipline, muſt have greatly the advantage of theſe voluntary and occaſional performers.

In the chapter which is dedicated to Urania, is an excellent letter by M. DE LA LANDE, on the progreſs of aſtronomy. The following paſſage, which reflects honour on our king, will doubtleſs give pleaſure to our readers. After deſcribing Dr. Herſchel's teleſcope, which is forty feet in length and four in diameter, he adds,

'The king of Great Britain has already been at the expence of ten thouſand pounds for this noble inſtrument: nor is this the only inſtance in which his Majeſty has diſplayed a generous zeal for the encouragement of aſtronomy. When I was laſt in England, and had the honour of expreſſing to this prince my grateful acknowlegements for the liberal protection which he gave to arts and ſciences, he made this ſenſible and humane anſwer: "This is ſurely much better, than to waſte money in promoting the ſlaughter of mankind."

ART. VII.

Flora Roſſica, ſeu Stirpium Imperii Roſſici per Europam & Aſiam Indigenarum Deſcriptiones & Icones. Juſſu & Auſpiciis Catharinæ II. *Auguſtæ edidit* P. S. PALLAS. *Tomi* I. *Pars* II. Folio. pp. 114. and 100 Plates. Peterſburgh. 1788. Imported by Sewell, London. Price 5l. 15s. 6d. half-bound, Ruſſia Leather Backs.

TO what perfection will not the arts attain, when under the direction of men of genius and knowlege, and foſtered by regal munificence? All that human art can do. Take, for an example, *Flora Roſſica.*

We have already given an account of the firſt part of this volume*; and the ſecond is in no degree inferior to it.

The very intelligent author has, in this part, completed the liſt of the trees and ſhrubs known as yet in the empire of Ruſſia; and has here, as in the firſt part, given ſome very ſuperb figures of the rareſt of them:—not that he has cloſed his intentions with reſpect to them.—Perhaps, he could not find fit ſpecimens to figure, on all occaſions.—Thus, ſpeaking of the *Atragene Ochotenſis*, he ſays, '*Plantam ex unico ſpecimine ſicco aliis curatius obſervandam trado, quam forte* alio tempore *icone illuſtrabo.*'

This part contains 100 plates, all executed in the moſt expreſſive manner. The hundredth contains ſections of the '*Ligna nobiliora colorata & elegantiora, imperio Roſſico peculiaria.*'

The more we ſee of this work, the more anxiouſly we intereſt ourſelves in the continuance of life to this great naturaliſt, and his illuſtrious patroneſs.—And ſhould the hand of Providence deprive the riſing ſtate of Ruſſia of her preſent enterpriſing and diſcerning empreſs, we hope her ſucceſſors will be ſenſible of the propriety, and feel the glory, of continuing their protection to ſcience of every kind. Learned men will certainly avail themſelves of ſuch honourable diſtinction; and kings may well look on *them* as the *beſt* ſupport of good order in their ſeveral ſtates, as well as the *trueſt* honour to thoſe governments under which they find favour and encouragement.

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* See Rev. vol. lxxix. p. 634.

Art. VIII.

Deſcription de la Nigritie, &c. i. e. A Deſcription of Nigritia; by Mr. P. D. P. formerly Member of the Supreme Council at Senegal, afterward Commander of Fort *St. Louis de Gregoy*, in the Kingdom of Whidah, and now Governor of the City of St. Dié-ſur-Loir. 8vo. pp. 284. Printed in Amſterdam, but ſold in Paris. 1789.

WHY Mr. D. P. ſhould publiſh only the initials of his name, when, at the ſame time, he inſerts official titles, by which he might eaſily be traced, is a myſtery that we ſhall not attempt to penetrate. To a work, the principal merit of which is the veracity of the narration, the name of the writer is a ſanction of no ſmall importance; with reſpect to this, however, it is no more than juſtice to acknowlege that his profeſſion of a ſtrict regard to truth is enforced by his plain and artleſs manner of deſcribing ſcenes and events, in which, *according to his account*, he appears to have been converſant. This is, indeed, the only circumſtance that can recommend his book; which is remarkably deficient in point of method, and abounds with tedious digreſſions, and repetitions.

The country deſcribed is the Coaſt of *Africa*; from the River *Senegal* to Fort *St. Louis de Gregoy*, in the kingdom of Whidah. To the knowlege of philoſophy and natural hiſtory the author makes no pretence; nor does he give any information of this kind which is worthy of our attention. As a politician, he claims the notice of the public by a project, which he adviſes his countrymen to execute, the firſt time they have an opportunity of making an advantageous treaty with England. This is to deprive us of our ſettlement on the river Gambia; and thus to obtain the ſole right, excluſive of all other nations, to trade on the Coaſt of Africa, from Cape Blanco to Sierra Leone. The grand objects of this deſired monopoly are the gold mines at Bambouc, and in other parts, at a diſtance from the coaſts; which, he ſays, would be the ſource of greater wealth to France, than thoſe of America were to Spain and Portugal. The ſacrifice of our commerce on the river Gambia, he obſerves, is of little importance to us, as we have no ſettlement there, except James Fort, which is in the neighbourhood of Albreda; beſide, we have twelve or thirteen forts on the Gold coaſt; whereas the French, to whom the African trade is much more neceſſary, have none except thoſe of Senegal and Whidah. All this is very plauſible; and had the author given theſe hints, in ſecret, to the French miniſter, we ſhould not, perhaps, as Engliſhmen, have lain under the obligation, which we now feel, to thank him for thus publiſhing his plans; and reminding us of the relative value of the poſſeſſions, out of which we were to have been cajoled.

Perhaps the reader may be curious to know what right the French have to an excluſive commerce on the river Gambia: the author repreſents this as built on the moſt ſolid foundation, viz. the letters patent of their king; and on our connivance with reſpect to their forming ſettlements, their claim to which has indeed been often diſputed, but never formally denied by the Engliſh government.

It is difficult to aſcertain what right the kings either of England or of France can poſſeſs, to prevent the natives of Africa from trading with the ſubjects of other nations: but it is ſurely a moſt curious ſpecimen of politico-commercial logic, to argue that, becauſe we have allowed them a part, they may exclude us, and ſeize the whole.

Thus much for Mr. D. P.'s political reaſoning, which takes up a conſiderable part of the volume: the moſt intereſting information contained in it, is that which relates to the Jolofs and the Dahomets, who inhabit the coaſt; and to the various abuſes and enormities which are occaſioned by the ſlave trade.

The Jolofs are a mild and peaceable nation, who appear to live happily, though in the groſſeſt ignorance; becauſe their kings have not power ſufficient to enſlave them, and to become dealers in human fleſh. They chiefly ſubſiſt on millet and maize, which their grounds produce with very little culture: the tract of country inhabited by their various tribes, extends along the coaſt, from the river Senegal to about fifteen leagues ſouthward of the iſland of Goree. The ſlaves of this nation, eſpecially the women, bear a very high price in the French colonies, on account of the facility with which they learn the language, and the dexterity they acquire in the uſe of the needle, and other domeſtic employments. Very few of them, however, are ſold; for they are fond of liberty, and reſolutely prefer death to ſervitude. Of this ſpirit, the author relates an inſtance which occurred while he was at Goree, and which had nearly occaſioned the ſlaughter of all the whites on the iſland. In conſequence of a civil war between two claimants to the throne, about five hundred Jolofs, who had been made priſoners, were ſold to the French. The captives were ſecured in the uſual manner, with an iron collar riveted on the neck of each, and were coupled by a chain about ſix feet long: thus fettered, they were daily led out to work, and at night ſhut up in a dungeon within the fort. Here they formed a conſpiracy to overpower the guard, to kill all the whites, and make their eſcape. Their plan was ſo well concerted, that it could ſcarcely have failed of ſucceſs;

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moting a trade nearly as diſgraceful to humanity, as are the cruel practices of the poor ignorant tyrant, whoſe favour they thus meanly cultivate. Notwithſtanding his cruel and oppreſſive government, this prince is obeyed with the moſt ſuperſtitious reverence by his ſubjects; who, except in their abject ſervility to him, appear to be a brave and ingenious people. His claims to ſuperiority, and the circumſtances of his pomp, are as extravagant as the caprice of pride can invent, and as ridiculous as the vanity of ignorance can render them. But before we ſoothe our conſciouſneſs of ſuperiority by contemptuouſly ſmiling at his ſwarthy majeſty, for maintaining a regiment of deformed dwarfs diſguiſed like monkies, let us remember that, to ſuperior intelligences, the pretenſions of ſome European monarchs may appear equally abſurd, and their ſplendour not leſs ridiculous. To this negroe king, every ſhip that comes to trade on the coaſt, muſt pay a conſiderable tribute; after which, the market being opened, the ſlaves are bought and ſecured on board, as faſt as they arrive. If the trade is well ſupplied, a ſhip is freighted in about three months; otherwiſe, ſeven or eight will be the time required to complete its cargo. In this caſe, the mortality on board is dreadful, from the manner in which theſe poor creatures are confined, and the unwholſomeneſs of their food. At Gregoy, the king has four or five factors, who ſell thoſe miſerable wretches, whom he takes in war, or ſteals from the neighbouring nations, and often from among his own ſubjects. The other dealers are ſupplied with ſlaves from the interior part of the country; but as the maſters of veſſels do not like to purchaſe women who have children at the breaſt, the inhuman monſters take care to murder theſe little creatures, in order to prevent their being an impediment to the ſale of the mothers. This horrid practice is as much concealed as poſſible; but the author aſſures us that it is very common: two inſtances of it fell under his own notice, in which he bought the mothers with their children, as the only means of ſaving the life of the latter. Indeed he always ſpeaks of this odious commerce with the deteſtation which it ſo well deſerves, and with that deep regret which every benevolent and reflecting man muſt feel, on remembering that he has ever been ſo inconſiderate as to be drawn into a concern in it.

We moſt heartily concur with him in wiſhing, that all civilized governments would prohibit this trade, which, directly as well as remotely, is the ſource of the moſt iniquitous practices; and we hope that, in this reſpect, Great Britain will have the honour of ſetting an example to the other nations of Europe.

We are of his opinion, that a more humane treatment of the field ſlaves in the Weſt Indies, and proper regulations relative to their marriages, would ſo far increaſe their numbers, as to render the prohibition of any further exportation from Africa, a ſmaller inconvenience than is pretended by the intereſted advocates for this odious traffic; whoſe arguments in its favour are the ſordid pleadings of mean mercantile ſpirits, whom an inſatiable thirſt of gold would lead to juſtify any thing, however diſhonourable, that was not puniſhable by human laws, and which lured them with the proſpect of gain. What commercial advantages muſt be reſigned by an abolition of this trade, or how they may beſt be compenſated, we preſume not to determine; but we hope and truſt that a Britiſh Parliament, while it encourages commerce in the moſt liberal and beneficent ſenſe, will ſhew a ſpirit of national honour equal to that of the Athenians; who, by rejecting the propoſal of Themiſtocles to deſtroy the Spartan fleet, held forth this generous leſſon to communities, as well as to individuals, that nothing ought to be purſued as advantageous, which is inconſiſtent with the dictates of juſtice and humanity.

ART. IX.

Lettre de M. M. Paets Van Trooſtwyk et Deiman à M. De La Metherie, &c. i. e. A Letter from M. PAETS VAN TROOSTWYK and Dr. DEIMAN to M. DE LA METHERIE, on a New Method of Decompoſing Water.

OF this letter, which is intended for one of the French journals, we have been favoured with a manuſcript copy; and, as in the preſent ſtate of chemical philoſophy, the information which it contains may be acceptable to many of our readers, we are happy in having this early opportunity of communicating it.

The production of water from the combuſtion of inflammable with dephlogiſticated air, and its reduction into theſe elaſtic fluids, are points of importance, not only in themſelves, but alſo as they are connected with a new and very ingenious chemical theory. The experiments which have hitherto been adduced in proof of theſe two propoſitions, have been liable to ſome objections. In the former caſe, the fluid produced has been found to exhibit marks of acidity, which have rendered the concluſion uncertain; and, in the latter, the production of inflammable air has been aſcribed to ſubſtances employed in the proceſs, which are known to yield this elaſtic fluid by means of heat alone. The preſent writers, ſenſible of the force of theſe objections, had long continued their attachment to the Stahlian hypotheſis; but they are now become converts to M. Lavoiſier's theory, in conſequence of ſome experiments which they performed with their ingenious friend Mr. Cuthbertſon; and which ſeem to leave no room for the objections above-mentioned.

The principal apparatus which is requiſite for theſe experiments, is a ſtrong glaſs tube, about twelve inches long, the bore of which is an eighth part of an inch in diameter: it is hermetically ſealed, at the upper end, with a piece of gold wire, which projects an inch and half within the tube: about eight inches from the top, the tube is bent, firſt upward, and then downward again, ſo as to form two adjacent arches in oppoſite directions: the lower end is open; and, into this, another piece of wire, either of gold or of platina, is introduced, the extremity of which is about an inch and a quarter diſtant from that of the other. The tube, thus prepared, was filled with diſtilled water, deprived of its air by means of an air-pump; and its open end immerſed in a veſſel containing the ſame fluid. Strong electrical ſhocks, from a jar of a ſquare foot of coated ſurface, were then tranſmitted through the water; from which, on every exploſion, very ſmall bubbles of air were obſerved to riſe, and unite in the top of the tube. Six hundred of theſe ſhocks having been given, the air formed a column an inch and three eighths in length, which when ſo far increaſed as to extend below the end of the uppermoſt wire, took fire on the exploſion paſſing through it; the reſiduum was only a ſmall bubble $\frac{1}{16}$ part of an inch in diameter, and was reduced to half this dimenſion, by making a ſecond electric ſhock explode through it. This reſiduum was ſuffered to eſcape, and the experiment was repeated three times with the ſame water. The reſults of theſe four trials were exactly alike; except that, after each combuſtion, the reſiduum was leſs in bulk, than after the preceding, till the diameter of the laſt was not more than $\frac{1}{30}$ part of an inch.

In order to inſure the ſucceſs of theſe experiments, it may be proper to obſerve that the ſhocks ought to be as ſtrong as the tube will bear, without breaking: in thoſe above deſcribed, the braſs ball, in contact with the ſealed end of the tube, on which the charge exploded, was an inch diſtant from that at the extremity of the prime conductor: the ends of the wires ought alſo to be ſo far removed from each other, that the electricity may not paſs without an exploſion. When the open end of the tube was immerſed in mercury, it was ſoon broken by the electric ſhocks; this fluid making too much reſiſtance to the expanſion of the water. To prevent accidents of this kind, theſe ingenious philoſophers found it expedient to admit, into the open end of the tube, a ſmall bubble of atmoſpheric air, which remained ſuſpended in the top of the arch, and was ſeparated from the ſealed end, by the intervening column of water.

The combuſtion, and the conſequent diminution of the elaſtic fluid thus produced, were ſufficient proofs that it was a mixture of inflammable and dephlogiſticated air: that this is not to be aſcribed to air contained in the water, or adhering to the inſide of the tube, is argued from the diminution of the reſiduum on every repetition of the experiment with the ſame water: for what could thus affect the reſult, could be no other than common or atmoſpheric air, of which a part only is dephlogiſticated; but in this caſe, when the proceſs was repeated, the reſiduum, inſtead of diminiſhing, would have been greater, and the combuſtion leſs complete than before, in proportion to the conſumption of the dephlogiſticated part of the ſuppoſed air. But M. De La Metherie, in his explanation of Mr. Cavendiſh's experiments, has ſuppoſed that inflammable air is an elemental part of the nitrous acid, and is generated by the electric exploſion. In order to determine this point, Meſſ. VAN TROOSTWYK and DEIMAN tranſmitted electric exploſions of the ſame force through oil of vitriol, and alſo through the nitrous acid; from theſe fluids, alſo, air-bubbles aroſe, though leſs rapidly than from water, and leaſt ſo from the oil of vitriol; but, on paſſing through the air thus produced, the electric diſcharge effected no combuſtion; which proved that it was not, as in the former experiment, a mixture of inflammable and dephlogiſticated air; on the uſual trial, it appeared to be entirely the latter.

From theſe premiſes, M. VAN TROOSTWYK and Dr. DEIMAN conclude that the inflammable and dephlogiſticated air, generated in theſe experiments, muſt be produced from the water; and as, by combuſtion, theſe elaſtic fluids are reduced to water, they conſider the whole proceſs as a ſynthetical, as well as analytical, demonſtration of M. Lavoiſier's hypotheſis; and infer that the acid, which has ſometimes been found in the water thus produced, is merely an accidental circumſtance, of no force as an objection to the theory.

To account for this acid, which is always obſerved to be more perceptible in proportion to the purity of the dephlogiſticated air employed in the proceſs, theſe gentlemen obſerve, that dephlogiſticated air has a greater affinity to inflammable than to phlogiſticated air; and that it will not unite with the latter, except when there is not inflammable air ſufficient to ſaturate it.

If then, the proportion of dephlogiſticated air be ſuch, that the whole of it, on combuſtion, can be combined with the inflammable air, the fluid produced will be pure water, and the reſiduum will be phlogiſtic air. But if there be a ſuperabundance of dephlogiſticated air, that, which remains after the ſaturation of the inflammable air, will combine with the phlogiſtic reſiduum; and, with this, form the nitrous acid: ſo that the fluid obtained will, in this caſe, be a compound of water and acid; and, if there be any reſiduum, it will conſiſt only of the dephlogiſticated air, which remained after the other elaſtic fluids were ſaturated.

But, perhaps, it may be aſked, whence proceeds the combination of phlogiſticated with dephlogiſticated air, which is here ſuppoſed to form the nitrous acid (and which, hitherto, the electric exploſion has been deemed the only means of effecting)? These gentlemen acknowlege that they are not yet able to anſwer this queſtion with certainty; they think, however, that it may be owing to the light which accompanies the combuſtion. M. Berthollet diſcovered that nitrous acid, when expoſed to light, yields dephlogiſticated air; and they have themſelves obſerved that it has a ſimilar effect on the vitriolic acid placed in the focus of a burning glaſs. And, if in the decompoſition of theſe acids, the effects of light and of electricity be thus analogous, it is not improbable that they may likewiſe be ſo, in compoſing the nitrous acid, by combining its conſtituent principles.

Deciſive as this experiment hitherto appears to us, we muſt ſuſpend our opinion concerning the theory which it is ſuppoſed to demonſtrate, till it has been repeated and diverſified by others, who may examine it with leſs predilection than its propoſers may be imagined to entertain. We mean not to accuſe Meſſrs. VAN T. and D. of inaccuracy or precipitation; but we know, by experience, that the ardour of mind, inſpired by the idea of a diſcovery, is apt to render the moſt careful obſerver inattentive to ſome minute circumſtance; which may be afterward perceived by thoſe, whoſe oppoſite opinions lead them to inveſtigate the proceſs with greater diffidence, and more ſcrupulous preciſion.

ART. X.

Geographiſche Geſchichte des Menchen, &c. i. e. A Geographical Hiſtory of Man, and of the Quadrupeds which are diſperſed over the different Parts of the Earth, &c. By Profeſſor ZIMMERMAN.

[*Article Concluded from the laſt Appendix.*]

HAVING laid before our readers, in a former Review, a general account of this work; and having preſented them with ſuch extracts from the two firſt volumes, as may enable them to form ſome ideas of the manner in which the Profeſſor has executed his plan; we ſhall proceed to give a conciſe account of the contents of the *third volume*, which is principally devoted to various inferences and ſpeculations, deduced from the ſyſtem which he has attempted to eſtabliſh. He remarks, in the preface, that it will now appear not to have been his chief object to arrange every ſpecies of mouſe and weaſel in the regiſter of nature, and to *count all their teeth for this purpoſe*. This expreſſion has rather an hoſtile appearance: it ſeems to aim a very ſmart blow at the Linnéan ſyſtem; but, by the ſubſequent part of the ſentence, we find his hand is checked, and it turns to a friendly ſtroke, like a gentle pat on the cheek: for he adds,

'However applicable ſuch characteriſtic marks may be to natural hiſtory, and I flatter myſelf that I have made an advantageous uſe of them in my general view of quadrupeds, yet it has not been the principal object of this work. My chief aim has been to trace every where the plan of wiſdom in the diſtribution of animals; to diſcover thoſe regulations which prove ſo advantageous to man; to draw inferences from zoology reſpecting the temperature of different regions; and from the ancient ſtate and arrangement of things, to examine how far the laws of zoology may reflect light on the hiſtory of man.'

In a preliminary diſcourſe, he treats of the immenſity of vital exiſtence; and then proceeds, in the 4th part, to the application of zoology to the hiſtory of the earth. In the proſecution of this deſign, he *compares together the different zones, as to the ſum of their animal productions, and firſt inquires into the general laws of nature reſpecting the land—then the population of the ſea—the diſtribution of quadrupeds over the earth—eſtimate of the proportion between the known and unknown parts of the globe—the proportion between the various ſpecies of animals already known, and thoſe of which we may, at preſent, be ſuppoſed to be ignorant—the habitations of all the quadrupeds hitherto known in the five*[*] *parts of the world—inquiry into the laws which take place reſpecting the diſtribution of animals—their emigrations—how far the hiſtory of animals will illuſtrate the hiſtory of the earth—and the hiſtory of the human race—comparative view of the temperatures of different lands, reſpecting certain quadrupeds.*

From this copious bill of fare, the reader will eaſily perceive how impracticable it will be for us to give him a taſte of each article. The ſame excellencies and defects are conſpicuous in this third volume, which we remarked in the two preceding. Many new and important obſervations are intermixed with tedious digreſſions, and needleſs repetitions. We do not mean to inſinuate that there is an intentional diſplay of very extenſive reading; we rather imagine that the Profeſſor has been more aſſiduous to collect ample materials, than attentive to a conciſe and judicious arrangement; and that he has felt too great a reluctance to permit any article which he has been at the pains to tranſcribe into his common-place-book, to remain there unemployed.

The preliminary diſcourſe contains ſome very juſt and ſtriking obſervations on the infinitude of life which is diffuſed through all nature; clearly indicating that life is the grand object of creation. Thoſe parts which poſſeſs it not, he remarks, are manifeſtly deſtitute, from the law of abſolute neceſſity, while the moſt boundleſs liberality is diſplayed in the production of living organized bodies. The obvious law of nature is, that the *ſum of the different kinds of organized bodies ſhall increaſe in proportion to the degrees of ſenſation and animation.* Thus the living *vegetable* world leaves the unorganized *mineral* kingdom far behind it; while this latter, again, is greatly exceeded by the *animal* nature, which is obviouſly poſſeſſed of higher degrees of ſenſation. Of the mineral world, not more than 500 diſtinct kinds are as yet known, if ſo many. Of the vegetable, the great *Commerſon* had, ſome time ago, enumerated no leſs than 25,000 different ſpecies; and if we add the diſcoveries of ſubſequent botaniſts, we may fairly ſuppoſe them to amount to 28,000. So that the proportion between the mineral and vegetable world will be as 1 to 36. It is true, that the different ſpecies of animals with which we are, as yet, acquainted, are not ſuppoſed to exceed 16,000. But many things conſpire to explain the reaſon of this diſproportion, without invalidating the propoſition advanced. By paying an equal attention to the antiquity of the two ſtudies of botany and zoology (Prof. Z. remarks) we ſhall not only learn the different degrees of their progreſs, but alſo the cauſes wherefore botanic knowlege greatly ſurpaſſes that of zoology. Theſe cauſes are, principally, the following: Various parts of the vegetable kingdom have been applied to different uſes, from the earlieſt antiquity. They have been employed for covering, weapons, furniture, food; whole nations have been nouriſhed by vegetables alone: the medical ſcience, improvements in the arts of dying, &c. &c. have all contributed to excite the aſſiduous attention of the botaniſt, and to enlarge our knowlege of the vegetable kingdom: whereas paſturage, the chaſe, fiſhing, &c. though they have alſo engaged the early attention of mankind, as contributing to the ſupport and enjoyment of life, yet theſe purſuits are much more contracted in their nature, and confined to a few ſpecies of animals, principally of the larger claſs. The family of *inſects* alone, although they have been ſhunned as nuiſances, for ages; and though we are chiefly indebted to the inquiſitive naturaliſt for introducing us to an acquaintance with it, this family alone far exceeds the whole race of quadrupeds, fiſh and birds united. The Profeſſor adds, that other difficulties ariſe both from the perpetual change of place of animals in general, and the extreme minuteneſs of ſome. The plant not being locomotive, remains patient under the examination of the botaniſt; while a thouſand opportunities preſent themſelves to animals, of eſcaping obſervation. This is an argument which the celebrated Count de Buffon has urged to explain the difficulties attending *ornithology*; and which the Profeſſor applies, with peculiar propriety, to *ichthyology*. Again, numberleſs animals, particularly the *vermiculæ*, are not viſible without being magnified. If, therefore, the ancients had been able, by great diligence, to ſurmount the firſt difficulty,—in which, however, they have made but little progreſs,—yet as they were totally deſtitute of the aid of glaſſes, their obſervations muſt have been very partial.

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[*] By the fifth part of the world, M. ZIMMERMAN means *New Holland.*

After having pertinently enlarged on theſe articles, the Profeſſor proceeds to obſerve that,

'Although zoology, conſidered in its whole extent, is ſo much younger a ſcience than botany, and had likewiſe ſo many more impediments to ſurmount; yet, as ſoon as the chief of theſe were in any meaſure removed, it made ſo aſtoniſhing a progreſs, that the *animals* which are *known*, conſiderably exceed the half of the *plants* with which we are acquainted, and of which each affords an abode for numberleſs animals. In order to form juſt ideas of the great extent of the animal kingdom, and to gueſs at the proportion that may be found, between the animals already explored, and thoſe which are not yet diſcovered, and thus to be convinced of the ſuperiority of animal exiſtence to either vegetable or mineral, attention muſt be paid to *two* leading circumſtances; the *nature* and *extent* of their habitations ought to be minutely inveſtigated. No part of the earth's ſurface, not a ſingle production, not even mineral bodies, a few exceptions being admitted, are inacceſſible to animals. They ſerve them, not merely for occaſional habitations, but are their peculiar reſidence; and ſupply them at the ſame time with nouriſhment. The burning ſands of Africa harbour innumerable multitudes of the ſmaller ſnakes; the rocky borders of the ſea ſupport legions of *pholades*; the *ephemeron* penetrates the hardeſt flint; and, in the thickeſt marble, inhabitants are occaſionally found.'

To theſe examples, M. ZIMMERMAN adds, that every plant is ſuppoſed to poſſeſs its own peculiar inhabitant; and that in ſome, ſeveral ſpecies are found; that the ſuperficies or ſkin of all animals, not excepting inſects and worms, have their own peculiar inſect; the inteſtines afford lodging to various worms; nor are any of the viſcera totally exempt from them; the *fimus* of animals abounds with them; and myriads are diſcovered by means of infuſions. He inveſtigates all theſe particulars with great minuteneſs; and, by adding to them the multitudinous products of the ſea, he doubtleſs proves his point, beyond the poſſibility of contradiction.

The general law which takes place, reſpecting terrene animals, is repreſented to be as follows: 'Repeated and accurate reſearches convince us of the great influence of moiſture, as well as of heat, in the production of animal life; and authoriſe us to conclude that the *quantity of living ſubſtances under the different zones, will be proportionate to the degree of heat connected with that of moiſture.*' M. ZIMMERMAN qualifies, illuſtrates, and confirms this idea by various examples collected from the different parts of the globe.

The chapter which treats of the population of the ſea, affords many curious obſervations; fully proving that the ſea contains infinitely greater numbers of animal productions than the earth; of which he ſatisfactorily explains the reaſon, according to the principles eſtabliſhed in the former part of his work. The great extremes of heat and cold, which are experienced on land, and which render it impoſſible for animals, under the equator, to inhabit the frigid zone, do not take place in the ocean. From the various experiments and obſervations of philoſophers, it appears that the greateſt difference obſervable, in the ſea, where at a certain depth, does not exceed 42 degrees; namely, from 26 to 68 degrees. This greater equality is attributed to various cauſes; ſuch as the tranſparency of the fluid element, the free circulation, and conſequently, the perpetual mixture of the warmer with the colder waters, by which, a medium temperature is maintained, &c. Notwithſtanding that fiſh prefer one region to another, yet if theſe more moderate changes which take place in the aqueous fluid, at different ſeaſons, ſhould be troubleſome or dangerous, they have it in their power immediately to change their reſidence: 'Land animals, if their ſituation be too hot or too cold, cannot ſo immediately change it for one of a more convenient temperature. Their courſe is interrupted by rivers, mountains, and ſeas. On the contrary, the inhabitants of the ocean can inſtantly plunge ſome fathoms deeper, if they ſhould find the degree of heat or cold inſupportable near the ſurface; or they can eaſily migrate from one climate to another.' It is owing to theſe cauſes that the ocean is univerſally ſtocked with inhabitants. They abound equally under the meridian ſun, and under the polar circle, as well as in the intermediate regions.

The author proceeds to enumerate various inſtances of the immenſe fœcundity of the aqueous tribe; which, however ſtriking in themſelves, are too well known to require enumeration. They abundantly confirm his aſſertion, that reſpecting the number of inhabitants, the land is a mere deſert, when compared with the ocean. Another peculiar difference obſervable in the inhabitants of the deep, immediately connected with the preceding law of nature, reſpects the manner in which they are nouriſhed: as moſt of them live on animal food, and their digeſtion is aſtoniſhingly rapid, ſo are they under the neceſſity of being in perpetual action; and are conſtantly occupied in purſuing their prey, or in attempting to eſcape from others. In this reſpect, *land* animals are not to be compared with them; and they even far exceed the *birds of prey.* Quadrupeds *ſleep* alſo. The lion and the hyæna repoſe themſelves during ſeveral hours, after they have ſatiated their hunger. Thoſe animals, which devour vegetables and fruits, are far from being in continual motion. Sheep and oxen remain on the ſame ſpot, during the whole day; and they reſt at nights. Caterpillars ſeldom quit their tree; and often remain on the ſame branch. Two advantages are derived to the *whole* from this carnivorous inſtinct, common to moſt fiſh; and from their being in conſtant action. The greater number of *terreſtrial* animals are nouriſhed by vegetable food; theſe, after their death, either afford nouriſh-

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that very ſmall portions of the countries which are the beſt
n to us, have been explored by the ſcientific eye; and that
arious new ſpecies with which zoology has been enriched by
ore recent diſcoveries made ſince *philoſophers* have travelled,
us reaſon to ſuſpect, that the ſcience itſelf is ſtill in its in-
. Our preſent knowlege demonſtrates, that the warmer
ns are much more prolific in animals, and particularly in
rupeds, than the colder; while our acquaintance with the
r regions is more extenſive and minute than with thoſe cli-
s which appear to be the moſt fruitful of all, viz. the in-
l parts of *Africa*. The ſmall excurſions, from the Cape to-
the equinoxial line, made by *Sparman*, *Thunberg*, and *Gor-*
have brought us acquainted with the African *Buffalo*, the
s Quagga, the *Rhinoceros bicornis*, the *Antelope Gnou*, the
tto (Sus Æthiopicus), the *Klipdas (Hyrax Capenſis)*, and ſeveral
s. The travels of *Gmelin*, *Stoller*, *Guldenſtedt*, *Pallas*, and
s, into the colder regions of *Aſia*, have diſcovered to us
xiſtence of ſeveral animals, where they were leaſt to be ex-
d; what, therefore, might we not reaſonably expect, were
naturaliſts able to penetrate and pervade the whole continent
frica? This mode of reaſoning is certainly very ſatisfactory,
cting the general idea which the Profeſſor wiſhes to eſtabliſh:
loes he not preſume too much on his conjectures, when he
ures to advance, that the diſproportion between the quadru-
already known, and thoſe which are to be diſcovered, will
ſix to *five?* which conjecture, in a ſubject ſo very pre-
us, is merely founded on hypothetical reaſonings from very
rtain data. His ſuppoſitions reſpecting the number of ſquare
contained in the different continents and iſlands of the
, muſt be, in many caſes, very arbitrary; and, however mi-
and exact his calculations may have been from theſe data,
eſult muſt always remain indeterminate and conjectural.
facts, however, are made manifeſt by theſe inveſtigations;
there ſtill remains a rich harveſt to engage the attention and
py the aſſiduity of zoologiſts; and that the great command,
aſe and multiply, and repleniſh the earth, is even, in this ad-
ed age of the world, but partially obeyed.

om the general principles advanced in the two preceding
nes, our readers will be prepared to comprehend what the
or means by the inquiry into the laws which take place re-
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This work has already engaged too much of our attention, to permit us to deſcend to further particulars. From this general analyſis, our readers will be able to form ſome ideas of its nature and merits. Its being publiſhed at different periods, will, in part, apologize for the want of method: but the author's minute attention to facts which are too well known to be diſputed; and his frequent digreſſions, in almoſt every chapter, are no ſmall *ſedatives* to the pleaſure which the publication is capable of affording; and induce us to regret, that ſome portion of that time, which has been employed in collecting a ſuperabundance of materials, was not devoted to a more perſpicuous arrangement.

ART. XI.

Mélanges de Litterature Suédoiſe, &c. i. e. A Miſcellany of Swediſh Literature. Tranſlated by M. AGANDER. 8vo. pp. 198. Stockholm and Paris. 1788.

THE many illuſtrious men produced in Sweden, at different periods, demonſtrate that neither genius nor inclination have been wanting, in that country, to cultivate the ſciences. A laudable attempt was made, ſome years ago, to collect the different efforts of Swediſh genius, and to give them energy, by the influence of royal patronage, and honorary rewards. But the Academy of Sciences eſtabliſhed in the year 1739, for this valuable purpoſe, was greatly impeded, in exerting this influence, by internal commotions. The ſtill, ſmall, voice of wiſdom, could not be heard amid the loud clamours of diſcord. Under the preſent reign, however, not only the more abſtruſe, but the more ornamental ſciences, engage their attention. The Muſes are courted with aſſiduity, and they begin to ſmile on theſe frozen regions of the north. Guſtavus III. is beheld by the literati of Sweden, both as the *Cæſar* and the *Mæcenas* of the age; their hero in war, and their encourager of the belles lettres, in times of peace. In the publication before us, we are preſented with a ſpecimen of the progreſs which ſome of the principal members of the ſociety have made in ornamental literature. Many of the ſubjects are confined to the peculiar circumſtances of the academy, or to the events of the Swediſh nation; but others are of a general nature. This ſpecimen introduces us into a more immediate acquaintance with the talents of M. de Roſenſtein, ſecretary to the academy, M. le Comte J. G. Oxenſtierna, Meſſ. Paykul, Sjöberg, Clevberg, Kellgren, Thorild, Leopoldt, and Elers. It conſiſts, principally, of orations and odes; which, as they were compoſed on particular occaſions, and in celebration of certain events, muſt loſe much of their force with thoſe who are not intereſted in theſe events. We are obliged, alſo, to view the poetry through the medium of a proſe tranſlation. Hence two diſadvantages neceſſarily ariſe. Tranſlations of works of taſte and genius, where much of the beauty lies in the *manner* in which a thought is expreſſed, require a ſimilarity of genius to give us proper ideas of the original. Fidelity is not ſufficient: by a *literal* tranſlation, the finer ſpirits of the original evaporate; and few are able to ſubſtitute an equivalent, particularly where the ſubjects are various, and the authors different. But a *proſe* verſion of poetry muſt, inevitably, be much inferior to its original, if the original had ſufficient merit to authoriſe the attempt. *Meaſure* enables a common thought to flow with ſuch eaſe, that its triteneſs is not perceived; and with reſpect to *rhyme*, every poet-taſter who has any gratitude in him, will acknowlege the greatneſs of his obligations to it. It is often an apology for the introduction of a thought, which would otherwiſe appear as an intruder; and with the beſt of poets, it gives a ſanction to expreſſions which would have a very quaint appearance in *proſe*. Notwithſtanding theſe manifeſt diſadvantages, the tranſlation with which M. AGANDER has favoured thoſe who are converſant with the French language, and which appears well executed in general, gives us a very favourable impreſſion of the genius and taſte of the gentlemen above-mentioned.

The collection opens with a ſpeech pronounced by his Swediſh majeſty, at the inſtallation of M. le Comte C. Bonde de Biorno of the order of Seraphims; which is not unworthy of his reputation for eloquence. This is followed by the very maſterly oration of M. de Roſenſtein, on the celebration of the anniverſary of the academy, held in December 1786. Paſſing over the panegyric on his majeſty, which, like all other panegyrics, produces the deſired effect only on minds prepared for the enthuſiaſm; and omitting other circumſtances which refer to the buſineſs of the academy, we ſhall ſelect the following paſſage, as it gives us ſome ideas of the preſent ſtate of Swediſh literature; at leaſt it preſents us with the opinion of one, whoſe judgment may be deemed as competent as pardonable prejudices will admit.

'May the language and the polite literature of the Swediſh nation, under the auſpices which it now enjoys, attain their ſummit by a progreſs as rapid as our military glory under Guſtavus Adolphus! This is no preſumptuous wiſh, if we recollect the advances which the Swediſh tongue has already made; and if we advert to the actual ſtate of the *belles lettres* among us, we have inſtances in which our language has expreſſed, with an energy worthy of Greece and Rome, and perhaps ſurpaſſing every modern language, the moſt bold, ſublime, and generous ſentiments of liberty! We have heard it, by the irreſiſtible power of eloquence, diſſipate prejudices, convey truths, ſuppreſs one ſenſation, excite another, ſubdue inveterate hatreds, recall unanimity, warm, touch, tranſport; and by its varied, and yet united effects, infuſe into the mind acquieſcence and conviction. We have works that excel, by their order, force, depth of thought, chaſtity of expreſſion, neatneſs, harmony, elegance, and variety of ſtyle. Some are diſtinguiſhed by that vigour, and that preciſion of genius, in which the moderns have found it ſo difficult to imitate the ancients. It is worthy of notice, that the authors who have charmed the public moſt, are thoſe who have had the leaſt occaſion to adopt foreign words. Our poetry, we can aſſert, without partiality, is in a higher degree of perfection, than the poetry of moſt other nations was at the period in which they began to cultivate their language. The epic poem, the ode, theatrical compoſitions, ſhew that the Swediſh language is ſublime, maſculine, pathetic, flexible, and ſonorous; and our philoſophic poems prove it to be energetic, ingenious, and perſpicuous. In *Atis* and *Camilla* (it is permitted to cite this maſterly performance, ſince its author is no more) the warmth, the fire, impetuoſity of love, the language of ſentiment, the riches of nature, and the power of beauty, are felt and acknowleged. In other poetic compoſitions, tenderneſs, vivacity, playfulneſs, and warmth, have united with terms the moſt expreſſive of delicate love, of elegance, of jocularity, and of mirth. Satire is not deſtitute of *point*, tales are not wanting in elegance, nor fable in a noble ſimplicity. If ſome branches of Swediſh literature remain as yet uncultivated, if ſeveral have not attained to perfection, we have ſtill every thing to hope, when hiſtory, accompanied with the experience of every age, ſhall perſuade genius to direct its attention to the objects where honours await it.'

Some of theſe aſſertions are confirmed and illuſtrated by ſeveral of the odes contained in this collection. Thoſe of the panegyric or elegiac claſs muſt be ſuppoſed to contain many ideas which are common and trite. The ſubject, as in love-ſonnets, is nearly exhauſted; and invention is on the rack to find out new modes of expreſſing old ſentiments. Yet the anniverſary poem of Count Oxenſtierna; the ode of M. Siöberg on the king's acceſſion to the throne; and that of M. Kellgren, addreſſed to the king, on his having honoured the Univerſity of Abo with his preſence, may be read with pleaſure. M. Clevberg's elegiac ode on the death of the queen dowager, Louiſa Ulrica, has many beauties. How far the following deſcription of her youthful charms may be juſt, we cannot pretend to ſay; but it appears to us both novel and elegant.

'The years of infancy paſs ſwiftly away. She now attains thoſe happy days, in which life flows like a placid ſtream through a flowery mead, to that period when the heart opens to a thouſand ſentiments, and has not yet experienced the chagrin of diſappointed hopes. Grace, which ornaments more than the robe of purple; the enchanting majeſty of the eye, which extorts implicit obedience from the world; the brilliant ſallies of genius which no one can reſiſt; all theſe gifts were united in her perſon, and claimed the homage of all around her. Her own ſex, charmed with her genius, *forgave her being beautiful*; and ours, charmed with her beauty, pardoned the rivalſhip of genius. What fire, what extacy, pervaded every heart, when the chords of muſic vibrated under her touch. But the harmony of their ſounds was exceeded by the melody of her voice; and thoſe who had once experienced the delectable glow, enkindled by a look of complacency, forgot her voice in the brilliancy of her eyes.'

The poem on Winter, the author of which is not ſpecified, preſents us with the pictureſque ſcenes peculiar to northern climates, deſcribed in a lively and pleaſing manner. The poem on the Pleaſures of the Imagination, by M. Thorild, is not written in the elevated ſtyle of our Akenſide, but delineates, in warm and glowing colours, thoſe particular ſcenes in life, by which the imagination is the moſt ſeduced; nor is it deſtitute of playful ſatire. But the laſt poem in this collection, by M. Kellgren, entitled *My Smiles*, is the moſt replete with gaiety and humour. After ridiculing the follies of mankind in general, he concludes by laughing at his own:

'But thou, whoſe hand, feeble as it is forward, to chaſtiſe with ſo much pride the follies of others; thou, moſt inſignificant *ſelf*, doſt thou exhibit a figure leſs ridiculous, when ſurrounded with the rays of truth? Approach before the mirror of thy conſcience, and eſtimate the value of thy own ſagacity. A ſtranger at home, wilt thou expoſe to light the faults of others? Say, what fatal blindneſs ſeized thee, when, ambitious of wealth and honour, thou reſortedſt to the path of *Helicon*, which leads directly to an hoſpital? What melancholy madneſs was it, to attempt to fill thine hungry ſtomach with laurels, while thoſe who chuſe to be men of *cyphers* rather than men of letters, are rich as Crœſus, and pamper their indolent bodies with the choiceſt dainties. But enough. I perceive my error; I am neceſſitated to pay, equally with others, the tribute due to human weakneſs; and while I laugh aloud at *their* foibles, I muſt ſecretly ſmile at *my own*.'

ART. XII.

Eſſai ſur la Regeneration Phyſique, Morale, et Politique des Juifs, &c. i. e. A Treatiſe on the Reſtoration of the Jews to the Rights of Natural, Moral, and of Civil Society: which obtained the Prize of the Royal Society of Arts and Sciences, at *Metz*, Auguſt 23d, 1788. By M. GREGOIRE, Curate of Embermenil, &c. Metz and Paris. 1789.

WE behold, with pleaſure, this neglected and deſpiſed people begin to partake, at laſt, of our compaſſion. Preceding ages have ſhewn a moſt devout zeal to become the avengers of the divine cauſe. With a malignant pleaſure they have been forward to fulfil thoſe propheſies, which threatened the Iſraelites with being *diſperſed* and *perſecuted*. Several recent attempts to wipe off their diſgrace, mitigate their ſufferings, and remind us that they are men and brethren, inſpire us with hopes, that, ſatiated with being the inſtruments of divine vengeance, we become more diſpoſed to imitate the compaſſion inculcated by the example and precepts of Jeſus! It affords us peculiar ſatisfaction to ſee that a miniſter of the Romiſh Church, inſtead of denouncing *anathemas* againſt a nation, which has been the channel through which the bleſſings of Chriſtianity have flown to us, pleads their cauſe with ſo much zeal and eloquence; and that a diſcourſe which breathes ſuch a liberal ſpirit, has received the moſt unequivocal tokens of approbation, from this learned Society, of the Catholic perſuaſion.

The plan of this diſſertation is to give a comparative view of the ancient and modern ſtate of the Jewiſh nation; to vindicate them from various calumnies; to examine the cauſes of the general hatred of this people; the immutability of their cuſtoms and opinions; their moral characters; their population, &c.; to inquire whether they may not be permitted to mix with the Chriſtians, and be employed in the exerciſe of arts, manufactures, agriculture, and in the army, without any danger to the Chriſtian cauſe, or to the national policy. The author then proceeds to ſhew the effects which ſome recent publications, in favour of the Jews, have produced; and what influence may be expected from an intended reform of national commerce reſpecting theſe deſcendants of Abraham.

After preſenting us with a very lively and pathetic view of the horrid ſufferings of the Jews, by the hands of bigotry and oppreſſion, from the days of Veſpaſian to more modern times, he obſerves:

> ‘ In reminding the Jewiſh people of the clemency of modern governments, their hearts will doubtleſs be open to gratitude. In preſenting to Chriſtians, the iniquities of their anceſtors, they will remark what remains for them to expiate! Let us remember that the Jews are but beginning to breathe; that from the deſtruction of Jeruſalem, down to the ſixteenth century, there are but few countries where they have not been ſucceſſively *baniſhed* and *recalled*, to be again *proſcribed*, *plundered*, or *maſſacred!* Even at the preſent day, their ſufferings are not terminated; the world ſeems ſtill to unite as in a league againſt this unfortunate people. Inſtead of filling up the ſpace that ſtill ſeparates us, ſome are attempting to render the breach wider. Inſtead of furniſhing them with motives for inſtruction and improvement, all the avenues to the temple of virtue and of honour are ſhut againſt them! What can we expect from a people, oppreſſed by deſpotiſm, proſcribed by the laws, loaded with ignominy, and irritated by hatred? They cannot quit their humble dwellings without meeting enemies, and ſuffering inſults! The ſun ſhines on their *afflictions* only! Martyrs to opinion, there remains nothing either to gain or loſe reſpecting the public eſteem: were they to become proſelytes to our religion, we ſhould doubt their ſincerity and virtue. They have been deſpiſed until they have loſt their title to reſpect *.’

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* It ſhould here be remarked, that the author is ſpeaking of the ſituation of the Jews, *on the continent*, where his deſcription may be juſt; but in England, theſe people are not only not perſecuted, but are protected by the laws, equally with the community at large.

There is much ingenuity, as well as juſtice, in the following thought:

'To perſecute a religion, is the ſureſt method of rendering it dear to its profeſſors. Self-love is intereſted in preferring thoſe principles which have been the cauſe of ſufferings. Misfortunes, which ſometimes become the ſources of crimes, and of deſperation, are ſeldom the cauſes of *incredulity*. Man, abandoned by man, turns his view upward, to find a conſoler of his griefs. Thus it is with the Jews! The expectation of a Meſſiah who ſhall lead them to glory and honour, has mitigated the anguiſh of a painful life; and the hopes of future happineſs have proved their preſent comfort.'

The benevolent author adduces many proofs, from actual experience, that perſons of different and moſt oppoſite ſentiments in religion, may live in the utmoſt harmony, where abſurd edicts do not create an inſulting diſtinction; and where blind zeal does not foment party rage.

'The Quakers (ſays he), and the wandering Moravians, have a moral conſtitution very diſſonant from that of other nations. Yet it has not been thought impracticable to unite them with the community; and ſucceſs has crowned the attempt. Several provinces of *Poland* and *Ruſſia* preſent us with a ſtrange mixture of different religions. Next to the *Proteſtant*, who is eating his fowl on a Friday, peaceably ſits the *Catholic*, who contents himſelf with his egg. They will both drink wine and work on this day, by the ſide of a *Turk*, who has been circumciſed like the *Jew*, abſtains from the uſe of wine, and devotes the day to ſacred reſt.'

We ſhall take leave of this diſſertation, which is replete with ſentiments worthy of the Chriſtian and the philoſopher, and is by no means deſtitute of eloquence, by preſenting our readers with the following paſſage, in which the Chriſtian, the Philoſopher, and the Orator, are, in our opinion, happily united:

'Chriſtians! the religion which you profeſs, embraces in the bands of love the whole human race; not only of every *country*, but of every *age*. Shall we impute to *that* the neglect of the obligations due to poſterity, which wills that, touched with the lot of future generations, you prepare happineſs for thoſe who now ſleep in non-exiſtence; and who will not exiſt until you are ſleeping in the duſt? You have juſt opened your eyes on the world, and the worm will ſoon crawl over your tombs. Will you leave nothing to futurity but your *ſordid relics*? Let poſterity learn from your example, what *you* have been toward this people, and what *they* ought to be. Since life is long enough for much evil, and too ſhort for much good, haſten to liquidate the debt, or you will depart inſolvent. Let us adopt the inſcription, *Poſteri, poſteri, veſtra res agitur*. From us, O poſterity! doſt thou expect virtuous citizens; and ſhall we bequeath a race of men whom we have forced to become *perverſe*? This would be to ſcatter baneful ſeeds, that may ſpring up in a future ſoil, and perhaps tranſmit the principles of depravity to the moſt diſtant ages! Let us, for a moment, anticipate the years which are to come; and imagine ourſelves before the tribunal of future generations, to receive their plaudits of gratitude, or their ſevereſt reproaches.'

This very laudable diſſertation is enriched and enlivened with many entertaining and ingenious notes.

ART. XIII.

Diſcours qui a obtenu l'Acceſſit, à l'Académie des Sciences, Belles Lettres, &c. ae Beſançon, &c. i. e. A Diſcourſe which obtained the *Acceſſit*, at the Academy at Beſançon, &c. on the Queſtion, Is Genius ſuperior to Rules? By M. ANCILLON. 8vo. Berlin. 1789.

ATTRACTED by the nature and importance of this queſtion, we ſat down, with unuſual eagerneſs, to the peruſal of a treatiſe, which was honoured with the approbation of the celebrated Academy of Beſançon; but we muſt confeſs that we have neither derived from it, the pleaſure nor the improvement which we expected. The queſtion demands a cool inveſtigation. The anſwer is rhapſodical, turgid, and obſcure. It was natural to look for ſome characteriſtic deſcription of genius, ſomething concerning its nature and diverſities; but we find little more than vehement exclamations concerning its powers. We hoped to ſee the ſubject carefully diſſected by the metaphyſical anatomiſt; and we find it ſeized by a hawk that ſoars as high as he is able, and then lets it fall, becauſe it is too weighty for his graſp. The ſtyle is ſo involved, prolix, and redundant, that had the principles advanced been calculated to throw much light on the ſubject, we have a right to adopt the anſwer of a French wit to his confeſſor, who, after having given a very florid deſcription of the joys of paradiſe, aſked whether he was not impatient to become an inhabitant? *Point de tout*, anſwered the penitent, *votre mauvais François m'en degoute*. As a full juſtification of the ſeverity of the above remarks, we muſt deſire the reader to worm his way through the following paragraph as well as he is able. We beg leave to give it in the original, leſt any portion of its vapidity ſhould be attributed to its being drawn off into another language.

' *Le raiſonnement n'a rien de ſi captieux, ou de ſi victorieux, l'erudition de ſi vaſte ou de ſi ténébreux, l'éloquence de ſi vrai ou de ſi ſéduiſant, les paſſions de ſi impétueux, qui n'ait été mis en uſage dans une diſpute où le génie, tantôt declaré indépendant de toutes les regles, tantôt ramené ſous le joug de toutes les regles, tantôt ſouſtrait et vendu en partie à leur empire, ſembloit ne ſervir que de jouet à toutes les combinaiſons poſſibles; et s'il ne falloit, ſur cet intéreſſant ſujet, que des richeſſes littéraires bien ou mal diſpenſées, quelques morceaux de détails excellens, des thêſes contradictoires, ſoutenues avec une force preſqu' égale, il ſuffiroit d'en appeller à tout ce qui a été écrit ſur ce point de littérature, depuis les premiers tems juſqu' à nos jours. Mais exiſte-t-il un ouvrage qui ne ſoit que le réſultat lumineux et philoſophique de tous les ouvrages enſemble, où l'on montre en detail que de ces deux propoſitions, l'une, que le génie eſt au deſſus de toutes les regles, l'autre, qu'il eſt ſoumis à toutes les regles, aucune n'eſt vraie,* *ſans des reſtrictions toujours ſous-entendues ou exprimées par leurs partiſans; un ouvrage où de ces reſtrictions mêmes, jointes tantôt aux droits du genie en faveur des regles, tantôt au pouvoir des regles en faveur du génie, ou forme une troiſieme aſſertion, la ſeule veritable, c'eſt que le genie eſt au deſſus des regles en un ſens, et n'eſt point au deſſus d'elles dans un autre; c'eſt à dire, qu'il eſt des regles, qu'il peut & doit negliger, qu'il en eſt d'autres qu'il doit reſpécter conſtamment, un ouvrage enfin où ces deux ſortes de regles fidêlement recueillier, et exprimées avec clarté, ſoient appliquées, non ſeulement, comme on s'eſt borné à le faire juſqu' ici, à quelques branches de la littérature, et des beaux-arts, mais à toute la diverſité des ſciences et des procedés de la vie, ſoit publique, ſoit privée, où le génie peut jouer un rôle; avons-nous, dis je, un pareil ouvrage? Je l'ignore, ou plutôt j'oſe dire que non.'*

M. ANCILLON propoſes to ſupply this deficiency; and in every ſpécies of knowlege, where genius and rules may be ſuppoſed to be at variance, to mark the boundaries by which their different provinces are limited. His plan is to conſider rules, as far as they relate to genius, either as *definitions*, or as *aids*; and to examine the degrees of liberty or of reſtriction, aſſigned to genius under each of theſe heads. Our readers will excuſe us from giving a more minute account of this treatiſe, notwithſtanding its ſubject, and though its honours ſeem to demand it. The ſtyle is uniformly as obſcure as that of the ſpecimen. We ſometimes diſcern a ray of light piercing through a dark cloud that covers ſeveral pages; but this would convey no information to thoſe who are converſant with the valuable work of Dr. Gerrard. Where M. ANCILLON attempts eloquence, he reminds us of Pope's obſervation:

> Falſe eloquence, like the priſmatic glaſs,
> Its gaudy colours ſpreads on every place.

ART. XIV.

Aſiatic Reſearches; or, Tranſactions of the Society, inſtituted in Bengal, for inquiring into the Hiſtory and Antiquities, the Arts, Science, and Literature of Aſia. Vol. Iſt. 4to. pp. 465. Printed at Calcutta; and ſold by Elmſley, London. Price 2l. 2s. Boards. 1788.

THE advantages which are derived to ſcience from the eſtabliſhment of literary ſocieties, are too well known to require an enumeration: their utility is, however, peculiarly evident, where the field for inveſtigation is large; and where its nature is intricate and unexplored. Our reſearches here can be, by no method, more effectually aſſiſted, than by occaſional meetings; where men engaged in the ſame purſuit may eſtabliſh their own progreſs, and point out to others the path in which they may ſucceſsfully advance. To trace the hiſtory and antiquities, the arts, the ſciences, and the literature, of the immenſe continent of Aſia, required multiplied obſervation and experience; as well as a free communication and compariſon of facts. Accordingly, we find Sir William Jones, when on his voyage to that country, 'which he had long and ardently deſired to viſit,' planning an inſtitution, by which he hoped to ſecure theſe advantages; and thus to form, as it were, a receptacle, into which, by the contributions of many, a greater ſtore of knowlege might be collected, than could poſſibly fall to the ſhare of any individual.

*' There is an active ſpirit in *European* minds, which no climate or ſituation in life can wholly repreſs, which juſtifies the ancient notion, that *a change of toil is a ſpecies of repoſe*, and which ſeems to conſider nothing done or learned, while any thing remains unperformed or unknown.'

Sir William, therefore, found little trouble in perſuading his countrymen to join in a ſcheme, which promiſed, in ſo flattering a manner, to repay their exertions. The ASIATIC SOCIETY was accordingly formed, on the 15th of January 1784; and as it was reſolved to follow, as nearly as poſſible, the plan of the Royal Society at London, of which the *King* is *patron*, the patronage of the Aſiatic Society was offered to the governor-general and council, as the executive power in the territories of the company.

By their acceptance of this offer, Mr. Haſtings, as Governor-General, appeared among the patrons of the new Society; 'but he ſeemed, in his private ſtation, as the firſt liberal promoter of uſeful knowlege in Bengal, and eſpecially as the great encourager of *Perſian* and *Sanſcrit* literature, to deſerve a particular mark of diſtinction:' he was requeſted, therefore, to accept the honorary title of *Preſident*. This was handſomely declined in a letter from Mr. Haſtings, in which he requeſted "to yield his pretenſions to the gentleman, whoſe genius planned the inſtitution, and was moſt capable of conducting it to the attainment of the great and ſplendid purpoſes of its formation."

On the receipt of this letter, Sir William Jones was nominated Preſident of the Society; and, at their next meeting, he delivered the preliminary diſcourſe.

In this excellent compoſition, which has been ſeparately publiſhed, and of which we have already given an account in the 71ſt Volume of our Journal, p. 354. the Preſident takes a view of the nature of their inſtitution, and of the objects of their inquiries. The immenſe tract of country laid open for their inſpection; the magnitude and value of the objects which ſolicited their attention; the darkneſs which they were encouraged to diſpel; and the ſplendor which they were called on to diffuſe; are here magnificently pourtrayed.

' I conceive (ſays Sir William) that it is your deſign to take an ample ſpace for your learned inveſtigations, bounding them only by the geographical limits of *Aſia*; ſo that, conſidering *Hindoſtan* as a centre, and turning your eyes in idea to the North, you have on your right, many important kingdoms in the Eaſtern peninſula, the ancient and wonderful empire of *China*, with all her *Tartarean* dependencies, and that of *Japan*, with the cluſter of precious iſlands, in which many ſingular curioſities have too long been concealed: before you lies that prodigious chain of mountains, which formerly perhaps were a barrier againſt the violence of the ſea, and beyond them the very intereſting country of *Tibet*, and the vaſt regions of *Tartary*, from which, as from the *Trojan* horſe of the poets, have iſſued ſo many conſummate warriors, whoſe domain has extended at leaſt from the banks of the *Iliſſus* to the mouths of the *Ganges*: on your left are the beautiful and celebrated provinces of *Iran* or *Perſia*, the unmeaſured, and perhaps unmeaſurable deſerts of *Arabia*, and the once flouriſhing kingdom of *Yemen*, with the pleaſant iſles that the *Arabs* have ſubdued or colonized: and farther weſtward, the *Aſiatic* dominions of the *Turkiſh* Sultans, whoſe moon ſeems approaching rapidly to its wane.—By this great circumference the field of your uſeful reſearches will be encloſed; but ſince *Egypt* had unqueſtionably an old connection with this country, if not with *China*, ſince the language and literature of the *Abyſſinians* bear a manifeſt affinity to thoſe of *Aſia*, ſince the Arabian arms prevailed along the *African* coaſt of the *Mediterranean*, and even erected a powerful dynaſty on the continent of *Europe*, you may not be diſpleaſed occaſionally to follow the ſtreams of *Aſiatic* learning a little beyond its natural boundary; and, if it be neceſſary or convenient, that a ſhort name or epithet be given to our ſociety, in order to diſtinguiſh it in the world, that of *Aſiatic* appears both claſſical and proper, whether we conſider the place or the object of the inſtitution, and preferable to *Oriental*, which is in truth a word merely relative, and though commonly uſed in *Europe*, conveys no very diſtinct idea.'

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* Introduction, p. iii.

The learned Preſident then continues to inform his auditors, 'that the intended objects of their inquiries, within theſe ſpacious limits, are MAN and NATURE; whatever is performed by the one, or produced by the other.'

'You will inveſtigate (he adds) whatever is rare in the ſtupendous fabric of nature; will correct the geography of *Aſia* by new obſervations and diſcoveries; will trace the annals, and even traditions of thoſe nations, who from time to time have peopled or deſolated it; and will bring to light their various forms of government, with their inſtitutions, civil and religious; you will examine their improvements and methods in arithmetic and geometry, in trigonometry, menſuration, mechanics, optics, aſtronomy, and general phyſics; their ſyſtems of morality, grammar, rhetoric, and dialectic; their ſkill in chirurgery and medicine, and their advancement, whatever it may be, in anatomy and chemiſtry. To this you will add reſearches into their agriculture, manufactures, trade; and, whilſt you inquire with pleaſure into their muſic, architecture, painting, and poetry, will not neglect thoſe inferiour arts, by which the comforts, and even elegancies of ſocial life are ſupplied or improved. You may obſerve, that I have omitted their languages, the diverſity and difficulty of which are a ſad obſtacle to the progreſs of uſeful knowlege; but I have ever conſidered languages as the mere inſtruments

ments of real learning, and think them improperly confounded with learning itſelf: the attainment of them is, however, indiſpenſably neceſſary: and if to the *Perſian*, *Armenian*, *Turkiſh*, and *Arabic*, could be added not only the *Sanſcrit*, the treaſures of which we may now hope to ſee unlocked, but even the *Chineſe*, *Tartarian*, *Japaneſe*, and the various inſular dialects, an immenſe mine would then be open, in which we might labour with equal delight and advantage.'

Having thus directed their attention to the ſtudies which demanded their exertions, the Preſident takes leave of his auditors by aſſuring them,

'That if, in his allotted ſphere of juriſprudence, or in any intellectual excurſion that he may have leiſure to make, he ſhould be ſo fortunate as to collect, by accident, either fruits or flowers, which may ſeem valuable or pleaſing, he ſhall offer his humble *nezr* to their ſociety with as much reſpectful zeal as to the greateſt potentate on earth.'

On the 24th of February 1785, the Preſident delivered his ſecond anniverſary diſcourſe; in which, after congratulating the ſociety on what was already done, he proceeds to mark out the line for their future conduct. We therefore notice it here, in preference to many papers which, in point of time, preceded it; our intention being, in this article, to make our readers acquainted with the outline and plan of the inſtitution. We ſhall, in our *future* communications, inquire, firſt, into ſuch papers as relate to the general hiſtory, antiquities, &c. of this immenſe and wonderful country; next, into particular and local inveſtigations, and deſcriptions of cuſtoms, habits, &c. which prevail only partially; and, laſtly, into thoſe ſubjects of a ſcientific nature, which, though ſome of them may be influenced by the manners and climate of Aſia, are generally the natives of no particular region, but which remain firm and unalterable, and flouriſh throughout the world.

We proceed then, with the author, in his review of the principal objects of the ſociety.

After remarking the ſuperiority of European talents, he adds, addreſſing himſelf to the members,

'Although we muſt be conſcious of our own ſuperior advancement in all kinds of uſeful knowledge, yet we ought not therefore to condemn the people of *Aſia*, from whoſe reſearches into nature, works of art, and inventions of fancy, many valuable hints may be derived for our own improvement and advantage. If that, indeed, were not the principal object of your inſtitution, little elſe could ariſe from it but the mere gratification of curioſity; and I ſhould not receive ſo much delight from the humble ſhare, which you have allowed me to take, in promoting it.

'To form an exact parallel between the works and actions of the Weſtern and Eaſtern worlds, would require a tract of no inconſiderable length; but we may decide on the whole, that reaſon and taſte are the grand prerogatives of *European* minds, while the *Aſiatics*

atics have ſoared to loftier heights in the ſphere of imagination. The civil hiſtory of their vaſt empires, and of *India* in particular, muſt be highly intereſting to our common country; but we have a ſtill nearer intereſt in knowing all former modes of ruling *theſe ineſtimable provinces*, on the proſperity of which ſo much of our national welfare, and individual benefit, ſeems to depend. A minute *geographical* knowledge, not only of *Bengal* and *Bahar*, but, for evident reaſons, of *all the kingdoms bordering upon them*, is cloſely connected with an account of their many revolutions: but the *natural* productions of theſe territories, eſpecially in the *vegetable* and *mineral* ſyſtems, are momentous objects of reſearch to an *imperial*, but, which is a character of equal dignity, a *commercial people*.'

Our philoſophic orator next proceeds to ſhew the advantages to be expected from the cultivation of botany in that country; 'particularly with reſpect to *diet*, by which diſeaſes may be avoided, and to *medicine*, by which they may be remedied.' 'So highly,' he adds, 'has medical ſkill been prized by the ancient *Indians*, that one of the *fourteen retnas*, or *precious things*, which their gods are believed to have produced by churning the ocean with the mountain *Mandara*, was a *learned phyſician*.'

He then adverts to the improvement which our *manufactures* might receive from the ſublime ſcience of chemiſtry; which, to uſe his own expreſſion, he 'was on the point of calling *divine*.' The 'elegant arts, which are called *fine*, and *liberal*,' next claim attention. Although ſome of theſe appear to be in their infancy among the people of the Eaſt; yet,

'The *Hindu* ſyſtem of *muſic* has been formed on truer principles than our own; and all the ſkill of the native compoſers is directed to the great object of their art, *the natural expreſſion of ſtrong paſſions*, to which *melody*, indeed, is often ſacrificed; though ſome of their tunes are pleaſing even to an *European* ear.

'Of the poetical works of the *Arabs* and *Perſians* may be ſafely ſaid what *Abulfazel* pronounces of the *Mahábbárat*, that, "although they abound with extravagant images and deſcriptions, they are in the higheſt degree entertaining and inſtructive." No ſpecimens of genuine *oratory* can be expected from nations, among whom the form of government precludes even the idea of *popular eloquence*; but the art of writing, in elegant and modulated periods, has been cultivated in *Aſia* from the earlieſt ages: the *Véda's*, as well as the *Koran*, are written in meaſured proſe; and the compoſitions of *Iſocrates* are not more highly poliſhed than thoſe of the beſt *Arabian* and *Perſian* authors.'

Of the *Hindu* and *Muſelman* architecture, there are yet many noble remains; neither is the Preſident unwilling to believe, that even thoſe ruins may furniſh our own architects with new ideas of beauty and ſublimity.

In the ſciences, the *Aſiatics*, when compared with the weſtern nations, are ſaid to be mere children. From the *juriſprudence*, however, of the *Hindus* and *Muſelmans*, may be expected immediate advantage; and, 'if ſome ſtandard *law tracts* were accurately tranſlated from the *Sanſcrit* and *Arabic*, a complete digeſt of *Indian* laws might in time be formed, ſo that all diſputes among the natives might be decided without *uncertainty*, which is in truth a diſgrace, though ſatirically called a *glory*, to the forenſic ſcience.'

We have now, in the language, as nearly as we were able, of the learned, intelligent, and very ingenious Preſident, furniſhed our readers, with the plan of the ASIATIC SOCIETY, and with the extenſive objects of its reſearches. With what remains to be noticed in the volume before us (and *much*, indeed, does remain), we ſhall proceed with ſuch ſpeed as the nature of its contents will admit. Before, however, we make our grateful bow at parting, we ſhall trouble Sir William with one, perhaps trivial, remark; but for which we make no apology, as we feel our motives for it are not unworthy. Let us then obſerve that, if the mixing *French* or *Italian* words with our language be faulty, ſtill greater blame muſt be imputed to thoſe who interlard it with *Aſiatic* terms, with whoſe pronunciation and meaning we are generally unacquainted. This may, in ſome writers, be eſteemed a prettineſs; but in the liſt of ſuch writers we muſt never include Sir William Jones. The practice is blameable; and is particularly to be guarded againſt, in one whoſe example will have influence, and whoſe authority will be quoted by many, even to juſtify improprieties.

To a ſimilar cenſure muſt be ſubjected the too frequent employment of *Aſiatic* imagery, and the quaint obſervance of *Aſiatic* manners. Indeed, we were almoſt apprehenſive, that our excellent countryman had, with his ſituation, changed his religion; when we found him, at the beginning of a ſerious diſcourſe, obſerving, that 'If the Deity of the Hindus, by whom all their juſt requeſts are believed to be granted with ſingular indulgence, had propoſed to gratify his warmeſt wiſhes,' &c.; and afterward even intimating ſome deſign of actually preferring 'an invocation to *Cámadhénu!*'

Surely we have not ſpent ſo much time and labour in rooting out the old *Grecian* and *Roman* mythologies, to have their places thus filled up by the wilder ſyſtem of *Indian* polytheiſm!

[*To be continued.*]

ART. XV.

Du Coüedic à ſa Patrie, expatrié en Angleterre. Demandant la Liberté de la Preſſe par la Neceſſité des Loix, pour la Liberté du Peuple François. 8vo. pp. 100. 3s. Ridgway. 1789.

M. DU Coüedic, the author of this pamphlet, was, at the commencement of the diſturbances in France, a member of the parliament of Britanny. Having, both in that Parliament, *lité public le commandoit !'*

The preſent publication is addreſſed to M.
dent of the national aſſembly. It complains,
in the ſtyle of M. *de Calonne*, of the injuſtice w
erciſed toward the writer; in accuſing him of t
but without any ſpecific charge; ſo that he is c
to enter into any particular defence. This is a
are incompetent to ſpeak. Paſſing over, there
the performance which immediately relates to
briefly examine his opinions touching the fut
vernment of France, by a total change in its
ther a revival of the ancient conſtitution of
ſome amendments (for we muſt here remar
time of Louis XIII. the people were free); a
ſuppoſes to be a ſettled and practicable thing.
certainly taken place: but the author, fearf
may again be ſhaken at its foundation, that it
overturned, has here preſented his countrymen
adamant, on which they are confidently to bui
now proceed on our inquiry.

Great wit is ſaid to be nearly allied to madne
the ſame with reſpect to *great political knowleg*
confeſs that this author's *ſyſtem* *, in which,
are ſome excellent *hints* for a good and permane
not altogether comprehenſible to us. It is
(parodoxical as our aſſertion may be thought)
and accurate diſquiſition: wheels within whee

guage, as the following extract will particularly evince: of his *deeds* we nothing know.

> '*Parens, amis, confreres, concitoyens, amitié, tendreſſe, conſideration d'interets de famille, &c. non rien ne fut plus pour moi: l'interet de ma patrie fut mon Dieu, et je me conſiderai comme ſoldat et defenſeur des loix et de la liberté.*'

This, with much of the like kind of declamation, is found in the author's 'Reflexions introductive.' His letter to M. Chapellier opens as follows:

> '*La premiere diſtinction de l'homme, apres ſes vertus, eſt dans l'eſtime public.*'

M. du Coüedic is then of opinion, that the eſteem of the public may be gained, and even preſerved, with an excluſion of the manly and ſocial virtues. The concluſion, we think, is erroneous. *Eſteem* is, aſſuredly, a conſequence immediately reſulting from the exerciſe of thoſe virtues; it is unable, we apprehend, to ſubſiſt without them. He ſhould rather have ſaid, that *the higheſt diſtinction to which a man can attain, is to be in poſſeſſion of the public voice: becauſe, to be honoured with that voice, he muſt unqueſtionably be a man of virtue.* This may poſſibly be denied by ſome, while it is ſneered at by others. But the cry of a faction is nothing to the purpoſe: it is nothing in anſwer to a palpable truth.

This gentleman's idea of liberty is curious:

> '*La civiliſation d'un peuple doit tendre à tirer parti de la nature par* l'étude de ſes loix, *pour le* bonheur des hommes. *Pour qu'ils ſoient heureux et ſages, il faut qu'ils ayent des loix, mais une loi principalle, qui ſoit commune à tous les points de l'empire; mais il faut auſſi que ſous cette loi, l'homme ſoit egalement*
>
> *Libre dans lui-même*
> *Libre dans ſes organes*
> *Libre dans ſes actions*
> *Libre dans ſes facultés*
> *Libre dans ſes contrats d'union*
> *Libre dans ſon commerce*
> *Libre dans ſes combinaiſons*
> *Libre dans ſes penſées*
> *Libre dans ſon ame*
> *Libre dans ſes expreſſions*
> *Libre dans ſes opinions*
> *Libre dans ſa volonté*
> *Libre dans tous ſes mouvemens*
> *Libre dans les campagnes*
> *Libre dans les bourgs*
> *Libre dans les villes*
> *Libre dans la ſociété*
> *Libre ſous la loi*
> *Libre dans le peuple*
> *Libre ſous l'action du magiſtrat*
> *Libre ſous la main du prêtre*
> *Libre ſous tous les gouvernemens.*'

This *liſt of liberties* is nearly as long as Rabelais' *bill of fare*; and the diſcriminations of M. du C. are ſuch, that they remind us of the *pigeons et pigeonneaux*, the *creſme et neige de creſme*, of that great and original wit. For, ſeriouſly, when this gentleman informs us that MAN ſhould have a *freedom of thought*, a *freedom of ſoul*, and a *freedom of opinion*, ſetting them down as though the one had no ſort of relation to the other; we cannot help ſaying, that the taking and conſidering them, thus abſtractedly, appears to us to be highly abſurd. If a man is free in his *opinions*, he muſt be neceſſarily ſo in his *thought*: but admitting that the former are at no time tolerated; where is the government, however arbitrary, that can lay a reſtraint on the latter?

Let us now attend to one of his poſitions:

'*Les loix ſont pour tous une* convention combinée *ſur l'utilité commune, et une règle d'action pour chaque*; *avec ces grands principes*: ſur l'homme; ſur la liberté; ſur l'egalité; ſur la juſtice; ſur la loi.'

Surely this author, in the erection of his ſyſtem, has no intention to eſtabliſh a poſitive diſtinction between *law* and *juſtice*? To ſay that the one ſhall be wholly independent of the other? If ſo, the panoply of liberty with which he would cover the people, is compoſed of *paper* inſtead of *ſteel*. It is a mock kind of ornament; and may be compared to that with which the unhappy victim is ſometimes inveſted, at the celebration of an *auto da fé*. '*La liberté eſt un droit, la juſtice un devoir, et la loi l'union des deux*,' ſays the writer's motto; and *there* he is very clearly right. *Laws*, to be good, muſt undoubtedly have their foundation in *juſtice*.

M. du Couëdic principally inſiſts on the liberty of the preſs, as the baſis of all juſt and honourable rule. The following paſſages are extracted to ſhew the juſtneſs and force of his reaſoning on the ſubject:

'[illegible] défendue, *et les* lettres de cachet [illegible] *annoncer de* grandes craintes *et* de grands vices [illegible] loix fondamentales de la ſociété.'

'[illegible] *d'une conſtitution libre ne peuvent être* [illegible] *des loix, ſans produire une grande* [illegible] un germe ſécret [illegible]

'[illegible] *la preſſe n'eſt entière, ſi les lettres de cachet* [illegible] *conſtitution ſera* contraire aux droits de l'homme. [illegible] *de la preſſe eſt la conſéquence* [illegible] originelle *de l'homme.* [illegible] *la règle de l'ordre ſocial* [illegible] *gouvernement pouvoient être attaqués par une* [illegible]

—— [illegible] *de la preſſe ne peut donc plus être une* [illegible] *de l'homme, à ſes droits et ſes devoirs,* [illegible] droits civils [illegible].'

[illegible] *qui pourroit* [illegible] dangers: [illegible] *qui pourroient* [illegible] *les François* [illegible] *d'une liberté,* [illegible] —

[illegible] *qui pourroit me mener* [illegible]

1°. Que la preſſe repréſente la relation des hommes entr'eux.

2°. Que la preſſe eſt l'expreſſion néceſſaire de la loi et des conventions ſocialles.

3°. Que la preſſe influe ſur la légiſlation, les moeurs, et les arts.

4°. Que la preſſe influe ſur l'opinion et le commerce.

5°. Que la preſſe influe ſur les ſciences, et le bonheur des peuples civiliſés.

6°. Que la preſſe eſt le ſoutien des vertus publics.

7°. Que la preſſe eſt *utile aux vérités* de la religion.

8°. Que la preſſe ſert d'echo à la voix du pauvre.

9°. Que la preſſe eſt eſſentielle à l'éducation publique.

10°. Que la preſſe conſerve les penſées de l'homme, et ſes vertus.

11°. Que la preſſe prévient les crimes.

12°. Que la preſſe eſt une conſéquence des droits de l'homme, et qu'elle lui appartient.

13°. Enfin, que la preſſe doit être libre, ſous la reſervation des loix et des moeurs, et qu'elle doit être entièrement Libre.'

We have already noted that there are ſome particular *points* in this performance, which well deſerve attention. Taken altogether, however, the plan of government propoſed by M. du Coüedic, is *Utopian* and viſionary. He ſeems to imagine, from the ſeveral regulations here ſet down, that France may, in future, be governed with the ſimplicity of a Grecian ſtate. In ſuch a caſe the conſtitution of the country might well be called '*Conſtitution particulière à la France.*' But we believe it is not in the nature of things.

The following ideas are among the *excellencies* of this writer:

'*Il y avoit dans la ſociété* différens ordres de juſtice : *il n'en faut plus* qu'un.'

'*Les loix etoient fauſſes et compliquées : il faut les ratifier et ſimplifier.*'

We ſhould rejoice to ſee, in every nation, a general ſimplification of laws. We ſhould be glad, indeed, to find them in ſome ſort like thoſe of the twelve tables ; which were drawn up with ſo much conciſeneſs, that the very children ("*ut carmen neceſſarium*") were accuſtomed to learn them by rote. With reſpect to the laws of our own country, they are much too complex, and by far *too good* *. A relaxation, or rather a change in them, would confer laſting honour on the ſtate.

M. du Coüedic ſo frequently proceeds on what may be termed *falſe poſtulata* in the ſcience of government, that his plan is neceſſarily open to objection on many ſides. Thus, for inſtance, in ſpeaking of the manners of a people, and thence deducing rules for the ſettling of a *ſocial compact*, he lays it down for a truth, '*que plus un homme eſt libre, plus il eſt juſte : et que plus il eſt près de la nature, plus il eſt bon.*' In endeavouring to prove that ſuch is the caſe with mankind in general, he reckons almoſt entirely on the laws of *morality*; laws which philoſophy alone can ever eſtabliſh. Now *a love of philoſophy*, it muſt be remarked, is acquired by education; it is not inherent in man. The ſentiment, that *the nearer men approach to a ſtate of nature, the more virtuous they neceſſarily are*, is diametrically oppoſite to that of the greateſt political writers and moraliſts; who very juſtly maintain, that "knowlege humanizes mankind, and that reaſon inclines them to mildneſs."

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* "Laws exceſſively good are the ſource of exceſſive evils."
Monteſquieu.

Puffendorf has obſerved as follows: "Man, by nature, is little fitted for civil ſociety: that is to ſay, he is incapable, without inſtruction, of fulfilling the duties of a good citizen; nay, it very frequently happens, that after a long and laborious education, he acquits himſelf but badly in that capacity;" and in ſupport of this, the learned Barbeyrac has adduced a paſſage from Plato, who (*de legibus*) thus expreſſes himſelf: "With good natural parts and a good education, man becomes the mildeſt and gentleſt of animals; without it, he is uſually the fierceſt and moſt untractable of all." Now ſince this is the opinion of divers men and of divers ages, what will become of the following poſition of this author, in regard to the *juſtice* and *reaſonableneſs* of the uncivilized part of a community?

> '*Sans doute, nous trouverions une grande difference entre les hommes et leurs moeurs; et ſi dans les campagnes, et ſans les* formes civiles, *l'homme y développe un caractere de* juſtice, *et plus de* juſteſſe *dans l'uſage de ſes organes, à quelles reflexions; à quel travail ſimple ne devroient pas ſe borner en ce jour éclairé, les loix* fondamentales du contrat ſocial?'

Again he ſets down, '*Les hommes ſont* égaux *dans la* nature, *et même en* ſociété.' This is far from being a fact. Men are undoubtedly equal by *nature*, but certainly not in *ſociety*. Ariſtotle, and others, might be quoted to ſhew that there *ever was*, and we may fairly conclude that there *ever will be*, an inequality among mankind. But it is unneceſſary to bring any thing in ſupport of that, which ſcarcely any one, we preſume, will deny.

It is time to bid adieu to M. du Coüedic. As Britons, however, we ſhould congratulate the French nation on the recovery of their freedom. They will not, perhaps, again be ſo fortunate as to have their king, at his coronation, declare, in the language of Lewis the ſtammerer—"I Lewis, by the divine mercy, and *the people's election*, appointed king, do promiſe," &c. for the crown will no doubt remain hereditary in the preſent line. But it is to be hoped, by the lovers of liberty, that they will be careful to preſerve the advantages which they have ſo recently, and, all things conſidered, ſo eaſily gained. It is to be hoped too, that the new-appointed rulers will provide as much as poſſible againſt the future neceſſities of the people. In default of this, there can be little doubt that CONFUSION (that many-headed monſter) will again be ſeen in the kingdom, with renovated ſtrength. *Ventre affamé n'a point d'oreilles*, ſays the Frenchman's proverb; and the great Lord Verulam has very juſtly remarked that, *the rebellions of the belly are the worſt.*

ART. XVI.

Mémoires de l'Academie Imperiale et Royale des Sciences et Belles Lettres, &c. i. e. Memoirs of the Imperial and Royal Academy of Sciences and Literature at Bruſſels. Vol. v. 4to. pp. 800. Bruſſels. 1788.

THE prefatory part of this volume conſiſts, as uſual, of the Journals of the Academy, from May 3, 1783; and of extracts from memoirs, which were not publiſhed, for want of room, in the preceding volumes, and are now laid aſide for the ſake of inſerting materials of later date. Among theſe, we do not obſerve any thing of ſufficient importance to engage the attention of our readers; and, for this reaſon, we ſhall paſs on to the memoirs, which are here diſtributed under the two general heads of Philoſophy and Hiſtory.

The firſt of theſe claſſes is introduced, by a diſcourſe delivered in the Academy, July 12, 1782; when honoured with the preſence of their Royal Highneſſes the Governors-general of the Netherlands, &c. by the Abbé MANN. In this oration, the ingenious academician takes a general view of the progreſs made, during the preſent century, in mathematics, aſtronomy, geography, meteorology, electricity, chemiſtry, and natural hiſtory; points out the *deſiderata* in each of theſe ſeveral ſciences which yet remain to be explored by philoſophers; and celebrates the liberal encouragement given to theſe purſuits by ſeveral princes of Europe, and particularly by the empreſs of Ruſſia.

Obſervations of the Tranſit of Mercury over the Diſk of the Sun, May 3d, 1786, *taken at Louvain* by Mr. PIGOTT. See Review, Vol. lxxvi. Page 119.

Concerning the new Planet Ouranous. By FRANCOIS DE ZACH, Profeſſor of Mathematics at Gotha, and Member of the Royal Academies of Lyon, Marſeilles, and Dijon.

The Profeſſor here gives an ample hiſtorical view of all the obſervations and calculations that have been made relative to the *Georgium Sidus*, diſcovered by Dr. Herſchel; to which the aſtronomers of Berlin have been pleaſed to aſſign the name of Ouranus, the father of Saturn, and the chemical character invented by M. KÖHLER of Dreſden, to expreſs Platina.

In the introductory part of this memoir, the Profeſſor aſſerts that, in the Earl of Egremont's library at Petworth in Suſſex, he found ſome manuſcripts of the celebrated Thomas Harriot; by which it appears that this aſtronomer diſcovered the ſpots in the Sun, and the ſatellites of Jupiter, before they had been ſeen by Galileo. Theſe manuſcripts are ſaid to contain many uſeful and intereſting particulars, which the Profeſſor intends to communicate to the public.

Diſſertation on the Deluges recorded by the Ancients, together with ſome phyſical and mathematical Obſervations on theſe Events. By the Abbé MANN.

Many theological writers have ſuppoſed that the deluges of Ogyges and Deucalion, mentioned by the ancient Greek writers, were the ſame with that recorded by Moſes; but the Abbé MANN is of a contrary opinion, and aſſerts that theſe were never ſuppoſed to have been univerſal, till about the time of Ovid; or, at leaſt, not till the Chaldean hiſtory of Beroſus had been known to the Greeks.

In order to diminiſh the aſtoniſhment, and to diſpel the doubts, which the idea of an univerſal deluge is apt to occaſion, M. MANN not only obſerves that the atmoſphere contains an immenſe quantity of water in a ſtate of diſſolution; but alſo reminds us of the late chemical experiments, by which, air appears to be convertible into this fluid. If this converſion, ſays he, can be effected by human art, much more eaſily might it be produced by a power infinitely ſuperior to that of man: not only all the water ſuſpended in the form of vapour might be ſuddenly diſcharged; but a great part of the air itſelf might be changed into this element, the quantity of which, from an atmoſphere fifteen or ſixteen leagues high, muſt have been enormous:—not very great, however, when compared with what the good Abbé has calculated as requiſite to cover mount Chimboraco in Peru, which is ſaid to be three thouſand two hundred toiſes above the level of the ſea; whereas the whole atmoſphere cannot well be ſuppoſed to yield even ſo much as its own weight of water, which does not exceed a depth of thirty-five feet. Beſide, what remained unconverted muſt, on this hypotheſis, have been unfit for reſpiration, and hence deſtructive to Noah, and his family. To ſupply the remaining quantity, which the Abbé ſuppoſes neceſſary to effect the deluge, he has recourſe to the eruption of ſubterraneous waters; and he applauds, as highly philoſophical, the account given by Mahomet in the Koran, where he ſays that "*after the time was come which God had ordained for the puniſhment of man, the furnace* Tannour *began to boil over.*"

The Abbé proceeds to illuſtrate this hypotheſis, by giving a comparative view of the quantity of water neceſſary to inundate the ſurface of the earth, to the height here ſuppoſed. This, he obſerves, is not greater in proportion to the ſemidiameter of our planet, than $\frac{5}{12}$ths of a line would be to the radius of a ſphere of ſix feet diameter. Such a globe would contain about

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4131 French pints; and if, ſays he, we ſuppoſe it to be in a great meaſure filled with water, together with a proportional quantity of fire, it would require no very great increaſe of force in the latter, to diffuſe over the globe about 12 French pints of the water, which would be ſufficient to cover its ſurface to the height required.

The latter part of this theory is by no means new, and is here propoſed in a deſultory unſatisfactory manner at the cloſe of the diſſertation; which contains little more than a recapitulation of what has often been conjectured concerning the deluges of Ogyges and Deucalion.

Concerning the Syrtes, and the Tides in the Mediterranean Sea. By the ſame.

The terms, in which all the writers of antiquity have mentioned the Syrtes on the coaſts of Tunis and Tripoly, indicate an ignorance of the nature, and a dread of the effects of theſe ſands, which will not appear aſtoniſhing to thoſe, who conſider their very imperfect knowlege of phyſical cauſes, and of the art of navigation. After collecting what has been ſaid concerning theſe phenomena, by various authors both ancient and modern, the Abbé obſerves that they may eaſily be accounted for by attending to local circumſtances, and comparing them with the remark of Meſſrs. BERNOUILLI and DE LA LANDE, that the influence of the tides on inland ſeas, is always greater in proportion to the extent of water from eaſt to weſt. The Syrtes are banks of a very fine light ſand, like that found in the deſarts of Africa: the greater lies in the gulf of Sidra, the other between the iſland of Jerba and the promontory of Capoudea: they are overflowed at high water, but left almoſt dry by the ebb; and it is eaſy to conceive, from their expoſure to a vaſt tract of ſea to the eaſtward, and to the winds which blow from that quarter, that the tides on this coaſt muſt be, not only more perceptible than in any other part of the Mediterranean, but alſo very irregular and uncertain with regard to their time, as well as to the quantity of water which they bring, and the degree of force with which it is impelled. The operation of theſe cauſes, in ſhifting the looſe ſands of the Syrtes, and occaſioning violent currents in the deeper channels, is ſufficiently obvious.

Concerning Cryſtallizations of Water, or Cryſtals of Ice, newly diſcovered. By M. DE LAUNAY.

During the thaw, in the beginning of the year 1784, the Danube, obſtructed in its courſe, overflowed the ſuburbs of Vienna; and, when it had returned to its channel, left conſiderable lumps of ice, the ſuperficies of which, as they diſſolved, appeared to be divided by right lines into irregular polygonal figures, ſo as to reſemble a number of priſmatic farms, and to ſtall the cattle, for the ſake of preſerving their dung, are the means propoſed in this memoir.

On the Preſervation of Proviſions. By the Abbé MANN.

As whatever increaſes the abundance and general uſe of vegetable food, muſt be highly beneficial to a community, the Abbé's intention deſerves great praiſe; and his ſubject, though always intereſting, was peculiarly ſo to his countrymen, at the time when this paper was written; when it was hoped that the Dutch would be compelled to reſign their monopolizing claim to obſtruct the navigation of the Scheld, and that the Flemings might once more have cultivated an extenſive commerce. But, after having done juſtice to the author's patriotic deſign, we cannot help obſerving, that his memoir is exceedingly diffuſe, containing many things that are objects of luxury rather than of utility, and which belong more properly to the province of the confectioner or the cook, than to that of public œconomy. It contains directions for drying, pickling, and ſalting vegetables, which are only ſuch, as, we believe, are pretty well known to moſt good houſewives in England; except thoſe which relate to the preſervation of turnips, by ſalting and fermenting them, in the ſame way in which the Germans do their ſour cabbage. We mention this becauſe, like the ſour-croute, it may be a uſeful and wholeſome proviſion in long voyages.

The Abbé has alſo tranſcribed, from the *Journal de la Marine de France*, the following method of preſerving water, which is ſaid to be very efficacious. After making the caſks water-tight with a gummy preparation, which the French call *cambouis*, fill them with freſh water; and put into each caſk, two hands-full of quick-lime. This muſt ſtand in them five or ſix days, after which they muſt be well rinſed, and filled with the water intended for the voyage; when on board, the bungholes muſt be covered with a piece of canvaſs, over which a plate of tin may be ſlightly nailed, to keep out the rats. In this manner, water has been preſerved perfectly ſweet during voyages of ſix months. On breaking up one of theſe water-caſks, it was found that the lime had formed a thin coating on the inſide.

Experiments on ſome Precipitates of Metals and Semi metals. By M. DE BEUNIE.

This academician's deſign was to inquire, whether, by the ſolution and ſubſequent precipitation of metals, he could not diſcover ſuch colours, as might be highly uſeful in arts and manufactures. His experiments are numerous, and many of them, in his opinion, are ſucceſsful: of thoſe which appear to afford the moſt durable colours, we ſhall give the reſult, in the following table:

	Solvent.	*Precipitant.*	*Colour.*
Iron	Vitriolic acid	Cauſtic alcali	Bright yellow
		Infuſion of galls	Black
	Marine acid	Liver of ſulphur	Reddiſh brown
		Cauſtic alcali	Reddiſh yellow
		Fixed alcali	Cheſnut
		Infuſion of galls	Black
	Vinegar	Infuſion of galls	Black
Copper	Vitriolic acid	Liver of ſulphur	Black
		Infuſion of galls	Cheſnut
	Nitrous acid	Pruſſian alcali	Green
		Liver of ſulphur	Dark brown
		Arſenical liver of ſulphur	Dark olive
		Cauſtic alcali	Green
		Infuſion of galls	Green
	Marine acid	Cauſtic alcali	Green
		Infuſion of galls	Brown
	Vinegar	Arſenical liver of ſulphur	Brown
		Infuſion of galls.	Dark yellow
Tin	Vitriolic acid	Pruſſian alcali	Blue
		Infuſion of galls	Grey
	Smoking ſpirit of ſalt	Liver of ſulphur	Yellow
		Arſenical liver of ſulphur	Yellow
		Fixed alcali	White
		Infuſion of galls	Yellow
	Aqua regia	Arſenical liver of ſulphur	Straw colour
Lead	Diluted nitrous acid	Arſenical liver of ſulphur	Orange

The author obſerves that a ſolution of iron in the marine acid is a better yellow dye for cottons and linens, than any hitherto known. To give a ſtrong and durable black to vegetable ſubſtances, inſtead of copperas, he recommends a ſolution of *crocus martis* in vinegar. The white obtained from tin, he ſays, is better than that from zinc.

On the Symptoms of Death. By M. Du Rondeau.

This is a moſt prolix memoir; in which the writer, maintaining the opinion of Wallerius, *animalia prius aceſcunt, quam putreſcunt*, aſſerts that a corpſe undergoes, firſt an aceſcent, and afterward an alkaleſcent or putrid fermentation; and that the former was what was meant by Winſlow, when he determined putrefaction to be the only certain ſign of death.

There are three other memoirs in this volume, of which, at preſent, we ſhall only mention the titles: viz. *Obſervations of a Total Eclipſe of the Moon, Sept.* 10, 1783, *at Bruſſels.* By the Abbé Chevalier.—*Tables of the Coins, Weights, and Meaſures, of various Nations, Ancient and Modern.* By the Abbé Mann.—*Syſtematical Arrangement of the Productions of the Mineral Kingdom.* By M. De Launay.

To the ſecond part of this collection, is prefixed the general title of *Hiſtory, vol.* 1.; it conſiſts of memoirs concerning the antiquities of the Netherlands. However acceptable theſe may be to a Flemiſh antiquary, they appear, to an Engliſh reader, dull and unintereſting; as they relate chiefly to the darkeſt and moſt ignorant ages. We ſhall, therefore, leave them unnoticed; and conclude this article with regretting that the preſent volume has not anſwered the expectation, with which we always enter on the tranſactions of a philoſophical ſociety. In variety and importance of matter, it is by no means equal to the former publications of this Academy; and in moſt of the memoirs, there is a want of that order and conciſeneſs, which are the greateſt excellencies of compoſitions of this kind; in which, whatever *does not illuminate* the main object, only tends to render it *leſs clear and diſtinct.*

ART. XVII.

LOUIS XIV. *ſa Cour, & le Regent*; i. e. Lewis the XIVth, his Court, and the Regent. By M. ANQUETIL, regular Canon of the Congregation of France, Prior and Curate of Chateau-Regnard, Correſpondent of the Royal Academy of Inſcriptions and Belles-Lettres, and Member of the Provincial Aſſembly of Orleans. 12mo. 4 Vols. Paris. 1789.

THIS elegant and judicious writer will be better known, and the work before us will be more likely to be read, when it is told, that he was author of the celebrated *Hiſtory of the League*, than from his long liſt of titles diſplayed as above.

We ſcarcely thought it poſſible, after the numerous hiſtories, memoirs, anecdotes, and letters, which we had ſeen concerning this period of hiſtory, and ſome of them written by perſons of the firſt rank for genius, diligence, and fidelity, that we ſhould meet with new information or amuſement on a ſubject ſo apparently exhauſted. This publication, however, is ſo judiciouſly and ſpiritedly arranged and written, that though (as the author confeſſes in his preface) it is but a kind of *cento*, chiefly compoſed of quotations from different authors, connected in ſuch a manner as to form a regular *whole*, we have peruſed it with avidity; finding our curioſity and entertainment increaſe, as we proceeded, to the end of the work.

The author informs us, he does not venture to call his publication a *hiſtory*; as it contains anecdotes and details inferior to the dignity of that title; he merely deſcribes the *court* and *private life* of Lewis XIV. and the Regent. He does not introduce the monarch at the head of his army, his counſels, or his adminiſtration: it is a portrait of this prince in more tranquil ſituations, with his family, miniſters, and courtiers.

The work is divided into four epochs; each of which forms a volume.

The firſt contains the brilliant and proſperous period of the reign of Lewis XIV.

The ſecond, the ſummit of his felicity; and the time when his happineſs began to diminiſh.

The third contains his misfortunes.

The fourth part concerns the Regency, court-etiquette during the reign of Lewis, his finances, and political character.

M. Anquetil, previouſly to entering on the buſineſs of his firſt volume, gives us a ſketch of the characters of the moſt celebrated authors, from whoſe writings he has extracted his materials; and as this is a kind of *Review* of celebrated publications, many of which appeared before our labours began; and though we have already given our opinion of others; yet as a native of France muſt be better able to appreciate the merit of works written in his own language on the hiſtory of his own country, we ſhall preſent our readers with a ſummary of the ſentence which is here paſſed on them.

And firſt, of the Duke de St. Simon's Memoirs, which were in manuſcript at the time when this author conſulted them, he ſays, the original conſiſts of 7 volumes in 4to, and this is only an abridgment of a much more voluminous work. A perſon well acquainted with this nobleman (the preſent biſhop of Agde in Languedoc) affirms that, at fourſcore, he enjoyed all his faculties as perfectly as at forty. His converſation was enchanting; his chief reſidence, during many years, was in his library, where he read inceſſantly, and forgot nothing. The Marſhal Duc de Belle-Iſle uſed to ſay that "he was the moſt intereſting and agreeable dictionary he had ever conſulted." He had been educated in good principles; and though he was introduced at court when he was only 15 years old, he never quitted thoſe principles; and was always cloſely connected with the moſt virtuous characters of the times. The authenticity of his facts has never been doubted. M. Anquetil, in making theſe Memoirs the baſis of his book, has endeavoured to preſerve the original character of the paſſages with which M. de St. Simon has furniſhed him. His ſtyle is, indeed, ironical, and rather ſevere; but he writes with elegance and purity, like an open, honeſt man, loyal to his prince and juſt to all mankind,—ſome few prejudices excepted. There are particular ſubjects to which he ſeems to return with peculiar pleaſure, ſuch as the courtier's perpetual and inſatiable thirſt after pecuniary favours. His ſarcaſms on this ſubject are not ſoftened by M. Anquetil; but, without diminiſhing their force, he has rendered them leſs miſchievous by concealing names. "Men are frequently blamed unjuſtly for impregnating their writings with the heat which burns them. This heat is particularly neceſſary in writing or ſpeaking about courts. Monteſquieu ſaid it was neceſſary to flay a Ruſſian alive, to make him feel. Courtiers and men of high rank are Ruſſians when the calamities of the people are in queſtion*."

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* See Turgot's and Necker's Obſervations of a Republican on provincial *Syſtems of* Adminiſtration.

The Abbé de Choiſy's *Memoirs*, printed in 1727, according to his own account, were the offspring of converſations with perſons of rank and information, who had been long reſident in the court of Lewis XIV. M. ANQUETIL has made frequent uſe of this author, who lived to a great age, and was, by turns, a courtier, traveller, prieſt, miſſionary, hiſtorian, and writer of romances.

The Hiſtory of Lewis XIV. by M. Reboulet, Doctor of Laws, 1756. This, in the opinion of M. ANQUETIL, is the beſt hiſtory of Lewis; as the writer is judicious and moderate, neither a flatterer nor a ſatiriſt. His ſtyle is pure, clear, and flowing. He juſt ſays what is neceſſary of the private life of individuals, for a general hiſtory; and makes his readers ſufficiently acquainted with war, negotiations, interior affairs, and the intereſts of princes relative to France.

Les Memoires du Marquis de la Fare, publiſhed 1716, reach no farther than 1697. It has been ſaid that this author took Saluſt for his model. Indeed, he paints like Saluſt; but then, like him, he is more an orator than an hiſtorian. M. de la Fare was of the court of the Duke of Orleans; it is neceſſary, therefore, to read with caution whatever he ſays of the king.

The Age of Lewis the XIVth, publiſhed in 1754 under the name of M. de Francheville. No one will venture to ſay that this is not a very agreeable work. The manner in which it is written, by chapters, has been cenſured; though a very convenient form for the author, who is ſaid rather to have accommodated facts to reflections, than drawn reflections from facts. In ſhort, it has been thought unreaſonable that the author ſhould expect to be believed on his bare word, when he ſays that events, and their cauſes, have been communicated to him by perſons of diſtinction, extremely well informed, but whom he never names. This, however, could be a grievance no farther than the reader thought it neceſſary to doubt the veracity of M. de Francheville or of M. de Voltaire.

Memoirs of the Duc de Navailles et de la Vallette. Mem. of the Marſhal Duc de Grammont. Theſe two are ſtrictly military. Memoirs by the Duc de Noailles, publiſhed in 1777 by the Abbé Millot. Of the D. of Berwick, 1780. *Life of Mad. de Maintenon*, 1786. *Life of Marſhal D. de Villars*, 1785. *Memoirs of Mad. de Maintenon*, by *de la Baumille*, 1778. This author has not made the moſt of his materials. His ſtyle is nervous, though rather dry and unconnected; his reflections are deciſive, but, in general, judicious; except when his zeal againſt the Catholic religion and its miniſters renders him intemperate.

Letters of Mad. de Maintenon, publiſhed at Maeſtricht, 1778. Theſe are ſtampt with inimitable marks of originality; and it may be truly ſaid, that they paint, from the life, the writer's portrait. Good ſenſe, wiſdom, and gravity, prevail throughout. There are few pleaſantries, but thoſe few are excellent; and in their proper places. Sometimes, reflections naturally occur at the end of facts, which might be repeated as maxims. Few have ever ſo perfectly known the duties of different ſtations as Mad. de Maintenon. Biſhops, ambaſſadors, generals, miniſters, princes, and even nuns, are characterized, as if by accident, in her letters. When ſhe addreſſes her directors, her expreſſions abound in candour and ſimplicity; and we are always ſurpriſed that not a word ever eſcapes, which diſcovers, or even raiſes, a ſuſpicion of what ſhe was. The 10th vol. contains the *Recollections* of Mad. de Caylus. But though they are mere *recollections*, they are nevertheleſs ſufficiently connected.

The Letters of the Marchioneſs de Sévigné. Theſe letters are univerſally read, and re-read, with new pleaſure. No defect has ever been urged againſt this charming writer, but the perpetual repetition of tenderneſs for her daughter, amounting almoſt to *adoration*; which, however, ſhe ſo varies and embelliſhes by the grace, elegance, and variety of her terms of endearment, that there muſt be ſomething very miſanthropic in the reader who is offended with them. It is certain, however, that ſhe never had the leaſt idea that her letters would be printed; and ſhe was, doubtleſs, at liberty to write to her daughter in whatever manner ſhe pleaſed. The ſtyle of theſe letters, though careleſs, is free from redundance; it is ſweet and flowing, without inſipidity. There are many beautiful thoughts which ariſe out of the ſubject, unſought; fragments of natural eloquence, which the greateſt writers would not diſavow; pleaſantries of ſociety, at which thoſe can laugh who were not preſent; elegant narrations, with deſcriptions ſo exact, that we ſeem looking at the things deſcribed; puns, and a play of words, which bite without hurting; a fine irony, but no malice; and, throughout, we diſcover goodneſs of heart, tenderneſs and frankneſs, with a fund of good ſenſe, wiſdom, and religion. One of the great uſes, continues M. ANQUETIL, which may be drawn from theſe delineations of private life, is the change of inclination, taſte, ways of thinking and judging of individuals, obſervable in the courſe of twenty-five years, during which this correſpondence laſted; the revolutions in the friendſhips, connections, and fortunes of thoſe with whom we live; the unforeſeen accidents and events: all conſtitute a true moving picture, which furniſhes ſubjects for reflection on the prudence and precaution neceſſary in the choice, during early youth, not only of our friends, but of our common acquaintance.

Eſſays in the Style of Montagne, by M. D'Argenſon, 1785. Theſe Eſſays, though the imitation of the old moral painter is not very ſtrong, contain juſt reflections, ſubtil thoughts, and pictures well deſigned and coloured; but what renders theſe memoirs the more intereſting to an hiſtorian, is the kind of gallery which they contain, with the portraits of all Lewis the XIVth's miniſters, in the attitudes peculiar to each *.

Memoires de Rabutin, Comte de Buſſi, 1769, *and the Ancient Hiſtory of the Gauls*, reprinted in 1754.

Memoirs toward a univerſal Hiſtory of Europe, from 1600 to 1716, *by Father d'Avrigny*, 1757. Theſe laſt memoirs are extremely judicious, clear, ſhort, and written in a manner which is ſometimes ſarcaſtic, but always agreeable.

Memoirs of Anne of Auſtria, Conſort of Lewis XIII. by *Mad. De Motteville*, one of her favourites. 1723. The title of favourite, ſays M. ANQUETIL, muſt not prejudice the reader againſt the veracity of Mad. de Motteville. Her attachment to her Royal Miſtreſs did not prevent her from ſeeing the faults of that princeſs, though ſhe treats them with proper reſpect and delicacy. Beſide a regular ſeries of events, we find in theſe memoirs portraits of men and women, with accounts of their manners, characters, families, ſecret adventures, and deſcriptions of feaſts and faſhions, with very juſt and moral reflections.

Memoirs of Mademoiſelle de Monpenſier, daughter of Gaſton of Orleans, brother to Lewis XIII. King of France, 1728. Theſe are *genuine Memoirs of Mademoiſelle*, for ſhe is the only ſubject throughout. She never ſpeaks of any event, public or private, but what is relative to herſelf. She is blamed for filling her book with accounts of feaſts, dreſs, faſhions, etiquette, precedence, genealogies, and all ſuch ſubjects as appear frivolous; but it ſhould be remembered, that theſe are ever important affairs to perſons of her rank.

The Hiſtory of Princeſs Henrietta of England, firſt Wiſe of Philip Duke of Orleans, and Memoirs of the Court of France for the Years 1688 and 1689, by the Counteſs de la Fayette, 1779. She begins, according to the faſhion of the times, by drawing *portraits*. Her ſtyle is noble, and the periods are of a proper length, and well rounded. In the *Memoirs of the Court of France*, ſhe is fond of contraſting her characters, making them retire and advance dramatically, to prolong the action; ſo that we ſeem reading an epiſode of *Clelia and Artamene*, a celebrated romance, which authors were then ambitious of imitating, even in writing hiſtory.

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* In our Review for November, p. 399. we gave an account of theſe Eſſays, from an Engliſh tranſlation, which ſaid that they had never, before, been publiſhed. This circumſtance induced us to doubt their authenticity; but the mention of them by M. ANQUETIL, ſeems to remove this ſuſpicion. Yet, then, the aſſertion that they were now publiſhed for the firſt time, is untrue;—and the tranſlation, likewiſe, is without the plates here mentioned. Perhaps, the works are not the ſame.

Hiſtorical Letters, by M. Peliſſon, 1729. The ſtyle of theſe letters is ſimple, and purely epiſtolary; but though they chiefly contain *a journal of the expeditions and campaigns of Lewis* XIV. from 1670 to 1688, it is not a dry relation; the writer has enriched it ‘ with feats and facts that the Greek and Roman hiſtorians would not have omitted.’

Memoirs of Madame Staal, 1755. The hiſtory of her infancy and of her early years, is written with a facility that pleaſes and intereſts; the diſgrace of the Duke of Maine is related with an appearance of truth that perſuades. Her ſtyle, in general, is pure and flowing; her deſcriptions are animated, and the pleaſantries are well expreſſed.

The political Annals of the Abbé de Saint-Pierre. His productions have been called *the dreams of an honeſt man*; and this work does not prove the title to be ill imagined. His head was filled with ſo many projects for inſpiring princes with the love of glory, founded on the wiſdom and the happineſs of their people, that his ſchemes may well be called *reveries.* The Abbé goes to the ſource and motives of actions, but by the ſhorteſt road. He never dwells long on facts, unleſs he can draw from them uſeful reflections; and this benevolent deſign makes us excuſe the whimſical ideas which he ſometimes conceives.

Memoirs of the Regency of the Duke of Orleans, during the Minority of Lewis XV. 1730. As a hiſtory, this is but a mean work; but as a collection of facts, it is excellent.

Memoirs of the Marquis de Dangeau. This is a MS. Journal of the Court of France, from 1686 to 1720, in 58 vols. 4to. M. Anquetil ſays that he has read them all; and though they abound in uſeleſs and minute details, they furniſh ſome curious anecdotes. As a hiſtory, they are defective, but the materials are good.

Fragments of original Letters by the Princeſs Charlotte Elizabeth of Bavaria, Widow of Monſieur, only Brother of Lewis XIV. 1788*. Theſe letters, ſays M. Anquetil, appear to be genuine. They contain anecdotes and memorandums of Lewis, particularly of his private life, in a ſtyle more familiar than we dare uſe. The anecdotes concerning all the perſonages about the court are pleaſant and intereſting. This princeſs had an inveterate hatred for Mad. de Maintenon, whom ſhe treats with ſeverity on all occaſions.

The Philippics, a MS. Satire againſt the Regent Duke of Orleans.

Theſe are the principal ſources whence M. Anquetil has drawn his materials, and we have more willingly preſented our readers with a ſketch of the account which he has given of each, as it ſeems juſt and characteriſtic.

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* See Review, vol. lxxx. p. 151.

LEWIS THE FOURTEENTH.

Few ſovereigns had ever ſuch obligations to their ſubjects, as this prince. When he aſſumed the reins of government, the French, who from the time of Henry IV. had been always under the dominion of miniſters, felt a pride in obeying a king. The young monarch became the delight of the nation. A ſingle word of benevolence, or an action that could poſſibly be conſtrued into a wiſh for the national proſperity or glory, was retailed with rapture. From the capital, this loyal ſpirit flew into the provinces; and hence may be deduced that eſteem, confidence, zeal, fidelity, and popular ſubmiſſion, which he enjoyed to the end of his life.

Cardinal Mazarin, charged with the education of the young king, and his brother, Philip Duke of Orleans, commonly called *Monſieur*, with the queen-mother's approbation, endeavoured to render the one robuſt and manly, and the other effeminate. Lewis, tall, active, and healthy, ſucceeded in all his exerciſes. He had already a commanding aſpect without diſdain, was ſerious without ill humour, and acquired reſpect at an age when he could be only expected to pleaſe. Philip had, in ſoftneſs, all that his brother poſſeſſed in majeſty. He had a natural taſte for the dreſs and ornaments of the other ſex. This the queen-mother encouraged, and ſeemed delighted to ſee him dreſſed like a girl, and to appear publicly thus traveſtied with other young courtiers in the ſame garb. The eldeſt brother was very early taught *to act the King*; and leſt he ſhould be tired of his part, or *eſcape from his harneſs*, the cardinal took care to provide him with regal amuſements ſuitable to his trappings.

Mazarin, who had brought from Italy ſeven nieces, wiſhed that the young monarch ſhould ſee, or at leaſt admire, no other females. However, the attendants of theſe ladies ſeem to have exerciſed more powerful enchantments over his affections, than had been furniſhed to *them* either by nature or art; though Mary Mancini, one of the cardinal's nieces, afterward ſeems ſeriouſly to have attached Lewis, notwithſtanding his more tranſient amuſements: but the deſcription of this lady's charms, excites no pleaſurable ideas in the hearts of us old critics: for Mad. de Motteville ſays, that “ her complexion was brown, rather bordering on yellow; her neck and arms lean and ſcraggy, and her mouth wide and flat; but ſhe had good teeth, a fine figure, and eyes, which, though ſtaring and vacant, ſeemed as if they might, one day or other, acquire ſenſibility and animation.”

mation." This does not ſeem to imply a prodigy of beauty. Yet, with the freſhneſs of fourteen or fifteen, and a premature ſpirit of *coquettrie*, ſhe found little difficulty in touching ſo new and inexperienced a heart, as that of the young monarch. Indeed, he became ſo attached to this lady, that if the cardinal's ambitious views had not been checked by the fear of national reſentment, ſhe might have been Queen of France.

When the time came for forming an alliance for his Majeſty, at once conjugal and political, Mary Mancini was placed in a convent, in order to wean the young prince from her ſociety. The ſeparation, ſays M. ANQUETIL, was extremely afflicting; and the adieus were of the tendereſt kind. The King could not contain his tears. *You weep!* ſays Mary, with a ſorrow mixed with indignation, *you weep! who are a king, and yet ſuffer me to be torn from you!*

France was, at this time, at war with Spain; and both nations, tired of the conteſt, and the long enmity which had ſubſiſted between them, were glad to terminate their diſputes by a marriage between the young Lewis and the Infanta; and which took place in 1660. The deſcription of the feſtivity on this occaſion, in Spain, Germany, and France, is truly characteriſtic. Marſhal de Grammont, the moſt gallant nobleman of the French court, rode poſt to Madrid, with his whole ſuite, ſumptuouſly dreſſed, to manifeſt the impatience of his maſter. The Admiral of Caſtile gave him a moſt ſuperb entertainment, "but more for the ſight than the palate. Seven hundred diſhes," ſays the Marſhal, "with the admiralty arms on them, were ſerved; but ſo *ſaffroned* and gilt, that they went away as they came, without any one being able to touch them, though the dinner laſted above four hours."

A ceremonial entertainment given in Germany, ſome time before, to the ſame Marſhal, forms a perfect contraſt to this. "The Electors of Mayence and Cologne (ſays he) were there. The dinner laſted from noon till nine o'clock at night, to the ſound of kettle-drums and trumpets, which never let the ears of the gueſts have a moment's reſt. At leaſt two thouſand healths were drank. The table being cleared, the Electors, and others of the company, danced on it; and I myſelf (ſays the Marſhal), though lame, led off a *courant*, and we all got as drunk as wine could make us." But though this marriage was celebrated at Fontarabia with true Spaniſh gravity; in France, the rejoicings were leſs remarkable for magnificence than for hilarity. The people, in general, ſeemed intoxicated with joy, eſpecially when the King and Queen entered the capital. Mad. Scaron, afterward Mad. de Maintenon, at this time confounded in the crowd, ſays in one of her letters, written the day after, that ſhe had been, for ten or twelve hours, all eyes and ears; and ſeeing a little farther

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than the moment, adds, that " the queen muſt certainly have retired that evening, well pleaſed with the huſband which the nation had given to her."

This alliance, and the conſequent peace, with Spain, was the ſummit of cardinal Mazarin's glory. The people, who had before abuſed and pelted him, now received him with acclamations; and thoſe magiſtrates by whom he had been proſcribed, now haſtened to compliment him on this auſpicious occaſion. This artful and rapacious miniſter ſurvived the public joy but a few months; dying, ſays M. ANQUETIL, in perfect tranquillity after his ſtormy regency, more like a philoſopher than a Chriſtian, March 9th, 1661, at fifty-nine years of age. Of his ſeven nieces, he had three ſtill to provide for: whom he had refuſed to ſoliciting ſovereigns. During the Pyrenean treaty, he let our Charles II. ſlip through his fingers, who, offering his hand to Mary Mancini, was *thanked* by the cardinal; who afterward offered her to Charles when he had aſcended the throne, with a portion of five millions of livres, but was then *thanked* in his turn. But he had all the honour of refuſing the princes of Savoy and Lorrain. Theſe princes, indifferent about money, only wiſhed perſonally to have a ſtrong fortified town put into their hands on the frontiers of France; but the miniſter honourably refuſed to comply with conditions ſo diſadvantageous to the kingdom; and married his niece Mary to the conſtable Colonna, giving her near fifty thouſand pounds ſterling *per annum*, and his fine palace at Rome. Hortenſia, the moſt beautiful of his nieces, he beſtowed on the D. de la Meillerie, grand maſter of the king's houſehold, on condition that he took the name of Mazarin, with a fortune of 70,000l. per annum, and an immenſe quantity of rich furniture; and laſtly, he ſettled on the youngeſt a portion ſufficient for an alliance to the houſe of Bouillon, when ſhe became of age. For the others, who were already married in France, he obtained new grants. The king refuſed him nothing; or rather, he ſubmitted to his wiſhes with the docility of a pupil, habituated to obedience, or through gratitude for the care he had taken in forming him;—for it is but juſt to ſay, that if during early youth the cardinal only taught him how to *act the king*, as he advanced to manhood, he inſtructed him how to be a king indeed.

The riches left by the cardinal were enormous. According to the D. de St. Simon, in ſpite of the oppoſition of two furious factions, it was proved in court (at the trial of the D. of Mazarin, with his ſon, for the reſtitution of his mother's dowry), that, during an adminiſtration which laſted twenty years, he gave this lady upward of a million ſterling; beſide the prodigious fortunes beſtowed on the ducheſs de Mercœur, the princeſs of

Conti, theducheſs of Modena, the conſtable Colonna, the counteſs of Soiſſons, and the ducheſs of Bouillon; together with the immenſe treaſures which fell to the D. de Nevers. All this wealth was amaſſed, not in times of proſperity and abundance, but during civil and foreign wars, which laſted till within a year of his death. It ſhould alſo be remembered, that, like cardinal Richelieu, he had the ſame houſehold military eſtabliſhment as the king: *gens d'armes*, light-horſe, with an additional company of mouſquetaires, all commanded by noblemen, and perſons of quality under them.

M. de St. Simon believes, that it was the aſtoniſhing poſſeſſions of this cardinal, joined to the deſpotiſm with which he governed the court, that determined Lewis XIV. never to have a prime miniſter, again, or to admit an eccleſiaſtic in council.

The writer juſt cited, tells us, that this monarch had parts rather above mediocrity, more ſolid than brilliant; but he had a mind capable of forming itſelf by obſervation, and of borrowing ideas from thoſe around him, without appearing a ſervile imitator. He profited extremely, by living with perſons poſſeſſed of knowlege of the world, and merit of all kinds. When he began to reign, his miniſters at home, and in foreign courts, were the moſt able, and his generals the beſt in Europe. He learned every thing of them. The capacity of theſe accompliſhed perſons, and thoſe of their ſchool, was derived from the troubles with which the kingdom was agitated from the time of Lewis XIII. It is the common effect of civil wars to draw forth abilities; and of a long peace to debaſe them.

The queen-mother was devout; and the young queen was timid, appearing embarraſſed by a great court, ſo that the moſt diſtinguiſhed and accompliſhed perſons, male and female, aſſembled at the houſe of the counteſs of Soiſſons. As ſuperintendant, ſhe had apartments in the palace of the Tuilleries, where ſhe reigned at the time of her uncle's death; and ſuſtained her empire by continuing, in ſome degree, his former ſplendour; but ſtill more by her wit and courage. Her reſidence was the centre of gallantry and intrigue. Here perſons in friendſhip, decorated with titles, and almoſt all related or allied by marriage, lived together like one family, without admitting new or unknown aſſociates. Here the king acquired that polite and gallant air, to which he afterward united, during his whole life, decorum and dignity. His ſize and majeſtic figure, which ſucceeded the bloom of youth, even the ſound of his voice, and his gait, diſtinguiſhed him from other men.

The adminiſtration of the kingdom was regulated two days before Mazarin's death, from his plans and counſel; and the machine was already in motion, when Harlai de Chanvalon, preſident of the clergy then aſſembled, inquiring of his majeſty to whom he ſhould apply in future concerning matters of buſineſs, he ſaid, *to me*. The Abbé de Choiſy ſays, that "Lewis XIV. always wiſhed to be thought to govern by himſelf; and he certainly did, if hearing none but his miniſters, ſeeing with their eyes, and ſhutting out truth from every other avenue, when it was their intereſt to conceal it, can be called ſo." He had, at this time, three miniſters: Le Tellier for the war department, Lionne for foreign affairs, and Fouquet for finance. The ſame author has drawn their ſeveral characters with nice diſcrimination:

"Michel le Tellier (ſays he) was a handſome agreeable man; of an eaſy temper; timid in his family affairs, but bold and enterpriſing in thoſe of the ſtate. Sufficiently firm to execute a plan; fitter, however, for the ſecond place than the firſt; fearful of making enemies, perhaps becauſe he was a dangerous enemy himſelf. He was gentle and inſinuating; a great promiſer; regular and civil in his commerce with the world, where he ſtrewed nothing but flowers; and this was all that could be expected from his friendſhip.

"Hugh de Lionne, a gentleman of Dauphiny, was extremely well verſed in the intereſts of princes, and a dexterous negotiator; but this quality was ſo well known by foreign miniſters, that they were always on their guard. He ſeldom worked, unleſs preſſed by circumſtances, and then tranſacted the whole, himſelf, with matchleſs abilities. At other times, ſacrificing his fortune, health, and even indolence, to play, good cheer, and other pleaſures.

"Nicolas Fouquet, rendered famous by his diſgrace, had a penetrating mind, great taſte for the belles lettres, and beaux arts, and ſtill more for voluptuouſneſs. He ſeemed to be working alone in his ſtudy at St. Mandé, his country-houſe; and while the whole court was in his anti-chamber, praiſing the indefatigable ſpirit of this great man, he deſcended by a back ſtair-caſe into a little garden, where certain nymphs, that I could name, condeſcended to bear him company, for the weighty compenſation of *gold*. He was the greateſt and moſt daring diſſipator that the treaſury of a great nation ever ſupported."

The king worked, every day, with theſe three miniſters, either together or ſeparately. His hour of riſing was eight; he then went to prayers, dreſſed himſelf, read books or ſtate papers, and made a ſhort breakfaſt; appearing at ten o'clock in council, whence he departed at twelve, and went to maſs. The time between divine ſervice and dinner, he either gave to the public, or to the queens in their apartments. After dinner, he uſually continued a conſiderable time with the royal family; then he again ſhut himſelf up with one of his miniſters, gave audiences, received petitions, and fixed a day for anſwering them. The reſt of the afternoon was paſſed in converſations, either with the queens, or at the houſe of the counteſs of Soiſſons; at play always moderate, and never at games of mere chance; at the theatre, or in walking, according to the ſeaſon;

—without ever breaking into this arrangement, unleſs on days of hunting, or extraordinary diverſions. His favourite repaſt was ſupper; this he prolonged, and ſometimes had a ball after it; which was eaſily formed, as there were always ready for this ſervice, the maids of honour; a title difficult to ſuſtain in ſo warm a climate. This lively and playful band was under the government of the ducheſſe de Navailles, lady of the bedchamber to the young queen, a place to which ſhe had been appointed by cardinal Mazarin; but having diſputed ſome official rights with the counteſs of Soiſſons, his *niece*, they were at variance.

Madame de Navailles, with old-faſhioned notions of virtue and prudence, had great difficulty, with all her vigilance, to keep the young lords about the court, in order; nor was ſhe always ſeconded in her endeavours by the ladies whom ſhe wiſhed to defend. Among thoſe that were little inclined to reſiſtance, was Mademoiſelle de la Motte Houdancourt, one of the queen's maids of honour. The counteſs of Soiſſons formed and inſtructed her how to pleaſe the king, as much to preſerve her own credit with the monarch, as to mortify Madame de Navailles; who, alarmed with ſome preparations which ſhe perceived the king was making for entering her ſheep-fold in the night, ſpoke to him of the impropriety of his deſign with ſome degree of firmneſs. At firſt he heard theſe ſhort exhortations with patience, but at length appeared diſſatisfied; yet he expreſſed his diſapprobation with ſuch politeneſs, that ſhe thought there was nothing to fear from his reſentment. However, the deſire of victory, and the indignation excited in the young ſovereign by oppoſition to his will, tranſported him to threats, if ſhe continued to thwart his purpoſe. The lady, notwithſtanding the danger of diſgrace, and the ruin of her family, perſiſted in rigorouſly guarding her flock from this royal wolf; who continuing his enterpriſes, was encouraged by the railleries of Madame de Soiſſons, who called the *dame d'honneur* a pretended prude, and laughed at the king for ſuffering his pleaſures to be thus croſſed. She awakened his ſelf-love ſo much, that he thought he was following the dictates of a friend, when he was only gratifying an ambitious woman, who merely wiſhed the ruin of her rival; "a very common circumſtance among the great," ſays Madame de Motteville, "who beſide being prone to evil, like other men, and having paſſions to combat in their own hearts, have alſo to reſiſt the paſſions of thoſe about them."

Madame de Navailles, with the firmneſs of a Roman matron, in ſpite of the ruin which ſhe was ſure to encounter, perſiſted in her oppoſition to the king's deſigns, and ordered iron bars to be fixed to all the avenues by which he could poſſibly enter, clandeſtinely, into the apartment of the maids of honour. This bold meaſure loſt the governante of theſe ladies her place, which was conferred on the more flexible counteſs of Soiſſons. Madame la Marechale Du Pleſſis, at this time ſuſpecting that a connection was forming between the young monarch and her niece, Mademoiſelle de Ponts, took her ſuddenly away from Fontainbleau, where the court then was, and conducted her to Paris.

While theſe tranſient fancies amuſed the king, he conceived a ſerious paſſion for Mademoiſelle de la Valliere; that La Valliere, ſo touching, ſay all the writers who ſaw her, ſo intereſting, ſo tender, and ſo much aſhamed of being ſo, who would have loved Lewis if he had been a common man, and who ſacrificed to him, with tears and lamentations, her honour and firſt ſcruples. This unfortunate lady's hiſtory is ſo well known, that it hardly ſeems neceſſary to ſay, that neither her beauty, nor the ſincerity of her affection, could keep the monarch more faithful to her than he had been to the young queen. La Valliere, far from glorying in her conqueſt over the heart of this *volage* prince, wiſhed always to keep their connection a profound ſecret. The anguiſh, conflicts, and deſpair of this modern Magdalen, whoſe conſcience was no leſs tender than her heart, frequently rendered the triumphs of her ſeducer painful. He was likewiſe tired of the reproaches of his mother. Nor was he a little embarraſſed by the timid jealouſy, languiſhing looks, and broken ſighs of the young queen. The poor La Valliere, about this time, either piqued by the infidelities of Lewis, or feeling unuſual compunction at her own conduct, ran away from court, and ſhut herſelf up in a convent at St. Cloud. This was no ſooner diſcovered by the king, than, without liſtening to the remonſtrances of the queen-mother, he mounted the firſt horſe he could find, and galloped full ſpeed after her. He forced the *portiere* of the convent to let him in, and obliged his miſtreſs to return with him. This young perſon, who never forgot that ſhe was acting wrong, and always intending to vanquiſh her affection, ſaid to the nun who let them out, with her eyes bathed in tears, *Adieu, my dear ſiſter; you will ſoon ſee me again.*

Soon after her return, the queen-mother, Anne of Auſtria, died. The life of this princeſs, who ſeems to have had many good qualities, and to have kept her ſon within the bounds of decency and decorum, at leaſt externally, was ſhortened by a cancer; a malady which was doubly dreadful to her, who, beſide the pain, was in exceſſive dread of the other conſequences of her complaint. She was remarkably fond of ſweet ſcents, and of courſe terrified at the idea of the contrary. She was ſingularly delicate in her ſenſe of feeling, and could ſcarcely procure cambric fine enough for her ſhifts and ſheets. Cardinal Mazarin uſed to ſay, pleaſantly, that " if it ſhould be her chance to be d——d, her puniſhment would be *to lie in Holland ſheets.*" She had experienced many viciſſitudes; at one time, tormented by an imperious miniſter, and pitied by the people; at another, abuſed and execrated by this ſame people, for having a miniſter for her friend. In ſpite of all theſe exceſſes, ſhe had a real affection for the French nation; and had the ſatisfaction to ſee the public prejudice fade away, and juſtice done to her virtues and good qualities.

While Lewis was lamenting his mother, love, in endeavouring to dry his tears, prepared new mortifications for his conſort, and new ſhame to the timid La Valliere. More to pleaſe her lover and aggrandiſe her children, than herſelf, ſhe accepted the title, rank, and honours of a ducheſs; and was now publicly known and acknowleged to be the king's miſtreſs.

But in a few years, his paſſion for Madame de Monteſpan being diſcovered, La Valliere again quitted the court, and threw herſelf into the convent of Sainte Marie, at Chaillot. Lewis did not go after her himſelf, as heretofore, but ſent his miniſter Colbert, and Lauzun, who, with great difficulty, prevailed on her once more to return.

About this time (1670), the volatile monarch contrived to excite jealouſy in the cold heart of his brother, ſome ſay to divert his attention from politics, and others, for a different purpoſe. The character of the princeſs Henrietta of England, ſiſter to Charles II. involved in the intrigues of the court, and wedded to a prince, inſenſible not only to her charms, but to thoſe of the whole ſex, though adored by the French nation at large, yet ſuffered by anonymous letters and printed libels; which were ſo much the more dangerous, as they were written in an agreeable ſtyle, and gave the more probability to the diſhonouring adventures they related. The Comte de Buſſi Rabutin was thrown into the Baſtille (1669) for his *Amorous Hiſtory of the Gauls*; whence he was only liberated, many years after, to go into baniſhment for the reſt of his life. Another libel, intitled, *The Amours of the Palace*, gave Madame the conſort of Monſieur, the moſt alarming uneaſineſs. In this, ſhe was treated with the moſt cruel indignity, and her pretended paſſion for the king was recounted at full length.

M. ANQUETIL gives us a minute and curious account of princeſs Henrietta's political journey to England, to ſolicit her brother to join with Lewis in a war againſt the Dutch; of her return to France in the beginning of June 1670; and her death, in the moſt excruciating tortures, the 29th of the ſame month, as was generally ſuppoſed at the time, by poiſon, when only twenty-ſix years of age.

During the Dutch war, the king, frequently after a brilliant ſiege, ſuddenly quitted the army; and, ſometimes, the troops were ſuffered to remain ſo long inactive, that a whole campaign was only productive of a ſingle exploit. This kind of deſertion, of which the cauſe was unknown, has been aſcribed to his paſſion for Madame de Monteſpan, his new miſtreſs, whoſe power over him was now in full force, and occaſioned a public murmer.

He had not, however, wholly abandoned La Valliere, but viſited her from the remains of habit, and on account of her children. She perceived the defection; but that love, which ſhe could not yet wholly tear from her breaſt, made her patiently ſupport, at firſt the equality, and afterward the preference, which was granted to her rival, even under her own eyes. She was leſs hurt by the triumph of Madame de Monteſpan, than pleaſed at the king's happineſs; and even carried her reſignation and goodneſs ſo far, as to help to adorn her perſon with her own hands. Lewis, extremely aſſiduous in his attentions to his new miſtreſs, knowing that the other only ſubmitted to theſe complaiſances in order to be near him, could have no doubt of the affliction they cauſed her. A remark which eſcaped her, to a perſon, who, like herſelf, was witneſs of their mutual tenderneſs, is a plain indication of what ſhe felt: *If I ſhould ever be diſcontented*, ſays ſhe, *at the Carmelites, I ſhall call to mind what theſe people have made me ſuffer here.*

The time was now come for her to bury herſelf and all her ſorrows in a convent. It was no ſudden reſolution: yet, at the moment of execution, ſhe was greatly embarraſſed by a diverſity of opinions. By the devout people of the court, of which number was the D. de Beauvilliers, ſhe was exhorted to this great exemplary act. Others, leſs ſevere, adviſed her to retire quietly into ſome community, like Mademoiſelle de la Motte, one of the king's early favourites, to ſpend her life in piety, but not to take the veil. Her own family was deſirous that ſhe ſhould keep her rank in the world, and have her children educated under her own eyes; but the king doubted of her being able to ſave his daughter from the dangers which had been fatal to herſelf; and ſhe thought the ſafeſt way for both, was to bind herſelf by indiſſoluble ties to virtue. In taking the veil, though ſhe was deſired to chuſe an order in which ſhe might arrive at ſuch dignities as are compatible with the cloiſter, ſhe modeſtly replied, that *as ſhe had been unable to conduct herſelf, ſhe ought not to think of guiding the ſteps of others.* Several perſons were propoſed to her in marriage; but M. de St. Simon ſuſpected the pride of Lewis to be ſuch, as to think that, *after belonging to* HIM, *ſhe ought to devote herſelf to none but God*; and, as if a new paſſion had hardened his heart with reſpect to the paſt, he pronounced her ſacrifice; and ſhe devoted herſelf with entire reſignation.

April 19th, 1674, ſhe plunged into the convent of the Carmelites, at the age of 30; and was profeſſed in June 1675, in preſence of the Queen and all the court, by the name of *Siſter Louiſe de la Miſericorde.* She lived 36 years after this period, in the moſt rigorous and painful exerciſes of a religious life; of which, however, ſhe had the conſolations. Madame de Monteſpan went ſometimes thither to ſeek them. *Is it true*, ſays ſhe to the pious ſiſter, *that you are as pleaſed with your preſent ſituation as people pretend?—I am not pleaſed*, anſwered the gentle Carmelite, *but I am content.* A proof that, even through the calmneſs of a good conſcience, there were ſome remains of regret.

Mad. de la Valliere left a daughter, Mademoiſelle de Blois, afterward married to the prince de Conti; and a ſon, Louis de Bourbon, Comte de Vermandois, whoſe hiſtory is ſhort, and romance long. After the retreat of his mother, being improperly educated, he became ſo proud, preſumptuous, and debauched, that the king baniſhed him from his preſence. He began, however, to be reſtored to favour, when it was ſaid that at the ſiege of Courtrai, in 1683, he was carried off by an acute fever. This is the *hiſtory.* The *romance* ſays, that about this time, in a diſpute with the Dauphin, of nearly his own age, he forgot himſelf ſo far as to give that prince a blow.

The privy council aſſembled on the occaſion, and condemned him to death; but the king, from his paternal goodneſs, mitigated the puniſhment to perpetual impriſonment. In conſequence of this ſentence, it was reported that he had died of a contagious diſtemper before Courtrai, though he had been conducted alive with the utmoſt ſecrecy to the iſle of St. Marguerite; whence he was removed to the Baſtile, where he lived till 1703, under the myſterious title of *the Man with the Iron Maſk.* M. Bonnet, who was appointed to inform his mother of his death, in 1683, related that, proſtrating herſelf before her crucifix, the humble penitent cried, *Alas! muſt I, O my God, weep for his death, before I have ſufficiently repented of his birth?*

We have been ſeduced by the intereſting circumſtances in the ſtory of this unfortunate Lady, to connect the ſcattered particulars of it, and to allow it more ſpace than we intended.

After the retreat of La Valliere, though Mad. de Monteſpan ſeemed alone to occupy the King's attention, till Mad. de Maintenon, brought to court by Mad. de Monteſpan herſelf, to aſſiſt in the education of her natural children, began, at near 40 years of age, to attract the notice of his Majeſty; yet, previous to this epoch, innumerable infidelities on the part of the royal libertine, were known, and others ſuſpected; concerning which, M. ANQUETIL has furniſhed us with many curious and entertaining anecdotes.

We dare not enter here on the hiſtory of Mad. de Maintenon; which the author has minutely detailed, and enlivened with ſo many intereſting and characteriſtic circumſtances, that, to do it juſtice, we ſhould too much exceed our limits. We ſhall, therefore, for the preſent, take our leave of this very entertaining work.

ART. XVIII.

Diſſertatio Academica, &c. i. e. Inaugural Diſſertation, attempting to prove that the Changes obſervable in the Fluids of all organized Bodies, proceed from the vital Influence ſeated in their Veſſels. By JULIUS V. COULON. 8vo. pp. 97. Leyden. 1789.

THE many experiments and obſervations made by modern naturaliſts, prove, without a doubt, that ſeveral plants poſſeſs the principles of *irritability*. As this principle was obviouſly communicated to them either for their own preſervation, or in order to the propagation of their ſpecies, the argument, from analogy, ſeems to authorize the concluſion, that it is a principle common to the whole vegetable tribe; although it has not, as yet, been diſcovered in every ſpecies: which defect may proceed, either from the difficulties attending the inveſtigation, or from their being irritable to particular ſtimulants alone. This fact having eſtabliſhed a cloſe analogy between the animal and vegetable kingdoms, the ingenious author of this diſſertation conjectures that both the circulation of the fluids, and the changes to which theſe fluids are ſubjected, proceed from a vital influence operating in a manner ſimilar to the vital power in animated natures.

The poſition relative to the circulation of fluids, has been frequently advanced, and ſtrenuouſly ſupported by ſeveral philoſophers; and we believe it is now generally admitted. But the following experiments, made by M. COULON, by the advice, and under the inſpection, of Profeſſor BRUGMANS, ſeem to confirm, beyond a doubt, a fact ſo important to the accurate knowlege of the phyſiology and pathology of plants. In the firſt experiment, M. COULON having cut a branch of the plant *Euphorbia* tranſverſely, and obſerving that the acrid fluid continued to be diſcharged from it in every poſition, concludes that this could only proceed from the ſpontaneous contraction of the veſſels; as the quantity diſcharged far exceeded the capacity of the veſſels and *utriculæ* adjacent to the wound. This concluſion is further authorized by the appearance of the orifices of the veſſels, when viewed through a magnifying glaſs; and alſo by comparing the fluid firſt emitted with that which afterward iſſued from the veſſels. The firſt was opaque and pinguidenous; but both colour and opacity gradually diminiſhing, the fluid became pellucid and watery. This proceſs, he obſerves, is ſimilar to that which takes place in wounds inflicted on animals.

But as it may be objected, that this contraction proceeded from the exſiccation of the orifices of the veſſels expoſed to the open air, in a ſecond experiment, M. Coulon divided, by an horizontal ſection, two branches of the *Euphorb. Lathym.* perfectly ſimilar in age, thickneſs, and number of leaves. The diſcharge from each was copious. He left the one to itſelf: to the other, he applied a thin piece of ſpunge that had imbibed ſome diſtilled water. From the firſt, the *lacteous* matter continued to flow more than half an hour; from the laſt, ſcarcely a drop of the *aqueous* was perceived in the ſpace of fifteen minutes. From this experiment, M. Coulon maintains, that in the former inſtance, the exſiccation of the orifices could not have ſtopt the diſcharge, ſince it was checked the ſooneſt, where they were kept moiſt; and he conſiders this phenomenon as an additional argument for the irritability of the vaſcular ſyſtem in vegetables, from the analogy obſervable with animal nature. 'The water contained in the ſpunge, was a *præternatural* ſtimulus applied; which ſometimes increaſes the contraction of a part very conſiderably. The lacteous fluid is in itſelf more acrid than water, and ſhould ſeem to be a more powerful ſtimulant; but although it does ſtimulate theſe organs, yet we find that a milder fluid produces the effect much more powerfully.'

Without litigating his grand principle, we think that the truth of this concluſion may be doubted. It is rather extravagant to imagine, that the fluid with which vegetables moſt abound, and which is amongſt the mildeſt, ſhould act as the moſt powerful ſtyptic. Is it not more probable, that the diſtilled water contained in the ſpunge, by inſinuating itſelf into the veſſels, rendered their natural ſtimulus more mild, and the veſſels themſelves leſs ſuſceptible of its action; and thus, by mitigating the irritation, checked the diſcharge? Although it be acknowleged that the action of a ſtimulus is not always in proportion to the degrees of its acridity, in the *animal* ſyſtem, yet there is but one inſtance in which the aqueous fluid acts as a violent ſtimulant; and that is when admitted into the *trachea arteria.* But this caſe is much too ſingular to admit of any concluſion from analogy. It may be deemed an exception from a general rule, for the moſt obvious purpoſes; and is not to be looked for in thoſe caſes where ſuch purpoſes have no place. Neither is the concluſion conſonant with the general doctrine which he wiſhes to eſtabliſh, *viz.* the cloſe analogy exiſting between the action of ſtimulants on the principle of irritability, both in the vegetable and animal kingdoms, which it is the object of the very next experiment to demonſtrate. Three branches of the *Euphorbia Myrſinites*, equal in ſize, were divided by an horizontal ſection. The diſcharge from each was very copious. To the one, a weak ſolution of burnt alum was immediately applied; and to the other, a ſimilar ſolution of the *vitriol. martis*; while the ſuperficies of the third was only wiped gently with the ſpunge. The wound to which the ſolution of alum was applied, ceaſed to diſcharge its fluid in a very ſhort time: that moiſtened with the *vit. martis*, became dry ſoon after: while from the laſt a very plentiful diſcharge continued for ſeveral hours. 'This difference (the ingenious candidate remarks) cannot be attributed to the mechanic action of theſe ſubſtances, ſince the ſolutions were too much diluted to produce the effect on a body deſtitute of life; or even on any other parts of the living vegetable, than thoſe which may be ſuppoſed to poſſeſs a conſiderable degree of irritability.' Theſe effects being perfectly correſpondent with the influence of the ſame ſubſtances on the living animal, he naturally aſcribed them to a ſimilar cauſe.

M. Coulon proceeds to conſider the mechanic doctrines; to ſhew that the phenomena of the abſorption and propulſion of the fluids, cannot be explained by the mere action of capillary tubes; and that neither the theory of *Ray*, who ſuppoſes that the fluids enter the veſſels in a ſtate of vapour, and that they are afterward condenſed; nor that of *Muſtel*, which is very ſimilar, can be admitted. He advances, in oppoſition to theſe theories, 1ſt, *That no circulation can be regularly carried on without the living principle.* 2dly, *That when this is languid, the functions become languid alſo.* This, he ſays, is demonſtrated by the natural languor obſervable in all plants, during the winter ſeaſon—that induced by the privation of light—that induced by the diminution of heat; and the languor induced by age. He enlarges on each of theſe cauſes of languor. From two experiments made to aſcertain the influence of light, he concludes that it promotes abſorption to a conſiderable degree. Two branches of the common alder, as ſimilar to each other as poſſible, were incloſed in a glaſs tube filled with water. One was expoſed to the light, and the other was deprived of light; and he found that, in the ſpace of eight hours, the firſt had abſorbed $\frac{10}{12}$ of water, and the other only $\frac{3}{12}$. He next attempts to eſtabliſh the inverſe of the above propoſition; and to prove, that *whatever incites the vital power, increaſes abſorption.* For the truth of this doctrine, he refers us to the cuſtom of adding a ſmall quantity of nitre to the water in which the *fibrillæ* of the bulbous roots of plants are placed, and by which their growth is conſiderably accelerated. He further confirms it by the following experiment: 'Two glaſs tubes were filled with water ſimply; one with a ſolution of ſal ammoniac, and another with a ſolution of nitre; a branch of alder was placed in each. In the ſpace of 24 hours, that in the nitrous ſolution had abſorbed $\frac{10}{12}$ of its fluid, while one of branches placed in the pure water, had abſorbed no more an $\frac{6}{12}$. The branch in the ſal ammoniac had taken up $\frac{10}{24}$ of fluid; and the other in water only $\frac{15}{24}$.'

Having thus eſtabliſhed his doctrine, that the *vaſcular ſyſtem vegetables poſſeſſes irritability, as well as that of animals*, the in- nious candidate proceeds, in the ſecond chapter, to the appli- tion of this doctrine: by maintaining that, *the great diverſity fluids obſervable in different animals and vegetables, and alſo of ſe ſpecifically different in the ſame individual, proceeds in great aſure, if not entirely, from the different modes of acting of the ſels on their fluids.* We ſhall not detain our readers with a rticular account of the arguments employed to confute the ſition of thoſe phyſiologiſts who maintain, that the different mours are ſpecifically contained in the blood; or to prove at the rachitis and ſcorbutic diſeaſes are, primarily, diſeaſes of e ſolids. We ſhall alſo omit ſeveral quotations from an in- nious treatiſe of Profeſſor BRUGMANS, in which he attempts demonſtrate that the generation of *pus*, *ichor*, and cancerous umours, proceeds from a peculiar action of the veſſels. Sup- ſing theſe doctrines ſufficiently eſtabliſhed, in the *animal* king- om, we ſhall proceed to their application to the *vegetable*.

The principles advanced, will not only have, to moſt of our aders, the merit of novelty; but, if they be juſt, they will ggeſt important hints both to the huſbandman and horti- ulturiſt.

It being obſerved that the ſame ſpecies of plants, or of grains, ill not continue to flouriſh with equal vigour in the ſoil where ey were firſt planted, the ancients generally imagined that this henomenon proceeded from their having exhauſted thoſe nu- icious juices in the ſoils which were beſt adapted to the pecu- ar nature of the vegetable; while the other juices which were apable of furniſhing nutrition to the plants of a different ſpecies, mained un-abſorbed. Many of the moderns entertain the ſame pinion; and attribute the neceſſity of ſowing different grains ſucceſſion, to this principle. M. COULON, and Profeſſor RUGMANS, his patron, aſcribe this neceſſity to a very different auſe: They aſſert that the grain, inſtead of being deprived of utrition, by continuing long in the ſame ſoil, ejects, from its oots, a fluid which is pernicious to its own growth, and to the rowth of ſome other vegetables; while it is highly beneficial o thoſe of another claſs. This curious hypotheſis was ſuggeſted o the Profeſſor, by obſerving that all plants, though they abſorb uices from the earth during the day, emit from the extremities f their roots, during the night, a fluid in the form of drops, which is very different in different plants; and which being pplied to the root of a neighbouring plant, ſometimes proves peſtiferous. The Profeſſor has made ſeveral experiments which eſtabliſh the fact. In a diſſertation *de Lolio, ejuſdem variâ ſpecie, noxâ, et uſu*, which received a premium from the Academy of Sciences at Berlin, in the year 1785, this ſubject is minutely inveſtigated. As that diſſertation has not been publiſhed, the following paragraph, with which the Profeſſor permitted M. Coulon to enrich his diſſertation, cannot be unacceptable to our botanical readers; and it may, perhaps, ſuggeſt ideas for ſome future experiments on this curious and intereſting ſubject.

"*Lolium per radicem plantæ utili nocere etiam videtur, modo nondum ſatis cognito.—Facti eſt, quod certo Lolio juxta plantam utilem creſcente, hujus radix ita affecta appareat, ac ſi ab inſectis roderetur; unde illa languescit, ſæpe etiam perit. Hoc cum primum obſervarem, reverâ ab inſectis hanc noxam oriri mihi perſuadebam, ex radicum conſumtione apparenti judicans. Dubiam hanc tamen ſententiam, poſt plura inſtituta tentamina reddidit, quod nunquam ſive inermi, ſive armato oculo inſecta obſervare contingeret. Accedebat, quod lolii grano, juxta plantas utiles, quas aggredi ſolebat, ſato, hæc tantum quæ lolio provenienti proxima erat per radicem inſecta apparuerit, cæterarum radicibus plane intactis. Quod quidem variato granorum numero, eodem ſemper eventu contingere vidi. Si inſectis hoc opus attribuendum ſit, quare tunc ſola illa planta ad radicem roditur, quæ lolio eſt vicina? Ut certius quid conſtaret, ſequens inſtitui experimentum. Unam e plantis utilibus, in vas inmiſi vitreum, non ita amplum, ut continuum non tantum radicum, incrementum, ſed et earum, juxta vitri ſuperficiam internam ſeſe expandentium, habitum, ſi forte alicubi læſæ eſſent, quotidie obſervarem. Radices ex voto protrudebantur, ſed cum Lolium, juxta plantam utilem in eodem vaſe ſatis læte creſceret, tum* hujus *incrementum manifeſto imminutum, et quod caput rei eſt, teneras radicum fibrillas, juxta internum vaſis parietem extenſas, eo, quo deſcripſi modò, brevi correptas vidi. Marceſcentiam itaque plantarum, quas colimus, radicibus hoc modo illatam non ex inſectis oriri ſed peculiari et nociva certi lolii ad certas plantas relatione, mihi non tantum perſuaſi, ſed et ultra nomen de hac relatione quidpiam determinare licuit. Plantæ omnes guttulas noctu imprimis per radicum extrema emittunt. Hæ guttulæ, quamvis ſimiles, videantur variis tamen, ſæpe etiam alteri plantæ noxiis, gaudere viribus probabile eſt, unde tunc veriſimili efficietur ratione, noxam, quam radices plantarum utilium teneræ accipiunt, liquori tribui poſſe, qui per extrema fibrarum radicis lolii effunditur. Ita enim pars radicis plantæ utilis lædi primum debuit, quæ radici lolii erat maxime vicina. Hoc pacto læditur;* Avena, *a Serratula arvenſi.* Linum *ab euphorbia peplo, & ſcabioſa arvenſi. Triticum ab erigero acri,*" &c. &c.

In the remaining part of this ingenious diſſertation, M. Coulon endeavours to prove, that the nutrition and growth of plants do not proceed from the ſpecific nature of the juices, which they imbibe from the earth; but from a power inherent in the veſſels, of converting the ſame juices into the ſpecific nature of the plant, ſimilar to the aſſimilating power obſervable in animals. He conſequently aſcribes the benefit ariſing from a ſuitable manure, to its containing the ſpecies of ſtimulant which is beſt adapted to the veſſels of the particular plant. Although theſe ideas are not altogether new, yet M. Coulon has collected various arguments which render them extremely probable.

Contented with laying before our readers the various *experiments*, we muſt refer them to the publication itſelf for the argumentative parts, and conclude with ſubmitting the following practical hint to the intelligent huſbandman: The efficacy of manure being principally aſcribed to the volatile alkali contained in it, which is a ſtimulant beſt adapted to the generality of vegetables, M. Coulon cenſures the conduct of moſt farmers, who convey the dung to their fields, without paying attention to the weather, or perhaps prefer the warmeſt days. The heat of the ſun ſhould be carefully avoided, as, by diſſipating the more volatile parts, the manure is deprived of its due quantity of ſtimulus. By conveying it, on the contrary, in cloudy and rainy ſeaſons, this evil is avoided, and the alkaline ſalts are made to penetrate deeper, and in greater abundance, into the ſoil.

ART. XIX.

Petri Camper *Diſſertatio de Fracturâ Patellæ*, &c. i. e. A Diſſertation on the Fracture of the *Patella* and *Olecranon*. By Peter Camper. 4to. pp. 75. The Hague. 1789.

THE diſtinguiſhed abilities, and the indefatigable induſtry, of the late Profeſſor Camper, are ſufficiently known. The poſthumous works of ſuch a man, will doubtleſs awaken the attention and curioſity of ſtudents, and of proficients in the different branches of the healing art. M. Adrian Gilles Camper, ſon of the Profeſſor, is the editor of the preſent publication; and he informs the world that ſeveral other diſſertations, which are in his poſſeſſion, ſhall, in due time, ſee the light *. In the work before us, that preciſion, and that profound attention to every branch of his ſubject, which characterized the man, and laid the foundation of his greatneſs, are very obſervable. The object of the diſſertation is, to inquire into the various circumſtances attending the accidents which are diſtinguiſhed by the general name of fractured *Patellæ*. He enters on it, by giving an anatomical deſcription of the ſituation of the *Patella*, and its connection with the parts adjacent; together with the uſes and deſigns of ſuch a peculiar conſtruction; the danger to which theſe parts are peculiarly expoſed, on account of the weights which they have to ſuſtain, the efforts which they frequently exert, and the external accidents to which they are liable. From theſe cauſes, either the *tendo cruraci*, *recti cruris*, or the *ligamentum patellæ*, may be ruptured; or the *patella* itſelf be tranſverſely fractured. So that it moſtly happens that the patient does not break his knee-pan by the fall, but he falls becauſe it is fractured. It may, however, happen from an external cauſe, when the ligament of the *patella* is in a ſtate of violent tenſion. An inſtance of this is given in a ſoldier, who was ſtruck on the knee with great force by the end of a rope, on board a ſhip: though external cauſes in general, if they act immediately on the *patella* itſelf, either break it into ſeveral fragments, or occaſion a longitudinal fiſſure. The Profeſſor gives a caſe of this nature, from *Stalp vander Wiel*; which, he ſays, is the only example that has fallen under his obſervation. In this caſe, the fracture was longitudinal. The Profeſſor takes occaſion hence to animadvert on the opinions of *Hildanus* and *Heiſter*; who, by following Hippocrates too implicitly, maintain, that this bone, and every other in the human ſyſtem, may be fractured in every direction indiſcriminately.

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* Profeſſor Camper died at the Hague, on the 7th of April 1789, aged 67 years.

‘ Such is the difference (ſays he) between the other bones, and the *patella*, that *this* is almoſt univerſally fractured tranſverſely, the others, *never*; as may be obvious from the contemplation of the direction of the fibres in the larger bones. And I aſſert, that I have never ſeen an example of a fracture of any other bone, in a direction immediately tranſverſe, notwithſtanding I have carefully examined the collection in my own muſeum, and many other collections.’

Practitioners are pretty well agreed in the *diagnoſis* of the different ſpecies of this diſeaſe; but their ſentiments have been various concerning the *prognoſis*. *Paris*, *Hildanus*, *Petit*, ſtrenuouſly maintain, that there never was an inſtance in which a fracture of the *patella* was ſo perfectly cured, that the patient eſcaped lameneſs. *Ulhorn* aſſerts that a rupture of the capſular ligament may be healed by means of the generation of callous, as the *tendo Achillis*; but he thought that a rupture of the tendon of the *rectus*, or of the *cruræus* muſcle, was incurable; and *Pibrac* was ſo poſitive that the parts of the *patella*, in a tranſverſe fracture, could not be united, that he offered an hundred *Louis d'ors* to the man who ſhould produce an example. As the reſult of his own obſervations, and thoſe of other anatomiſts, the Profeſſor advances the following axioms: 1. A rupture of the *tendo communis cruraci* and *rectus cruris*, is not of dangerous conſequence; as the tendons of the *vaſti*, which are inſerted into the upper and lateral margins of the *patella*, remain entire: though a temporary weakneſs may enſue. 2. The prognoſis of the ruptured ligament of the *patella*, is not ſo eaſy, through a deficiency of example. It is, however, probable that the patient may be able to walk, as the aponeuroſis of the muſcles of the knee, &c. may fortify the part, and enable him to raiſe his leg. 3. A tranſverſe fracture of the knee-pan, is not of a pernicious conſequence, if judiciouſly treated. The knee may be feeble for ſome time; and the patients will be more or leſs lame for a year, or two years, according to adventitious circumſtances; but in proceſs of time, they will not only be able to walk, but alſo to aſcend ſteps, without inconvenience. IV. A longitudinal fracture of the *patella*, if ſimple, may be perfectly cured. V. A fracture of the *patella*, attended with contuſions, and with an injury to the joint, is dangerous; and may produce an anchyloſis, or a caries, unleſs amputation be timely adminiſtered.

Although it is now inconteſtable, from the experience of Meſſrs. *Hunter*, *Sheldon*, and others, that a perfect union may take place in a fractured *patella*; yet this is not always to be expected; nor is it abſolutely neceſſary. It is alſo plain, from facts, that a rupture of the ligaments and tendons connected with this bone, are cured ſimply by concretion; and that many examples are extant in which patients have been perfectly recovered, notwithſtanding that ſeparated parts have never been brought into contact. For theſe reaſons, the Profeſſor reſts his general indication of cure, on mitigating the inflammation by emollients; placing the patient in an unreſtrained poſition, bringing and confining the ruptured parts into as near a ſtate of contact as poſſible; and in not detaining the limb too long a time in a confined poſture, through a groundleſs apprehenſion that the moving it would retard the cure. A due degree of motion, ſo early as eight or ten days after the accident, is ſtrongly recommended not only as innocent, but beneficial; the rigidity of the joint being, by theſe means, beſt avoided. He approves Mr. Sheldon's directions reſpecting the flexure of the hip joint; but he is not convinced that this is of ſuch great importance as the Engliſh anatomiſt imagines. It is too obvious, by the way, that the ſtricteſt harmony does not ſubſiſt between theſe two gentlemen. If we cannot ſay that they quarrel about a bone *immediately*, they are obviouſly diſſatisfied with each other about a certain drawing of a fractured *patella*. The fracture of the *olecranon*, or rupture of the tendinous parts adjacent, bears ſo ſtrong a reſemblance to the above, that the ſame mode of treatment is indicated, and the frequent motion of the *cubitus* is recommended to prevent a concretion of the bones.

This treatiſe is enriched with a large number of caſes, and with quotations from, and references to, the moſt celebrated authors on the ſubject. It has two plates, which do not reflect much honour on the artiſt. The laſt deſcribes the perfect cure of a fractured *patella*, though the upper and lower parts of the bone remained *four inches* diſtant from each other.

ART. XX.

Aanmerkingen op de Prys Verhandelingen tegen Prieſtley. i. e. Remarks on the Prize-Diſſertations publiſhed againſt Dr. Prieſtley. By Paul Samoſatanus. Octavo. pp. 159.

THE title page does not inform us in what place this work was printed; but, by private letters, we have learned that the place of its literary nativity lies ſomewhere in the republic of *Batrachia**; and that it owed its origin to a controverſy into which we have neither leiſure nor inclination to enter; though it may not be improper to acquaint our readers with the principal circumſtances which gave birth to the publication before us. For this purpoſe, we ſhall reduce, to as few words as poſſible, the account ſent us by our Batrachian correſpondent, who, like moſt of the learned in that country, is rather addicted to prolixity.

A few years ſince, the firſt volume of *Dr. Prieſtley's Hiſtory of the Corruptions of Chriſtianity*, was tranſlated into the language of Batrachia, and publiſhed in a city renowned, in eccleſiaſtical hiſtory, for a celebrated proteſtant council; in which, theology and politics, uniting their efforts, triumphed over reaſon and common ſenſe, ſolemnly excommunicated theſe execrable hereſiarchs, and forbad their ever attempting to return within the ſacred precincts of the Batrachian church. This ſaid church has long remained undiſturbed by theſe impertinent intruders; for though the civil power has found it convenient to wink at their being introduced into ſome diſſenting communities; though they have been ſuſpected of ſecretly corrupting many of the laity, and even ſome of the clergy of the eſtabliſhed church; yet, ſuch is the indefatigable vigilance of the major part of her reverend body-guard, that all ſuch ſacrilegious attempts to violate the old lady's purity, have been detected, and the ſeducers puniſhed; if not with all the ſeverity which ſacerdotal power would wiſh to inflict, yet with as much as the civil authority would allow it to exerciſe. From all this, our readers will more eaſily conceive, than we can deſcribe, the conſternation of the Batrachian prieſts, on the appearance of Dr Prieſtley's Hiſtory; which, they aſſerted, was deſigned to eradicate Chriſtianity from among mankind. Its learned and ingenious author, fortunately for him! was beyond their reach; and no objects were at hand, on which they might wreak their holy vengeance, except the publiſher and printer; who, in conſequence of their machinations, were proſecuted and heavily fined; nay, we will not affirm that even the poor devil, who carried the work to the preſs, eſcaped with impunity; for, according to the forms of theſe righteous proceedings, his ſable majeſty is conſidered as an accomplice in the crime; and is thus made anſwerable for the contents of what, perhaps, he may not be able to read. Theſe wiſe meaſures had their uſual conſequences. Neither civil nor eccleſiaſtical power can ſuppreſs curioſity; the ſecond volume of Dr. Prieſtley's Hiſtory was publiſhed from a foreign preſs; the demand for the work increaſed, and it was read by numbers, who might never have thought of it, if their attention had not been excited by the charitable efforts of the clergy in oppoſing it.

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* So called from βατραχοι, *Nightingales*, with which this country abounds.

When time had cooled their pious reſentment, they began to think it not inexpedient that ſomething ſhould be publiſhed, which might look like a refutation of this formidable book, the circulation of which they found it was out of their power to prevent. For this purpoſe, ſeveral of them aſſembled, and boldly ſtyled themſelves, *the Society for the Defence of the Chriſtian Religion*; but of their liberal views, the reader may judge from their programma; where they aſſerted that *a firm belief in the myſteries of Chriſtianity, in the very ſenſe in which they are explained by the articles of their national church, is as eſſentially and abſolutely neceſſary to ſalvation, as the practice of moral duty.* Theſe worthy proteſtant inquiſitors did not themſelves condeſcend to encounter Dr. Prieſtley; but they offered a premium, in ready caſh, to any, who (as a late very orthodox Batrachian writer expreſſed himſelf in a ſimilar caſe) *would overthrow this gigantic champion of the Philiſtines, who had thus dared to defy the armies of* .... Iſrael. In conſequence of this invitation, ſeveral diſſertations were written; three of which were publiſhed, with a preface by the directors of this ſociety, who confidently informed the world that their cauſe was that of heaven, which, by the moſt indubitable ſigns, had teſtified its approbation of their endeavours: that the room in which their five founders were aſſembled *in the fear of the Lord*, when they were moved to form this ſociety, was an apartment belonging to that very church in which their articles of faith had been eſtabliſhed as the only ſyſtem of goſpel truth, by the council already mentioned; and that the reſult (by which we muſt ſuppoſe they mean the diſſertations they publiſh) was an evident proof that Providence had interpoſed, in a very viſible manner, in favour of their deſign. Saints aſſume the right of taking great liberties, with what others contemplate with more diffident veneration. None but ſaints, we are ſure, could have had the preſumption to make ſuch a concluſion; for, of the pieces alluded to, we may juſtly ſay, *occidunt miſeros crambe repetitâ magiſtros*, as they contain nothing but what has been repeatedly offered on the trite ſubject of Calviniſtic orthodoxy; two of them are remarkably virulent, and ſo intolerably prolix, as well as dull, that the publiſhers themſelves, if they did not deny the efficacy of good works, muſt allow that the Chriſtian patience, requiſite to the peruſal of them, might atone for a multitude of errors; and give even Dr. Prieſtley a chance of eſcaping the deſtiny, to which they charitably and piouſly conſign him and all his adherents. One of theſe reverend authors has, indeed, condeſcended to vindicate the degree to which his zeal was warmed or rather inflamed, by pleading that the work, againſt which he had written, excluſively of the heretical opinions maintained in it, was *the impudent language of an impertinent Engliſhman, who had the aſſurance to caſt reflections on their whole order*.

Thus contemptible were the diſſertations which gave occaſion to this work; and, had it no other merit than merely confuting theſe intolerant ſons of dulneſs, they might have been ſuffered to dream on, undiſturbed by us, under the gloomy ſhade of their own compoſitions,

quarum de lacte ſoporem
Nox legit, et ſpargit per opacas humida terras.

But, beſide this circumſtance, it recommended itſelf to our notice, as the performance of one, who thinks for himſelf, and deſpiſes the contracted prejudices of theological ſyſtem-mongers. He appears to have ſtudied what are called the fathers of the church, with the moſt judicious and impartial attention; with a deſign, not to find his own opinions (which ſeem to be nearly the ſame with thoſe of Dr. Prieſtley) confirmed by their authority; but to diſcover what were *their* ſentiments concerning the principal point in debate. For this purpoſe, he has not merely picked out particular expreſſions, which, from writers ſo looſe and inaccurate, may eaſily be ſo ſelected as to make them apparently adopt the moſt inconſiſtent and contradictory tenets; but, in the moſt liberal manner, has conſidered the general tenour and ſcope of their writings, in order to illuſtrate the opinions which they held; obſerving that, whatever theſe may have been, they ought to have no preſcriptive authority with reſpect to the ſentiments of Chriſtians in ſucceeding ages.

In ſtating the queſtion, he cenſures the weakneſs of thoſe Unitarians who, in order to juſtify their opinions, maintain that the Apoſtles and primitive Chriſtians believed Chriſt to be a mere man; but obſerves, at the ſame time, that on thoſe, who adduce the fathers in ſupport of what they call orthodoxy, it is incumbent to prove, not only that they believed the pre-exiſtence of Chriſt, and aſcribed to him the title of the *only begotten Son of God*, or even of *God*, but alſo, that they held him to be God, in the ſenſe defined by the Nicene and Athanaſian creeds.

The preſent author's ſentiments on this point are, certainly, very free; but they are, at leaſt, plauſibly urged, and deſerve to be calmly inveſtigated; nor have we, by giving this account of them, any other view, than impartially to promote the cauſe of truth, on which ever ſide it may lie. He conſiders the pre-exiſtence and divinity of Chriſt as doctrines, concerning which, revelation was entirely ſilent; and that whatever paſſages, relative to them, are found in the writings of thoſe perſons, whoſe works contain the hiſtory of this revelation, proceed merely from their own pre-conceived opinions as men. Thoſe, among the canonical writers, who, not having had a learned education, were not tinctured with the philoſophical prejudices of the age, looked on Jeſus as a man endued with extraordinary powers: this, he ſays, was the caſe with the evangeliſts, Matthew, Mark, and Luke, and with the apoſtles Peter, James, and Jude; in whoſe writings he can find no proof that they believed the Saviour to be more than a great prophet highly favoured by God. Very different appears to have been the opinion of St. John, whom, on this account, Epiphanius, Chryſoſtom, and Auguſtinus, exalt far above the other evangeliſts, and treat theſe latter with indecent diſreſpect, as a ſet of ſilly children that knew very little of the matter concerning which they wrote. St. John, with all his amiable ſimplicity, ſeems not to have been unacquainted with the prevailing philoſophy of the times; to which his controverſy with the Gnoſtics, might poſſibly give occaſion. In writing againſt theſe, he appears to adopt the exalted ideas, which the philoſophers entertained concerning the perſon of Chriſt; and made uſe of their expreſſions to combat the falſe notions of his opponents. Dr. Prieſtley has endeavoured, by an allegorical explanation of the introduction of St. John's goſpel, to elude the arguments drawn from it: but of this the preſent writer diſapproves; and is of opinion that St. John believed Chriſt to be, what later writers have ſtyled, the λογος ενδιαθετος, and that he was generated, as a perſon, before creation took place: this notion, it is obſerved, agrees remarkably well with the ideas of the Platoniſts.

St. Paul, the author thinks, was led by his phariſaical principles, to aſcribe pre-exiſtence to Chriſt; though he always plainly diſtinguiſhes him from the Supreme Being. Whether he abſolutely and directly calls him God, is uncertain; all the paſſages, adduced to prove this, have been ſtrongly controverted, and are very ſuſpicious. If it be true, as ſome have ſuppoſed, that this apoſtle wrote the epiſtle to the Hebrews, we find that, though he there conſiders Chriſt as placed far above all angels, he expreſsly aſcribes this ſuperiority to his exaltation.

With reſpect to the fathers, it is here ſhewn that, though they frequently ſpeak of Chriſt as *the Son of God*, or even as a *God*, they are very far from coinciding with the opinions eſtabliſhed by the Nicene council. They conſtantly diſtinguiſhed the Saviour from the Supreme Being; aſcribing to the latter, not only ſuperiority and independence, but alſo priority of exiſtence; and conſidering the Son as a ſubordinate being, who owed his perſonal exiſtence to the will of the Father; in conſequence of which, he emanated from God, before the creation. Of all theſe writers, none have expreſſed themſelves in a manner more favourable to the ideas of the orthodox, than Clemens and Origen; who ſeem to aſcribe a perſonal eternity to Chriſt. But the paſſage, adduced from the writings of the former * to prove this, appeared ſo doubtful to Petavius, that it occaſioned ſuſpicions concerning the orthodoxy of this ancient author; and, by comparing this with other expreſſions in his works, our ingenious obſerver has, we think, fully proved, that Clemens, by aſcribing eternity to Chriſt, meant no more than that he emanated from the Deity, in an inconceivable manner, before creation began.

The author's obſervations on Origen, are highly judicious, and indicate an accurate ſtudy of the writings and ſentiments of this father; whoſe expreſſions are frequently quoted by the advocates for the Nicene opinions. But the exact meaning of theſe paſſages can be determined only by comparing them with the general tenour of his works, and with other expreſſions, by which their ſenſe muſt be modified and explained. In aſcribing perſonal eternity to Chriſt, Origen was conſiſtent with his own metaphyſical notions of the immutability of God, which led him to think that the creation alſo was eternal. He believed Chriſt to be an emanation from God; but this he thought alſo of all ſpiritual Beings; with this difference only, that he was immediately produced, and they mediately, after the Son had gone forth from the Father. In many places of his works, he expreſsly aſſerts the inferiority of Chriſt to the Supreme Being; calling him *the Second God*, and objecting to his being ſtyled *God over all*; but quotations of this kind have been ſo often laid before the public by our controverſial writers, that we ſhall not trouble our readers with them.

In ſhort, from a well-connected ſeries of arguments drawn from the ſtate of philoſophy in the firſt ages of Chriſtianity, as well as from the works aſcribed to the earlieſt fathers, the author has, we think, fully ſhewn that the opinions held by them, concerning the dignity of Chriſt, were nearly the ſame with thoſe afterward maintained by Arius and his followers, which were condemned, as heretical, by the Nicene council.

This concluſion has, indeed, been made by others; but, we believe, moſtly by thoſe who have adopted and recommended the Arian hypotheſis: that it is here thus fully argued by one,

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* *Τελειοτατη——η υιου φυσις η τω μονω παντοκρατορι προσεχεστατη.*
Stromat. l. vii. 62.

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whoſe own religious opinions appear to be very different, is an additional preſumption in favour of the determination itſelf, and a circumſtance that ſets the candour of the writer in a very amiable and reſpectable view. With reſpect to the ſubject of the controverſy, we preſume not to decide. Fair arguments and charitable ſentiments, from whatever party they may come, will always, as ſuch, command our approbation and reſpect; but falſe reaſoning, accompanied by the illiberal cant of ſanctified intolerance, even though it ſhould appear in ſupport of our own opinions, we cannot help beholding with indignation, and treating with contempt. The cauſe of religious liberty is infinitely dearer to us, and of more importance to mankind, than any particular deciſion concerning diſputable points of theology; nor can we better expreſs the rule which, as Reviewers, we wiſh to follow, than by adopting the language of Cicero: *Defendat quod quiſque ſentit: ſunt enim judicia libera: nos inſtitutum tenebimus, nulliuſque unius diſciplinæ legibus adſtricti, quibus in philoſophia neceſſario pareamus, quid ſit, in quaque re, maxime probabile, ſemper requiremus.*

ART. XXI.

ORIGINAL LETTER.

To Dr. JAMES HUTTON, F.R.S. Edinb. &c. &c.

SIR,

I RETURN you many thanks for having ſent me a copy of your paper, intitled, *Anſwers to the Objections of Mr. De Luc with regard to the Theory of Rain*, printed in the *Tranſactions* of the Royal Society of Edinburgh *; and as the ſubject itſelf is very important in the preſent ſtate of experimental philoſophy, I am glad of an opportunity of again diſcuſſing it with you.

1. The fundamental HYPOTHESIS of your THEORY OF RAIN is this: "When two maſſes of *air*, of *different temperature*, are *mixed together*, the *humidity* of the new maſs, is *greater*, than the *mean* between the *humidities* which the two maſſes had ſeparately." This you *maintain to be a phyſical truth*; though you have made no experiment to aſcertain it: but you refer to ſome natural phenomena, which you conceive to be the effects of that ſuppoſed *law of nature*. I have objected, not only to theſe examples, as proofs of your HYPOTHESIS; but alſo to the ſufficiency of the HYPOTHESIS itſelf, for the EXPLANATION OF RAIN: you think you have anſwered my objections; and this ſuppoſition is now to be examined.

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* See Rev. vol. lxxix. p. 32.

2. The firſt example given, for the ſupport of your hypotheſis, was, "The *miſt* which appears at the moment of the expiration of animals, when they breathe in cold air." In this caſe you find the *mixture* of two *maſſes of air* of *different temperature*, one of which is very moiſt: to theſe circumſtances you attribute the *miſt* which appears; and you think I have granted it. "M. De Luc" (you ſay) "admits all that I could poſſibly propoſe to draw from this example, viz. that *moiſt air*, breathed from the lungs of an animal into the colder atmoſphere, produces a *condenſation of water*." However, you could only ſay, that I acknowleged the production of a *miſt* in that caſe; which is a well-known fact; but I did not grant, that the product of the expiration of animals was *moiſt* air *only*; by which is to be underſtood, air containing, at moſt, *moiſture* to its *maximum*: whereas my opinion is; that the *miſt* here in contemplation, or the greateſt part of it, exiſts already in the *expired air*. The reaſons I gave for that opinion are of two ſorts; *à priori* and *à poſteriori*. The firſt are, 1. That it appears to me, that, if the quantity of *moiſture* which comes conſtantly out of the lungs of animals, proceeded from the *evaporation* of a conſtant ſupply of *water* in their air-veſſels, theſe would be obſtructed, and the animals thereby ſuffocated, when they breathe in *warm* and *moiſt* air: for then, the *water* in the lungs could not *evaporate*. 2. That the undoubted effect of a conſtant *evaporation* in the lungs of animals, would be the *cooling* of that organ: while it appears to be the principal, if not the only ſource of *animal heat*.

3. The reaſon *à poſteriori* was this: All the facts diſcovered reſpecting the effects produced on the atmoſpherical air by *breathing*, and the analogy of theſe effects, with thoſe of the *combuſtion* of vegetable and animal ſubſtances, lead me to think, that, as in this laſt caſe there is *ſteam* produced with fixed-air; the ſame happens in the act of *breathing*. In both caſes alſo, though in different proportions, the quantity of *ſteam* produced, is more than the adjacent air can contain in a tranſparent ſtate; which occaſions the decompoſition of part of it, whence *heat* and a *precipitation of water*. This cauſe of *moiſture* in the *expired air*, appears to me more probable, than the *evaporation* of *water* conſtantly ſupplied in the lungs; and I concluded from it, that the *miſt*, which we ſee *coming out* of the noſtrils of ſome animals, and of our own, in winter, exiſted in great part *in the lungs*, previouſly to any communication with the external air. In winter, alſo, *animal-heat* requires a greater recruit than in ſummer; and there is more *miſt* coming out of the *lungs*; a circumſtance which agrees with my hypotheſis: however, I do not pretend to explain the cauſe of that correſpondence; eſpecially, as the contact of the external air, more or leſs warm, has, in the phenomenon, a ſhare (to which I ſhall come hereafter) which

makes it difficult to determine, and, perhaps, to aſcertain, the effect of the other cauſe of increaſe of *miſt*.

4. You may ſee now, Sir; that, *inquiring after the cauſe of that humidity*, was not, as you ſay, *leaving the ſubject in hand:* that, *an argument founded upon this ſuppoſed operation of the lungs*, is more to the purpoſe, than if I had mentioned *the heart*, *the liver*, *or the kidneys*, which you think had done as well: and that I did not "*evade* making a direct anſwer to that queſtion; Does the *moiſt air*, expired in breathing, form a condenſation of water, *in being mixed* with cooler air ſufficiently ſaturated with humidity?" ſince I refuſed to admit the fact, thus expreſſed. There is a *miſt*; but, in my opinion, it is not produced by the cauſe to which you there allude.

5. Your ſecond example is, "The *miſt* which appears over water boiling in open air:" and my objection to it was, that the caſe of *pure ſteam*, brought *into contact* with *cooler air*, is very different from that, of *mixing together* two *maſſes of air:* for, at the inſtant that the *ſteam* loſes any part of its *ſenſible heat*, by communicating with colder air, it is deſtroyed by the *preſſure* of the atmoſphere, and its water is precipitated under the form of a *miſt*, which is diſſeminated in the ambient air, with the *latent heat* of the decompoſed *ſteam*. To which you anſwer:

" Here M. De Luc conſiders tranſparent ſteam, when coming in contact with cooler air, as *cooled* by the air, *without noticing*, that it proportionably *heats* the air by which it is *cooled*. This *overſight* in another perſon but M. De Luc might have been natural; it might even in M. De Luc himſelf have been more *excuſable*, had he been leſs converſant with the important theory of *latent heat* which Dr. Black diſcovered long ago. But firſt, *to confine our attention* to the *cooling* of the *ſteam*, and then to explain the *appearance of condenſation* from this *cooling alone*, is a *ſpecies of reaſoning* that one would not have expected from the author of the Modifications of the Atmoſphere."

Soon after, however, you find, that I had not forgotten the *latent heat* of the ſteam.

" M. De Luc" (you ſay), " though he had recourſe to the *cooling* of the ſteam *alone*, to account for the *miſt* which inſtantly appears—does not *loſe ſight* of the *heat*, which *he knows* is not *loſt*; but he brings it into action again, for the *evaporation* of that *miſt*."

Here you find fault again. " This explanation" (you ſay) " which M. De Luc has offered to account for the evaporation of the viſible *miſt*, appears to be inconſiſtent with his theory reſpecting the condenſation of the ſteam. For, if the *condenſation of the ſteam* be the effect of its being *cooled* by the *air*; how could the *former ſtate of things* be *reſtored*, without an aſſignable cauſe? That is to ſay: how could the *air* reſtore to the *water*, that *heat* which it had received by communicating with the *ſteam*?"

The contradiction you find here, proceeds from your ſuppoſing, that there is a *former ſtate of things to be reſtored*; becauſe the *miſt* diſappears. But the *former ſtate* was, a *maſs of pure ſteam*; and the ſubſequent is, an *inviſible vapour diſſeminated in the air*: I will ſhew you very ſoon, the difference between theſe two caſes. You are alſo miſtaken when you think, that I attribute the decompoſition of the ſteam, to its cooling *alone*; and that miſtake is the more ſurpriſing, as you have taken notice of the efficient cauſe I aſſigned of that decompoſition; I mean, the *preſſure* of the atmoſphere. But this you look upon as no cauſe. "This condenſation" (you ſay) "does not happen in conſequence of the ſteam being expoſed to any *preſſure* which it had not *ſuſtained before*." But, Sir, when the ſteam *ſuſtained the preſſure* of the atmoſphere, its *ſenſible heat* was that of *boiling water*; and at the inſtant it loſes a ſmall part of that *heat* by communicating with the air, it is ſuddenly cruſhed by that *ſame* preſſure. This overſight is the foundation of all your criticiſm. For, if you had examined how the *ſteam* was deſtroyed, you would not have conſidered that deſtruction, and the *miſt* produced, as an example favourable to your hypotheſis; nor would you have wondered at my attributing a more rapid evaporation of the *miſt* in the ambient air, to the *latent heat* of the deſtroyed *ſteam*. On this part of the phenomenon, you ſay:

"It requires *ſtrict attention* to *many circumſtances*, in order to *ſee, in a juſt light*, that atmoſpheric operation, which had led a natural philoſopher to make a *ſuppoſition of that kind*."

And, after having explained, in a very undetermined manner, the *evaporation* of the *miſt* in the ambient air, you conclude:

"Therefore M. De Luc has endeavoured to explain the *evaporation* of the *miſt* in that caſe upon a *falſe principle*; by *not taking into conſideration* the quantity of *under-ſaturated air* which the aſcending *vapour* meets with in the atmoſphere."

By *vapour*, I ſuppoſe you here underſtand *miſt*.

Is it for not having uſed the expreſſion *under ſaturated air*, that my principle is *falſe*? But ſurely you could not imagine, that, after having explained, in its proper place, the phenomena of evaporation, I could mean here, that the *miſt* was evaporated in *ſaturated air*. However, ſince we are to compare *principles*, I will, firſt, ſhew you, how far mine may lead me in the *determination* of that quantity of *under ſaturated air*, which you call only a *certain* quantity: after which I will advert to your *principles*.

6. From ſome experiments of Mr. Nairne (*Ph. Tranſ.* 1777), the elaſtic fluid produced by the evaporation of water *in vacuo*, the thermometer being at 57° of Fahrenheit, exerciſes a *preſſure* equal to $\frac{1}{38}$ of that of the atmoſphere, the barometer being at 30 inches. In ſome experiments of M. M. Lavoisier and De la Place, the evaporation of water in the torricellian *vacuo*, depreſſed the column of mercury $\frac{1}{2}$ inch, the thermometer being 54°, which is about the ſame reſult (*Id. ſur la*

Mém.

Met. § 20): Mr. JAMES WATT, by the ſame method, has found the quantity ſomething leſs *(Ibid)*. By experiments of M. DE SAUSSURE, nearly the ſame effect is produced from the evaporation of water in air previouſly reduced to *extreme dryneſs* *(Ibid.* § 628). From Mr. WATT's experiments, the ſpecific gravity of *aqueous vapour*, or *ſteam*, is to that of air, the barometer being about 30 inches, as 4 to 9 *(Ibid.* § 636); from which, and the precedent determinations, the maſs of *evaporated water*, at its *maximum*, in *air* of that denſity and temperature, is about $\frac{1}{120}$ of the maſs of that *air* *(Ibid.* § 12). Laſtly; from my obſervations, the quantity of *water* diſſeminated in the air of the plain, is ſeldom *half* of that which conſtitutes its *maximum*.

7. Let us now ſuppoſe, that, at a certain moment, the temperature of the air is ſuch, as to fix to $\frac{1}{120}$ of its maſs, the quantity of *water* that would *ſaturate* it; but that the actual quantity is only $\frac{1}{240}$: and let us ſet aſide, for a moment, the *latent heat* of the *ſteam* that will be decompoſed in that air. From theſe data, 108 cubic inches of the deſcribed air, will be ſufficient for the total evaporation of the *miſt* produced by the decompoſition of 1 cubic inch of *pure ſteam*. For the quantity of *water* wanting in that maſs of air, to raiſe it to the *maximum* of moiſture, was $\frac{1}{240}$ of itſelf, or the maſs of $\frac{4}{9}$ of a cubic inch of *air*; and that is the maſs of *water* in 1 cubic inch of *ſteam*. If we were ſufficiently informed of the comparative capacities for *heat*, of *water* and *air*, we might go one ſtep farther in that determination: knowing, from Mr. WATT's very accurate experiments, that the *latent heat* of *ſteam* could raiſe 943°, the temperature of a maſs of *liquid water* equal to that which it contains in an *elaſtic form*, we might determine how much the temperature of 108 cubic inches of *air* would be raiſed by the *latent heat* of 1 cubic inch of *ſteam*. Laſtly, if we knew with a ſufficient certainty, the *ratio* between the correſpondent increaſes, of the *heat* in the air, and of the *maximum* of *water* that it can contain in a tranſparent ſtate; we might determine, finally, in how much leſs than 108 cubic inches of the deſcribed air, the *miſt* produced by the decompoſition of 1 cubic inch of *ſteam* would totally diſappear. It would here be uſeleſs to examine the degree of certainty of the known experiments on theſe two laſt points; as the indication of the *principles* from which the determination which I have begun above, muſt proceed (principles which are all explained, and frequently applied, in my work), is ſufficient to ſhew you, that, if I had thought it neceſſary to enter into more particulars in ſpeaking of the *evaporation* of the *miſt* in the preſent caſe, I might have done it *conſiſtently* with my *theory*. Let us now ſee, if you are conſiſtent in your *examples*; which

will appear by comparing more particularly the two caſes which here you take to be *ſimilar.*

8. 1°. In your hypotheſis, you muſt (and you do) ſuppoſe, two *maſſes of air:* in the example, one of the *maſſes* is *ſteam.* 2°. In the former, the two *maſſes* are neceſſarily to be *mixed together:* in the latter, it is impoſſible to *mix* them; for, as ſoon as the *ſteam* of *boiling water* comes into *contact* with *cooler air*, it is decompoſed, as it would be by the contact of any other ſubſtance *cooler* than itſelf; and its *precipitated water* only, mixes with the air, under the form of *miſt.* 3°. In your hypotheſis, the moſt favourable ſuppoſition you could make, in reſpect of the *heat* of the new maſs, was, its being the *mean* between the *heats* of the ſeparate maſſes: if you had ſuppoſed it *greater*, it would have been againſt that hypotheſis. But in the caſe of *ſteam* and *air*, taking in the *ſenſible heat* of the firſt, there is a conſiderable *increaſe* of *heat*, in the very maſs in which the *miſt* appears; owing to the *latent heat* of the *ſteam* becoming *ſenſible.* 4°. If the two *maſſes* which are the ſubject of your hypotheſis, were both *very dry*; whatever might be the *difference* of their *temperature*, you would not, in mixing them together, expect a precipitation of water. But the *ſteam* of *boiling water*, according to Mr. WATT's obſervations (*Id. ſur la Met.* § 48.), is a *very dry* elaſtic fluid; and it may be ſuppoſed to meet alſo with *very dry* air: however, if the *temperature* of this is *very little leſs* than that of the *ſteam*, there will be a *miſt* ſuddenly produced. Thoſe ſurely are *differences* too material, to exiſt in any caſes, called *ſimilar*, and intended, as ſuch, to *generalize a law of nature.*

9. Your third example is more plauſible; as *two maſſes of air* are concerned in it. I mean that *ſnowy miſt* which was produced at the opening of a window, in a room at Peterſburg, where a great company was aſſembled; the external air being then very cold. However, I objected to that example; that the mere *cooling* of the air of the room near the window, was ſufficient to produce that *miſt.* To which you anſwer:

"Does he mean that the air of the chamber would ſuffer *any loſs of its heat* upon this occaſion, *beſides* what happened by the *interchanging* of the external and internal air? Such a ſuppoſition as that *might truly form the foundation of an argument:* but this, *it is found*, will not conform to the laws of *hydroſtatics.*"

Then my argument will be well *founded*, if I prove, that the *miſt* could not be produced, but by that *loſs of heat* in the *air of the chamber*, which you ſay, *is found* (I do not know by whom) contrary to the *laws of hydroſtatics.* This air, heated, and filled with vapours, had undoubtedly a ſtrong tendency to *expand*; and conſequently, it was to ruſh out at the inſtant the window was open. But in the mean time, as we feel ſtrongly the *heat* of our fires within the rooms, though the *air* is conſtantly going up the chimney; in the ſame manner, in your example, and *à fortiori*, the *heat* of the remaining internal air was alſo eſcaping through the window; and that was ſufficient to produce a ſudden *ſnowy miſt* in the air ſo cooled. I had mentioned alſo, that probably the external air was very *dry*; as it is uſually in clear froſty weather. This you take as an argument *à fortiori* in your favour, while it ſhould have reminded you, that *qui nimis probat nihil probat*. For you would not maintain, I think, that a *mixture* of very *dry* air, however cold, with warm *moiſt* air, is to produce a *final precipitation of water*. That would be too much in an hypotheſis; and the concluding it from this example, would be a *petitio principii*; ſince a *miſt* muſt be produced in a maſs of warm and very moiſt air, by the mere *contact* of *cold* air, be it ever ſo *dry*: as the exceſs of *heat* of the former is much ſooner communicated to the latter, than its then redundant moiſture: but ſuch a *miſt* in open *air*, or in *confined maſſes*, is not *laſting*; and the cold air will be *the more* capable of receiving, afterwards, the ſuperfluous *moiſture* of the other, as it was *drier* before their meeting.

10. I ſhould have the ſame objection againſt the *miſt* produced by the breathing of animals in cold air, were I to admit, that the product of their expiration, is only *moiſt air*. For the appearance of that *miſt* is inſtantaneous; and conſequently, at a moment where there cannot be yet any ſenſible *mixture* of the expired, with the external air: the former forces its way through the latter, and they are only *mixed* in ſome time. But while the expired air ſtill forms a diſtinct maſs within the other, it loſes ſuddenly a part of its *heat*, which is received by the cold ambient air, before this can acquire any ſenſible part of the *moiſture* of the former; and that circumſtance would be ſufficient to produce a ſudden *miſt*, even when there was none formed in the lungs. This, Sir, is a part of my argument that you have not ſufficiently attended to, though its principle agrees with your own opinion. When a maſs of *warm* and *very moiſt* air, comes *into contact* with *cold* air, ever ſo *dry*, there muſt be a ſudden *miſt* produced in the former; but it afterwards *evaporates* in the latter, which has acquired *heat*. From this, it is evident that, in order to prove, that a part of that ſudden *miſt* would be *laſting*, if the two maſſes of air were ſufficiently *moiſt*, and different in their *temperature* (which is your hypotheſis), an experiment ought to be made on two *inſulated* maſſes of air, with proper precautions to prevent any loſs or acquiſition of *heat* or *moiſture* when they ſhall be mixed together. As for all the phenomena of that kind which happen in open air, the circumſtances are always ſo undetermined, that they cannot be adduced for the

ſupport of any hypotheſis which has not ſome previous foundation in itſelf: and ſuch is yours.

11. You had not attended ſufficiently to the foregoing remarks, when you repeated in your laſt paper, from theſe examples which you had given in the former; that your *propoſition was thus made perfectly general, and concluded, from experience, to be a law of nature:* you *conſidered* theſe examples (and you conſider them ſtill) *as all unexceptionable, and as perfectly in point:* However you think proper now, to help them by new ones:

"I might have referred (you ſay) to the *miſt* formed in a ſummer evening upon meadows heated by the ſun during the day, and evaporating humidity when the air grows cold; and alſo, to the *viſible ſmoak*, in the winter ſeaſon, from the ſurface of water, a degree or two only above the freezing point, when the atmoſphere upon that ſurface is about 15° colder. In like manner, I might have cited the experiments wherein condenſation of vapour is formed, by mixing the atmoſpheric air with that which had been rarefied; or by emitting into the atmoſphere, air which had been condenſed. In *all* thoſe *caſes* (you ſay) there is a mixture of *two* portions of the atmoſphere, *in ſufficiently different temperatures*, to produce a condenſation of humidity, which actually happens. Thus (you conclude again) all theſe appearances are *properly explained* by the theory; or, *as experiments*, they *confirm* the aſſumed propoſition."

I might not have ſpoken of theſe facts in my work, ſince you had not yet referred to them: however, it happens, that I have anſwered them before-hand, by treating explicitly of them, and aſſigning them to other cauſes, which I am going to repeat.

12. 1ſt *fact*. "The *miſt* formed over *meadows* in ſome *ſummer evenings*." I have treated of this phenomenon in §§ 560 and 561 of my above quoted work *(Idées ſur la Meteorologie)*, and pointed out its complication with the phenomena of *dew*; a very difficult part of meteorology. Since that time, I have made a great number of experiments and obſervations relating to that object, which I intend to publiſh ſoon. I hope you will not ſay again, that I *elude the queſtion*, on my referring to thoſe experiments, for that part of the preſent fact connected with a *ſummer evening:* for, you have not conſidered that diſtinction, though material in meteorology. And I may juſtly, in anſwer to you, conſider this firſt fact as ſimilar to the ſecond, under this common character; that the ground or waters, produce in thoſe two caſes, a quantity of *vapour* too great to be all admitted in a tranſparent ſtate by the next *ſtratum* of air: I then come immediately to the following example:

13. 2d *fact*. "The *viſible ſmoak*, or *miſt*, which appears ſometimes in winter, over the ſurface of waters 15° warmer than the air upon them." Here, again, as in the above caſe, the quantity of evaporated water is too great, to remain all in a

tranſparent ſtate, when mixed with the air; and this is alſo the cauſe of *fogs*. It is only a *miſt* over waters and wet grounds, when the precipitated *vapour* can evaporate ſoon enough in *the air above*, not to cover any high object, nor to extend over the country round: it becomes a *fog*, when the precipitation continues at a greater height, and involves all the objects riſing above the ground. This is a ſubject which I have treated in my work, and eſpecially in §§ 593 & *ſeq.*; therefore I will here confine myſelf to what relates to your hypotheſis. You think (and you muſt think ſo for the ſupport of that hypotheſis) that in theſe two firſt examples, there is a *mixture* of *two* portions, of the atmoſphere: but there is only *one* ſuch *portion*, which is the *ſtratum* of air reſting over *waters*, or over *wet ground*; and either of theſe laſt produces too much *vapour*, for that *ſtratum* to contain the whole of it in a tranſparent ſtate. Again; according to your hypotheſis, the *heat* muſt not *increaſe* in the *mixed maſs*: but here it *increaſes* very much. For, the aſcending *vapour*, conſidered as one of the *maſſes*, has only the *temperature* of the *water*, when it ſeparates from it; though it contains rather more *latent heat*, in proportion to its maſs, than the *ſteam of boiling water*; as appears from ſome experiments of Mr. Watt, which he was ſo good as to repeat in my preſence. But that *latent heat* is ſet at liberty from the part of the *vapour* which is decompoſed, and it becomes ſenſible in the *air*: whereby, this is ſo much *warmed*, that frequently, notwithſtanding the ſame *evaporation* at its baſe, it becomes not only tranſparent, but pretty *dry*, to a height of 1000 and even 2000 feet above the ground; and the *ſtratum* of *fogs* is raiſed to that height, having then from 3 to 600 feet thickneſs, with the cleareſt air above, in which it evaporates inceſſantly *(Ibid.)*.

14. 3d *fact*. "A *miſt* ſometimes produced, when the external air is admitted into an exhauſted receiver." If *vacuum* is made in a receiver containing a ſufficient ſource of aqueous vapour, this will fill it conſtantly, be the exhauſtion continued ever ſo long *(Id. ſur la Met.* § 552 & *ſeq.)*: and if the external air is then ſuddenly admitted, there will be a *miſt* produced, by the precipitation of a quantity of *vapour* equal to that contained in that air. For, in that caſe, where the *vapour* is arrived already to its *maximum* in the receiver, the quantity introduced with the air becomes redundant. And here it is alſo to be obſerved, that one of your conditions does not take place, and that the other is unneceſſary. The firſt is, the *mixture* of *two* portions of the atmoſphere; while there is only *one* in the caſe; for, no completer *vacuum* of *air* can be produced in a receiver, than by a ſource of *vapour* within it. For inſtance; in the experiment of Mr. Nairne quoted above (§ 6.) where the *preſſure* in the receiver was ſtill $\frac{1}{56}$ of that of the atmoſphere, the quan-

tity of *air* which contributed to it wa
as ſhewn by Mr. SMEATON's *pear gag*
need of a *ſufficiently different temperature*
receiver, as a cauſe in the production of
take place *without* any *difference* in their

15. 4th *fact*. " A *miſt* which ſo
emitting, into the atmoſphere, *air* whic
I have ſhewn in my work (§ 628)
aqueous vapour at a given temperatur
a given *ſpace*. When atmoſpheric air i
its *moiſture* is alſo condenſed; and th
beyond its *maximum:* hence a precipi
veſſel itſelf; which is a known fact.
part of the operation, in which the *miſt* is
again, that phenomenon will take plac
of temperature, between the *veſſel* and
over, the *heat* will *increaſe* in the ope
condenſation of the *fire*, diſſeminated in
of its *heat* (*Id. ſur la Met.* § 242); b
latent heat (or *combined fire*), diſengage
vapour. If then, before the *miſt* is ſ
air is emitted in the external air, tho
ture, that *miſt* will appear outwards fo
diſappear very ſoon, by being diſſemi
ſpace, with the air from which it had
denſation.

16. I return now to your former p
that I objected in my work againſt the
in favour of your HYPOTHESIS, I ackn
ORY OF RAIN you had deduced from
that had been yet propoſed; and tha
it could not be invalidated, but by a
obſervations, *born* very lately with th
you anſwer:

" Had Mr. DE LUC contented himſelf
bability of my HYPOTHESIS could not
ſort of experiments and obſervations wh
birth with the *hygrometer*, I ſhould ha
thoſe experiments and obſervations had
which might enable them to confute my T
has undertaken to confute IT upon *oth*
require any profound knowlege of that i
this that I have anſwered."

There is here a confuſion between
your THEORY OF RAIN, which I mu
to ſhew you, that I did not identify
paſſage. You ſeem to think firſt, th

your HYPOTHESIS; though I had not thought of that: it may be true, for aught I know to the contrary: but, as you had alleged in its favour ſome phenomena which appeared to me dependant on other cauſes, I gave the reaſons that made me think ſo. On the other hand, you ſeem to think, that, in giving theſe reaſons, I had in view your THEORY OF RAIN; but they have nothing to do with it; and the leſs ſo, as in treating of it, I have granted your HYPOTHESIS: I had even formed it myſelf, before I knew it was yours (*Id. ſur la Met.* §§ 529 and 580); and it was to ſhew, that, admitting every poſſible ſuppoſition (not yet contradicted by phenomena) in reſpect of any conſequence of the *cooling* of *moiſture* exiſting in the atmoſphere before the formation of *clouds*, the phenomena of *rain* were not explained at all. This I did from the very *experiments and obſervations* that you ſtill *wait* for; whoſe reſults I am going to repeat, to fix your attention upon them.

16. I grant your *hypotheſis*, as I know nothing againſt it: I will alſo grant you, but only for a moment, that the atmoſpheric *ſtrata*, which you muſt ſuppoſe to be mixed together for the production of *rain*, contain both *moiſture* to its *maximum*. That quantity, according to the experiments above quoted (§ 6), the temperature being about 60°, is only $\frac{1}{130}$ of the maſs of the air, when the barometer ſtands at about 30 inches: it will be a greater part of it in higher *ſtrata*; but as the *heat* will be leſs, I ſuppoſe, for the ſake of brevity, that it will bring it again to the above aliquot part of the maſs of the air. I cannot make any calculation from this *data*, upon what would reſult from your *hypotheſis*; as you have not given it any determination: but if you pleaſe to calculate yourſelf, not forgetting, that, according to that *hypotheſis*, the *mixed maſs* muſt retain *moiſture* to its *maximum*, beſides the ſuppoſed *precipitation*; you will find, how ſhort this will be, even of a ſingle ſummer *ſhower*. All that you could ſo ſqueeze out of your *ſtrata*, would be *evaporated* in the air under them, commonly very dry in theſe caſes; and it would not reach the ground.

17. But, Sir, what I was granting there, to ſhew you *à fortiori*, the inſufficiency of your hypotheſis (in caſe even that it was proved), nature refuſes. And, here, there is no want of calculation; for the facts themſelves are ſtriking. From the time that regular *hygrometers* have been obſerved upon high mountains, there is not, to my knowlege, one ſingle obſervation, where the *tranſparent* air has not been found *very dry*, even in the night. And, moreover, I have related (*Id. ſur la Met.* § 563), an obſervation, in which, while on the top of an high mountain, the *dryneſs* of the air was to a degree unknown in the plain, *clouds* were forming very rapidly in the ſame *ſtratum*

tum of air, by which the very ſpot where I had obſerved a little before (from which I had retired precipitately, foreſeeing the event) was enveloped. The *heat* of the air *increaſed* in the mean time, without (as yet) any wind; and ſoon after, a violent ſtorm of rain, hail, thunder and wind, was the product of *clouds* formed in a *very dry* air. It ſhould ſeem, that the air was to remain very *moiſt*, at the moment the *clouds* came to be diſſipated; eſpecially, as the ground of all the neighbouring mountains and valleys was ſoaked with water. But this will ſhew you ſtill more how ſmall is our knowlege upon theſe phenomena. Happening to be ſtill in an *high valley*, at a moment when the *clouds*, that filled it before, were diſperſed, and obſerving my hygrometer in the open air at that moment, I found this as *dry* as it was on the ſame ſpot before the ſtorm; which did not prevent, very ſoon after, that valley, with all the others at the ſame height, from being filled again with *clouds* attended with *rain*. (*Ibid.*)

18. Theſe are the facts which I had oppoſed; not to your *hypotheſis* (for they have nothing to do with it), but to your *theory of rain*, admitting that *hypotheſis*; the inſufficiency of which, appears to me thereby completely demonſtrated. Nevertheleſs, you ſay now, ſpeaking of that *theory*, "M. De Luc has indeed *diſputed it*; but any perſon who has read his laſt publications, will hardly expect that, with *his meteorological ideas*, our author ſhould, on this occaſion, be altogether *free from partiality*." Let us, however, examine this. When I publiſhed my *Rech. ſur les Mod. de l'Atm.* I did not doubt, that *rain* proceeded from the precipitation of a certain quantity of *moiſture*, being part of that which exiſted in the atmoſphere, in the ſame form under which it had been ſpread in it by *evaporation*. On that idea, I founded an explanation of the *variations of the barometer*, and of their variable connection with *rain* and *clear weather*. For that theory indeed I might have had ſome *partiality*: for it was new; I ſubſtituted it for thoſe which had moſt attracted the attention of natural philoſophers, after having ſhewn either their contradiction to phenomena, or their inſufficiency; it had obtained ſuch approbations as might ſatisfy me; and it was ſo intimately united with the then generally admitted hypotheſis on the *ſource of rain*, that I could maintain it even now with the ſame advantage as at that time, and even with more, if *rain* proceeded, *in any manner*, from a *moiſture* exiſting in the atmoſphere before the formation of the *clouds*. But, at the time I publiſhed that theory, I was at work to obtain, if poſſible, ſome ſort of regular *hygrometer*; having already many reaſons to think, that nothing, in meteorology, could be certain to any ſatisfactory degree, without the concurrence of obſervations made with ſuch an inſtrument.

The firſt obſervations of that kind which I made upon high mountains (thoſe I have juſt now mentioned), were in the year 1772; and from that time I ſuſpected my own theory; which the union of all the experiments, and obſervations, mentioned above, has entirely overturned. I did not reſiſt ſuch admonitions; there is no ſatisfaction in ideas that we ſuſpect of error; and a great part of the *publications* you allude to, has been intended for aſcertaining that I then was wrong. It is true, that the conſequences I have drawn againſt my own theory from theſe new facts, preſent meteorology under an entirely new aſpect, which I was to explain. This aſpect then (on which I hardly pretend to have thrown a twilight), with ſome conſiderations ariſing from it, relating to other meteors, and all the particular facts connected with them, compoſe the reſt of that work, which I have offered to the attention of natural and experimental-philoſophers. Theſe, I ſhould ſuppoſe, are the *meteorological ideas* from which you conclude that I cannot be *free from partiality:* but, as they envolved my own *theory* in the ſame doom as yours, I think you might have exempted me from that trivial accuſation.

I think, Sir, I have now replied to all your anſwers; and ſince theſe are given to the public, I take the firſt opportunity* of likewiſe publiſhing this letter; as it may contribute to fix the attention of natural-philoſophers upon one of the moſt important objects of inquiry, in the preſent ſtate of our knowlege of nature.

I am, with due regard, Sir,
Your moſt obedient,
humble Servant,
J. A. De Luc.

Windſor,
December the 4th, 1789.

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* By the favour of *the Monthly Reviewers,* who, contrary to their uſual cuſtom, have permitted this letter to be printed in their *Appendix,* on account of my friendſhip with one of them.

To the Readers *of the* Review.

☞ A tedious and ſevere indiſpoſition of one of our *corps,* has unfortunately delayed our concluſion of the account of the Berlin Edition of the late King of Pruſſia's Works. To every diſpenſation of this kind (the common lot of human nature!) all *muſt* ſubmit, and *ſhould,* with humble reſignation.—We are, however, at length, in reaſonable hope of the ſpeedy recovery of our learned and worthy aſſociate. As ſoon as he is able to reſume the pen, we may expect that his yet unfiniſhed Extracts will be completed; and we are perſuaded that they will be worth waiting for.

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* Since that recipe was copied into the Review, we have been informed that it is imperfect, for want of a proportional quantity of *hog's lard*; without which, a correſpondent obſerves, the remedy may prove very dangerous. The hog's lard is not mentioned in the book from which the receipt was copied into the Review.

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